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SOUTHEY'S COMMON-PLACE BOOK.

Second Series.

SPECIAL COLLECTIONS.

EDITED BY HIS SON-IN-LAW,

JOHN WOOD WARTER, B.D.

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LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.

1849.

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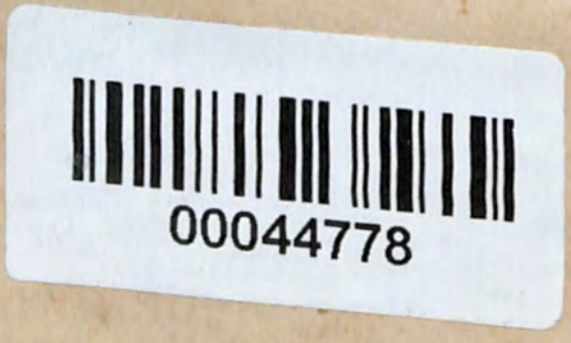
"THOUGH THOU HADST MADE A GENERAL SURVEY
OF ALL THE BEST OF MEN'S BEST KNOWLEDGES,
AND KNEW SO MUCH AS EVER LEARNING KNEW;
YET DID IT MAKE THEE TRUST THYSELF THE LESS,
AND LESS PRESUME.—AND YET WHEN BEING MOV'D
IN PRIVATE TALK TO SPEAK; THOU DIDST BEWRAY
HOW FULLY FRAUGHT THOU WERT WITHIN; AND PROV'D
THAT THOU DIDST KNOW WHATEVER WIT COULD SAY.
WHICH SHOW'D THOU HADST NOT BOOKS AS MANY HAVE,
FOR OSTENTATION, BUT FOR USE; AND THAT
THY BOUNTEOUS MEMORY WAS SUCH AS GAVE
A LARGE REVENUE OF THE GOOD IT GAT.
WITNESS SO MANY VOLUMES, WHERETO THOU
HAST SET THY NOTES UNDER THY LEARNED HAND,
AND MARK'D THEM WITH THAT PRINT, AS WILL SHOW HOW
THE POINT OF THY CONCEIVING THOUGHTS DID STAND;
THAT NONE WOULD THINK, IF ALL THY LIFE HAD BEEN
TURN'D INTO LEISURE, THOU COULDST HAVE ATTAIN'D
SO MUCH OF TIME, TO HAVE PERUS'D AND SEEN
SO MANY VOLUMES THAT SO MUCH CONTAIN'D."

DANIEL. *Funeral Poem upon the Death of the late Noble Earl of Devonshire.*—"WELL-LANGUAGED DANIEL," as BROWNE calls him in his "BRITANNIA'S PASTORALS," was one of Southey's favourite Poets.

JOHN WOOD WARTER.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Preface.

LITTLE prefatory remark is needed to the Second Series of the COMMON-PLACE BOOK of the late Robert Southey. Like the former volume it is complete in itself, and contains matter equally curious, diversified, interesting, amusing, and instructive.

Considerable pains has been given to the Spanish and Portugueze extracts (some of the earliest, and some of the latest, of the gifted Collector's gleanings,) contained under the heading, SPANISH AND PORTUGUEZE LITERATURE; but the Editor is afraid, owing to the rarity of the volumes from which many of them are taken, that errors will have escaped his notice. Any corrections forwarded to him by competent scholars will be carefully attended to in a future edition.

It has not been thought advisable to disarrange the several packets which Southey had so laboriously put together, otherwise many extracts would have been transposed. For example, great portions of the Series headed MIDDLE AGES, the Editor would have appended to Collections for ENGLISH MANNERS AND LITERATURE.

It will be observed that the order of the Publisher's Prospectus has not been rigorously adhered to. On examination of the several papers it was found impossible. What is here omitted will be given in the shape of Fragments in the Fourth and last Series. The omissions are chiefly as regards East Indian, Spanish and Portuguese, American, and Miscellaneous, Geography.

I may end these introductory remarks with the words of Barrow: "The reading of books, what is it but consulting with the wisest men of all ages and all conditions, who thereby communicate to us their most deliberate thoughts, choicest notions, and best inventions, couched in good expressions, and digested in exact method?"

JOHN WOOD WARTER.

VICARAGE, WEST TARRING, SUSSEX,
OCTOBER 29, 1849.

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Southey's Common-place Book.

ECCLESIASTICALS;

OR, NOTES AND EXTRACTS ON THEOLOGICAL SUBJECTS.

[*Bishop Sanderson's inmost Thoughts.*]

"BUT since I have thus adventured to unbowel myself, and to lay open the very inmost thoughts of my heart in this sad business before God and the world; I shall hope to find so much charity from all my Christian brethren as to show me my error, if in any thing I have now said I be mistaken, that I may retract it; and to pardon those excesses *in modo loquendi*, if they can observe any such, which might possibly, whilst I was passionately intent upon the *matter*, unawares drop from my pen;—civilities which we mutually owe one to another, *damus hanc veniam, petimusque vicissim*, considering how hard a thing it is, amid so many passions and infirmities as our corrupt nature is subject to, to *do* or *say* all that is needful in a weighty business, and not in something or other to *over-say* and *over-do:* yet this I can say in sincerity of my heart and with comfort, that my desire was (the nature of the business considered) both to speak as plain, and to offend as little as might be."—*Preface to Sermons.*

[*Want of the Bible in Paris.*]

"DURING the peace of Amiens, a committee of English gentlemen went over to Paris for the purpose of taking steps to supply the French with the Bible in their own language. Of this committee Mr. H. (Hardcastle) was one, and he assured me that the fact which was published was literally true—that they searched Paris for several days before a single Bible could be found."—SILLIMAN'S *Travels*, vol. 1, p. 167.

[*Religious Improvement.*]

IN a dialogue or familiar talk by Michael Wood, 1554, it is said "Who could twenty years agone say the Lord's prayer in English? Who could tell any one article of his faith? Who had once heard of any of the Ten Commandments? Who wist what Catechism meant? Who understood any point of the holy baptism? If we were sick of the pestilence we ran to St. Rooke, if of the ague to St. Pernel, or Master John Shorne. If men were in prison they prayed to St. Leonard. If the Welshman would

have a purse he prayed to Darvel Gathorne. If a wife were weary of her husband, she offered oats at Poules, at London, to St. Uncumber."—WORDSWORTH'S *Ecc. Biog.* vol. 1, p. 166.

[*Dr. Martin and Dr. Luther.*]

"I HAVE read of two that meeting at a tavern, fell a tossing their religion about as merrily as their cups, and much drunken discourse was of their profession. One protested himself of Dr. Martin's religion, the other swore he was of Dr. Luther's religion,—whereas Martin and Luther was one man."—ADAMS'S *Divine Herbal.*

[*Chancels no Popery.*]

"THE use of the *Chancel* for the Communion service is so far from being *Popery* that the *Papists* and *Popish Impropriators* in *England*, permit the *Chancels* where they are concerned to lie the most disorderly and ruinous of any other, as I myself have seen in several places, they are not careful to *repair* or *clean* them; nor can they be brought to contribute to the *Reformation* of Churches but by mere compulsion, and they would be well enough satisfied to see all the *Chancels* and *Churches* in *England* lye in *ruin*, for this would be the most certain way to overthrow the *Reformation* and bring in *Popery*, which being planted again by *Authority* would soon oblige that party to rebuild the *Churches*."—BISHOP OF LINCOLN'S *Charge*, 1697, p. 22.

[*Drum's Idea of a Material Church.*]

"DRUM, one of the six preachers, and who afterwards 'fell away into Papistry,' was *presented* to Archbishop Cranmer for preaching among other erroneous and dangerous notions, 'that the material church is a thing made and ordained to content the affections of men, and is not the thing that pleaseth God, nor that God requires; but is a thing that God doth tolerate for the weakness of men. For as the father contenteth his child with an apple or a hobby-horse, not because these things do delight the father, but because the child, ruled by affections, is more desirous of these things than the father is rejoiced in the deed; so Almighty God, condescending to the infirmities of man and his weakness, doth tolerate material churches, gorgeously built and richly decked, not because he requires, or is pleased with such things.'"—STRYPE'S *Cranmer*, p. 108.

[*Necessity of speaking in a Tongue understood by the People.*]

ST. AUGUSTINE says, "there is a *diligens negligentia*, an useful negligence, proper in this case to Ecclesiastical teachers, who must sometimes condescend to improprieties of speech, when they cannot speak otherwise to the apprehensions of the vulgar. As he notes that they were used to say *ossum* instead of *os*, to distinguish a mouth from a bone in Africa, to comply with the understanding of their hearers. And for this reason, I doubt not, there are so many Africanisms, or idioms of the African tongue, in St. Austin, because he thought it more commendable sometimes to deviate a little from the strict grammatical purity and propriety of the Latin tongue, than not to be understood by his hearers."—BINGHAM, vol. 14, p. 4. § 19.

Uniformity in Religion preserved by Force.

"Do they keep away schism? if to bring a numb and chill stupidity of soul, an unactive blindness of mind upon the people by their leaden doctrine, or no doctrine at all; if to persecute all knowing and zealous Christians by the violence of their Courts, be to keep away schism, they keep away schism indeed: and by this kind of disci-

pline all Italy and Spain is as purely and politically kept from schism as England hath been by them. With as good a plea might the dead-palsy boast to a man, 'Tis I that free you from stitches and pains, and the troublesome feeling of cold and heat, of wounds and strokes; if I were gone, all these would molest you. The winter might as well vaunt itself against the spring, I destroy all noisome and rank weeds, I keep down all pestilent vapours: yea! and all wholesome herbs, and all fresh dews by your violent and hide-bound frost:—but when the gentle west winds shall open the fruitful bosom of the earth, thus overguarded by your imprisonment, then the flowers put forth and spring, and then the sun shall scatter the mists, and the manuring hand of the tiller shall root up all that burdens the soil without thank to your bondage."—MILTON. *Reason of Church Government urged against Prelaty*, vol. 1, p. 6.

[*Fained Gear. What?*]

"BE strong, saith St. Paul, having your loins girt about—some get them girdles with great knots, as though they would be surely girt, and as though they would break the devil's head with their knotted girdles. Nay, he will not be so overcome; it is no knot of a hempen girdle that he feareth; that is no piece of harness of the armour of God which may resist the assault in the evil day,—it is but fained gear."—LATIMER. *Sermon on the Epistle for 21st Sunday after Trinity.*

[*Original Sin.*]

"IT was well said of St. Austin in this thing, though he said many others in it less certain, *Nihil est peccato originali ad prædicandum notius, nihil ad intelligendum secretius.* The article, we all confess; but the manner of explicating it, is not an apple of knowledge, but of contention."—JEREMY TAYLOR, vol. 9, p. 73.

"IT was long ago observed, that there are sixteen several famous opinions in this one question of original sin."—Ibid. p. 330.

One hundred and twenty Villages in Sussex wholly destitute of Evangelical Instruction.

"HAD it not been stated on the unquestionable authority of the Secretaries of the Sussex Congregational Society, that such a host of villages, and some towns, were at this advanced period of the Christian era, quite out of the pale of the church of Christ, the statement would have appeared incredible. Tell it not to the heathen world, that in a county so close to the metropolis of highly favoured Britain, and where directors of missionary societies hold their meetings, concentrate their energies, and arrange for the welfare of the world, that a population of not less than 60,000 are hitherto unblessed with those tidings which have partially gladdened the hearts of the Hindoo, the Hottentot, and the inhabitants of the lovely islands of the Southern Ocean." —*Evangelical Mag, Feb.* 1832, p. 69.

[*Lawfulness of Recreation.*]

"I HAVE heard the Protestant ministers in France, by men that were wise and of their own profession, much blamed in that they forbade dancing, a recreation to which the genius of that air is so inclining, that they lost many who would not lose that. Nor do they less than blame the former determination of rashness, who now gently connive at that which they had so roughly forbidden."—HARRINGTON'S *Oceana*, p. 207.

[*Divine Judgments.*]

"NEVER," says DONNE, "think it a weakness to call that a judgment of God, which others determine in nature: Do so, so far as works to thy edification who seest that

judgment, though not so far as to argue and conclude the final condemnation of that man upon whom that judgment is fallen."—*Sermon* xlvi. p. 466.

[*The Blood of Jesus Christ cleanseth from all Sin.*]

"A CERTAIN man on the Malabar coast had enquired of various devotees and priests how he might make atonement for his sin, and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals, and on these spikes he was to place his naked feet and walk, if I mistake not, 250 *coss*, that is about 480 miles. If through loss of blood, or weakness of body he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came and preached in his hearing, from these words: *The blood of Jesus Christ cleanseth from all sin.* While he was preaching, the man rose up, threw off his torturing sandals and cried out aloud, *This is what I want;* and he became a lively witness, that the blood of Jesus Christ does cleanse from all sins indeed."—*Baptist Periodical Accounts.*

["*Rebuke them sharply.*"]

"LET none think that those seasonable rebukes which I here encourage and plead for, proceed from any hatred of the persons of those wretches (how much soever they deserve it) but from a dutiful concern for, and charity to the publick, and from a just care and commiseration of posterity, that the contagion may not spread, nor the poison of the example pass any further. For I take reproof no less than punishment, to be rather for *prevention* than *retribution;* rather to *warn the innocent* than to *reproach the guilty;* and by thus warning them while they are innocent, in all probability to preserve and keep them so.

"For does not St. *Paul* himself make this the great ground and end of all reproof? 1. *Tim.* v. 20: *Them who sin* (says he) *rebuke before all, that others also may fear.* And in *Titus* i. 13: *Rebuke them sharply.* Where let us suppose now that St. *Paul* had to do with a pack of miscreants, who had by the most unchristian practices dethroned and murdered their prince, to whom this Apostle had so often and so strictly enjoined absolute subjection, plundered and undone their brethren, to whom the said Apostle had so often commanded the greatest brotherly love and amity; and lastly, rent, broken and torn in pieces the Church in which he had so earnestly pressed unity, and so severely prohibited all schismatical divisions; what (I say) do we think now? Would St. *Paul* have rebuked such new-fashioned extraordinary Christians, or would he not? And if he would, do we imagine that he would have done it in the modern treacherous dialect? *Touch not my rebels, and do my fanaticks no harm.* No *moderation-monger* under heaven shall ever persuade me that St. *Paul* would have took such a course with such persons, or have taught *Timothy*, or *Titus*, or any other gospel preacher, to do so, for fear of spoiling their promotion or translation, or offending any powerful faction of men whatsoever.

"And pray do you all consider with yourselves, whether you would be willing to have your children, your dearest friends and relations, grow up into *Rebels, Schismaticks, Presbyterians, Independents, Anabaptists, Quakers*, the blessed off-spring of the late reforming Times? And if you would not, then leave off daubing and trimming it, and plainly, and impartially, and severely declare to your children and families, the villany and detestable hypocrisy of those which are such. And assure yourselves that this is the likeliest way to preserve them untainted with the same infection."—SOUTH'S *Sermons*, vol. 6, p. 80.

[*Doctrine of Angels.*]

"It is the opinion of that greate doctour and prince of diuines Saint Thomas of Aquin, that the Angelles are so different in nature and perfection that there are not tvvoe of one sorte and kind (as there are of men and other creatures) but that euerie one is distinguished in nature and office from euerie one, euen from the highest to the lovvest. Which his opinion is generallie receiued of all Thomists, vvho for their number and learning beare noe little svvaye in the schooles, and are no little esteemd in the Church of God. The same Doctour is also of opinion that the Angels are farre more in number than are all the species or kindes of all the corporall creatures in the vvorld, that is, more then the celestiall bodies, then the simple bodyes which we call the four elements, yea then all the mixte bodies composed of them, be they inanimate or animated, liuing or not liuing, as beasts, plants, hearbes, metalles and the like, which his opinion all his followers doe imbrace as constantlie as they doe the former."—MATTHEW KELLISON.

[*Plausibility of Popish Disputants.*]

"CONSIDER 1st. How suitable Popery is to a carnal inclination, (as I have manifested elsewhere). 2nd. What plausible reasons Papists have to delude poor souls, from pretended universality, antiquity, &c. 3rd. And how few of the vulgar are able to defend their Faith, or to answer the two great sophistical questions of the Papist, *Where hath your Church been visible in all ages?* and *How prove you the Scripture to be the Word of God?* 4th. And how it will take with the people to be told that their fore-fathers all died in the Romane Faith. 5th. And above all, what a multitude of Jesuites, Fryars, and Priests can they prepare for the work, and poure out upon us at their pleasure from *Flanders*, *France*, *Rome*, and other places; and how these men are purposely trained up for this deceiving work, and have their common arguments at their fingers' ends; which though they are threadbare and transparent fallacies to the wise, yet to the vulgar, yea to our unstuddyed gentry, they are as good as if they had never been confuted, or as the best. 6th. And what a world of wealth and secular help is at their becks in *France*, *Flanders*, *Italy*, *Spain*, *Germany*, &c. They have millions of gold, and navies and armies ready to promote their work, which other sects have none of. 7th. And what worldly motives have their priests and fryers to promote their zeal? Their superiors have such variety of preferments, and ample treasures to reward them with, and their single life alloweth them so much vacancy from domestick avocations, and withall, they so much glory in a pharisaicall zeal in compassing sea and land to make proselytes, that it is an incredible advantage that they get by their industry: the envious man by them being sowing his tares, whilest others sleep, and are not half so industerious in resisting them.

8th. What abundance have they lately won in *England*, notwithstanding they have wanted publick liberty, and have only taken secret opportunities to seduce? Persons of the nobility, and gentry, and of the clergy, as well as of the common people, and zealous professors of religion of late, as well as the prophane have been seduced by them. Princes in other countries have been wonne by them; and the Protestant religion cunningly workt out: and what a lamentable encrease they had made in England before our warres, by that connivance and favour which through the queen was procured them, (though incomparably short of this absolute liberty) is sufficiently known.

9th. And it is not the least of our danger, that the most of our ministers are unable to deal with a cunning Jesuite or priest: and this is not to be wondered at; considering how many of them are very young men, put in of late in the necessity of the Churches (which the world knows who have caused,) and there must be time, before

young men can grow to maturity, and an unfurnished nation can be provided with able experienced men; and the cessation of Popish assaults of late, hath disused ministers from these disputations. The Reformation seemed to have brought down Popery so low, that we grew secure, and thought there was no danger of it: and the Papists of late have forborn much to meddle with us barefaced, and have plaid their game under the vizor of other sects; and withall young godly ministers have been so taken up with the greater work of winning souls from common profaneness, that most have laid by their defensive arms, and are grown too much unacquainted with these controversies; we have so much noted how controversie in other countreys have eaten out much of the power of godliness, that we have fallen by disuse into an unacquaintedness with the means of our necessary defence; and while we thought we might lay by our weapons, and build with both hands, we are too much unready to withstand the adversary. Alas, what work would liberty for Jesuites and Fryars make in one congregation in a few months space! I must confess this, though some will think it is our dishonour. It is not from any strength in their cause (for they argue against common sense itself;) but from their carnal advantages, and our disadvantages fore-mentioned." — BAXTER'S *Holy Common-Wealth.*

[*A fanatic Spirit, a deadly one.*]

"IF we can but once entitle our opinions and mistakes to religion and God's Spirit,—it is like running quicksilver in the back of a sword, and will enable us to strike to utter destruction and ruin." — HENRY MORE. *Preface to the second edition of his 'Song of the Soul.'*

[*Perverseness of Spirit.*]

"THE grace of God is received in vain, or rather turned into wantonness. The yoke of ceremonies and the tyranny of prelacy hath been removed, and it is free to preach and profess according to the Gospel; and this liberty is abused to looseness, profaneness and insolency. That which is, or should be, the better part of the land, that pretends to religion, and hath the face or name of the church, it is like a piece of ground that hath been stirred by the plough, and the tils-man doth not follow on to give it more earth in due season: it runs out in weeds and baggage; or as a field which is driven, and the heart of it worn out, whatever seed is cast in, it returns nothing but carlock and such like raffe; all manner sectaries creep forth and multiply as frogs and flies and vermin in the spring, and there 'is variance, hatred, emulation, with strife, sedition, heresies, envyings, revilings, and the like.' Everywhere there is mingled a perverseness of spirit; like the prophet's bottles we are filled with drunkenness and dash one against another, 'lying spirits go forth to deceive and prevail, and make us wade upon our own destruction.'" —WARD'S *Sermon before the House of Commons*, 26th March, 1645, p. 31.

God's Plenty feeding True Piety.

"ASK these amphibia what names they would have. What, are you papists? no, that is malitious slander to say so: what, are you protestants? no, that is a great slander. Ye say yourselves, that Protestants are divided into Calvinists and Lutherans, and yee scorne to be of either of these two rankes: what then, either you cannot tell, or you dare not tell what your title should be. In the interim, albeit yee bee severe adversaries to the Presbyterians, we may justly call you, as you would be, new reformers. Methinks I see you, like English taylors, every man with a paire of sheares in his hand, that he might cut (if he might be suffered) every day a new fashion in our church. Alacke for pittie: for the spawne of these spawners; what

shoales of middle Christians have they slipt into our waters which have alreadie *poured out their owne shame?* Half Christians, Diabolares, half-penny Christians, or scarce worth an halfpenny, hardly can any man tell what image or superscription they beare. Halfe fish, halfe flesh, halfe God, halfe Baal, halfe king, halfe pope; church papists, halfe mammon; all which love religion as the counterfeit mother loved the child, which shee would have divided; halfe would serve her turne. Their *Delphicus gladius* is *dimidium plus toto*, halfe is better than the whole, and hee wants wit who cannot serve two masters. Neither are these men's opinions onely thus unsettled, as clouds carried up and downe, with every puffe of winde: but their affections give them *no rest, night nor day.* They are turned *as doores on the hindges*, and hang at half chane, halfe open, half shut. Some are resolved against drunkennesse: but not against swearing, against swearing, not against lying, not against profaining the Sabbath, against fornication, not against strife, against idlenesse, not against rebellion, against stealing either oxe or asse, but their fingers itch at sacriledge. These would blush at Petilucite, but to lay their hookes into God's portion, is for the maintenance of their worship, that they may beare the golden wedge in their bagges, and the Babylonish garment on their backes, they hold it no wrong to breake into the house of God."—*A Sermon preached at Paul's Cross, 18th June*, 1645, *by* JOHN WHALY, p. 33.

[*Religious Intolerance.*]

PIETRO DELLA VALLE who could be amused at the superstition of others, says that when the *Ecce Homo* was exposed during a sermon in the Jesuit Church at Goa, the women used to beat their servants if they did not cry enough to please them.

[*Divines, Tetrarchs of Time.*]

"IF divines have failed in governing princes (that is of being entirely believed by them) yet they might obliquely have ruled them in ruling the people, by whom of late princes have been governed: and they might probably rule the people, because the heads of the church (wherever Christianity is preached) are tetrarchs of time, of which they command the fourth division: for to no less the Sabbaths and days of saints amount; and during those days of spiritual triumph, pulpits are thrones, and the people obliged to open their ears and let in the ordinances and commands of preachers; who likewise are not without some little regency throughout the rest of the year: for then they may converse with the laity, from whom they have commonly such respect, (and respect soon opens the door to persuasion) as shows their congregations not deaf in those holy seasons when speaking predominates."—*Preface to Gondibert.*

[*Miracles never cease.*]

"MIRACLES have not ceased in their spiritual operations," says HUNTINGDON, "no, not even the miracle of speaking with new tongues, Mark, xvi. 17, for I firmly believe that if ten men out of ten different countries, and each of them of a different language, were to come and hear a discourse delivered in the English tongue, if God intended to convert those men, his own Spirit would carry the word with such convincing power as to make them know what were their own thoughts, and would make them feel and understand his displeasure against their sins, and make them know their wretched life, and their present state before God, even in the language wherein they were born. The Spirit of God would make them understand, by feeling, that the kingdom of God is not in word, but in power, 1 Cor. iv. 20. I could find a living witness of the above assertion if I chose: but I forbear."—*The Sinner saved*, vol. 1, p. 25.

[*Religious falling off.*]

It cannot be denied, but in this last age in most of our memories, our nation has manifestly degenerated from the practice of former times, in many moral virtues and spiritual graces, which should teach us to render to God the things that are God's, and to Cæsar the things that are Cæsar's. Where is that integrity of manners, that truth of conversation, that dutiful observance of order, that modesty of private life, that charity towards men, that humble devotion towards God, in which we can only say we have heard our nation once excelled? 'Twould be a melancholy employment to search into the causes of this unhappy change; but whatever other occasions may have contributed to the continuance and increase of it, certainly the chief cause of the beginning of it was spiritual pride,—the want, nay the contempt of an humble and docile spirit. The different effects of this disposition, and of that which is contrary to it, have been abundantly tried in all histories, in all states, civil and ecclesiastical. Those countries and societies of men have ever most flourished where men have been kept longest under a reasonable discipline, those where the number of teachers have been few in comparison to the number of learners. There was never yet any wise nation, or happy church, at least never any that continue long so, where all have thought themselves equally fit, and have been promiscuously admitted to be teachers or lawgivers. What can be the consequence of such a headstrong, stiff-necked, overweening unmanageable spirit? Can anything be more destructive to church and state than such a perverse humour, as is unteachable, ungovernable itself, and yet overhasty to govern and teach others? Where children get too soon out of the government of their parents and masters,—where men think it a duty of religion to strive to get out of the government of their magistrates and princes,—where Christians shall think themselves not at all bound to be under the government of the church,—must not all domestic and politic and spiritual relations soon be dissolved? must not all order be speedily overthrown, where all the true ways to make and keep men orderly are confounded? And what in time would be the issue of such a confusion? what, but either gross ignorance, or false knowledge, which is as bad, or worse? what, but a contempt of virtue and prudence, under the disgraceful titles of pedantry and formality? what, but a looseness of tongues and lives, and at last men taking pride in, and valuing themselves on such looseness? what but a disobedience to the laws of man,—in truth a neglect of all the laws both of God and man?—*Query?*

[*Papal Darkness.*]

"I THEN thought I would go to confession and get my sins pardoned, and thereby be enabled to serve God acceptably. And lest my confession should be imperfect, I wrote down every sin I could remember or think of, which I had committed for five years and gave it to the priest, which he read and I acknowledged. I returned home with a guilty conscience. I was ordered to fast every Friday for a year, and to read three pages in the manual every day during that time. But this penance was labour in vain: I found that instead of finding ease to my mind, the remembrance of my sins became more grievous, and the load more intolerable than ever. I attended the sacrifice of the mass on Sunday, and sometimes two masses, and continued fasting in the interim. Then I got on the scapular of the blessed Virgin. The duties of this order are, to say seven Paters, seven Aves, seven Gloria Paters, and a Creed, every day, and go to the sacrament five times in the year. I attended the stations that are performed in the chapels on Sunday evenings: but I found all there to be physicians of no value! I then resolved to go to Lough-Derg, and get my sins washed

away, and then, I thought, I will devote the remainder of my days to God. I went to the Lough, and performed the station according to order, but found no ease to my troubled mind thereby; on the contrary, my sins became more and more intolerable! Oh, thought I, all this will not do! I must apply to something else; and immediately I went under the order of St. Francis. The duties of this order are to repeat daily six Paters, six Aves, and six Gloria Paters, and a Creed, and attend the sacrament twice a-year. But this device was as unprofitable as the former.

"To these orders I added that of St. Joseph, which required the same obligation as the former; and those duties I strove to perform with all my heart, and they were not toilsome to me, because I hoped to profit by them. About this time all my wilful sins were set as in battle array before me, and the sight of them caused me to fear and tremble. The spirit of a man may sustain his infirmity, but a wounded spirit who can bear?

"All this time I had never heard that we have an Advocate with the Father, Jesus Christ the righteous! I had been told there are three persons in one God, the Glory equal and the Majesty Co-eternal; but of the offices of the second and third Persons in the Godhead I was quite ignorant. I knew of no advocate but the Virgin Mary and the rest of the saints."—*Account of Mary Maguire.*

[*Homely Homilies.*]

"Homilies,—some call them *homelies*, and indeed so they may be well called, for they are homely handled. For though the priest read them never so well, yet if the parish like them not, there is such talking and babbling in the church that nothing can be heard. And if the parish be good and the priest naught, he will so hack and chop it, that it were as good for them to be without it, for any word that shall be understood. And yet the more pity, that is suffered of your grace's Bishops in their dioceses unpunished."—Latimer's *Second Sermon before King Edward VI.*

[*Bishop Sanderson, and his House at Buckden.*]

"Bishop Sanderson's chief house at Buckden, in the county of Huntington, the usual residence of his predecessors (for it stands about the midst of his diocese) having been, at his consecration, a great part of it demolished, and what was left standing under a visible decay, was by him undertaken to be repaired; and it was performed with great speed, care, and charge. And to this may be added that the king having by an *injunction* commended to the care of the Bishops, Deans, and Prebends of all Cathedral Churches, 'the repair of them, their houses, and an augmentation of the revenue of small vicarages," he, when he was repairing Buckden, did also augment the last, as fast as fines were paid for renewing leases: so fast, that a friend taking notice of his bounty, was so bold as to advise him to remember, 'he was under his first fruits, and that he was old, and had a wife and children that were yet but meanly provided for, especially if his dignity were considered.' To whom he made a mild and thankful answer, saying, 'It would not become a christian bishop to suffer those houses built by his predecessors to be ruined for want of repair; and less justifiable to suffer any of those poor vicars that were called to so high a calling as to sacrifice at God's altar, to eat the bread of sorrow constantly, when he had a power by a small augmentation to turn it into the bread of cheerfulness: and wished, that as this was, so it were also in his power to make all mankind happy, for he desired nothing more. And for his wife and children, he hoped to leave them a competency; and in the hands of a God, that would provide for all that kept innocent, and trusted in his providence and protection, which he had

always found enough to make and keep him happy.'"—Izaak Walton's *Life.*

[*Unpreaching Prelates.*]

"But now for the fault of unpreaching Prelates, methinks I could guess what might be said for excusing them. They are so troubled with lordly living, they be so placed in palaces, couched in courts, ruffling in their rents, dauncing in their *dominions*, burdened with embassages, pampering of their paunches like a monk that maketh his jubilee, mounching in their mangers, and moyling in their gay manors and mansions, and so troubled with loytering in their lordships, that they cannot attend it. They are otherwise occupied, some in king's matters, some are embassadors, some of the privy council, some to furnish the court, some are lords of the parliament, some are presidents, comptrollers of mints. Well—well—is this their duty? is this their office? is this their calling? Should we have ministers of the church to be comptrollers of the mints? Is this a meet office for a priest that hath care of souls? Is this his charge? I would here ask one question, I would fain know who comptrolleth the devil at home in his parish, while he comptrolleth the mint? If the apostles might not leave the office of preaching to the deacons, shall one leave it for minting? I cannot tell you, but the saying is, that since priests have been ministers, money hath been worse than it was before; and they say likewise that the evilness of money hath made all things dearer."—Latimer's *Sermon of the Plough.*

[*Benefit of Clergy.*]

"A law of Henry VII. for burning in the hand clerks convicted of felony did not prove a sufficient restraint. And when in the fourth year of the following reign it was enacted that all murderers and robbers should be denied the benefit of their clergy, two provisos were added to make the bill pass through the House of Lords, the one for excepting all such as were within the holy orders of bishop, priest, or deacon, and the other that the act should only be in force till the next parliament. Pursuant to this act many murderers and felons were denied their clergy, and the law passed on them to the great satisfaction of the nation,—but this gave great offence to the clergy, and the Abbot of Winchelcont said in a sermon at Paul's Cross, that the act was contrary to the law of God, and to the liberties of the holy church, and that all who assented to it had by so doing incurred the censures of the church."—Burnet's *Reformation*, vol. 1, pp. 12-14.

[*Moravian Pattern of Cheerfulness.*]

"'Tis a pity, I say, in the least to sully or interrupt that easy and lovely cheerfulness of youth, (which may you long preserve) with any afflatus from darker and sourer minds. For this reason, I thought, when I wrote to you, I would however odly, turn a patron for cheerfulness, I would summon all the lightsome images I was master of, and recall, if possible, some of those agreeable sensations, which youth, soon blasted with grief and thought had produced in myself; the paradisiacal bloom that did then, to the fresh and innocent imagination, dwell on the whole face of things; the soft and solemn delight that even a balmy air, a sunny landskip, the beauties of the vegetable world, hills and vales, a brook or a pebble did then excite. And sure there is something mysteriously great and noble in the first years of our life: (which being my notion, you will not be offended that I speak to you, a young man, more as young, than as man, for the former implies something very happy, and the latter something very miserable.) If the celestial spheres, by a regularity of their circulations, are said to make music;

much better may we affirm it of the motions of animal nature within us, in those years of health and vivacity, when the tide of life keeps at its full height, nor alters its course for petty obstructions. The soul is not like an intelligence listening to his sphere; her harmony springs within her own being; and is but the comprising of all the inferior powers to give her pleasure, while she, by a soft enchantment, is tied down to her throne of sense, where she receives their homages. 'Tis true, indeed, to a brave mind, the grosser gratifications arising from the body, are not much. But youth has something, which even such minds must needs enjoy and cultivate, and can scarce support their heroism without, and that is, a fine state of our whole machine, suitable for all the delicacy and dignity both of thought and moral deportment.

"These blooming graces, these tender shoots of pure nature I was going to describe, but alas! the saturnine bias of my soul carries one another way. I must tell you, (what I am better acquainted with) how a chilling frost, called time and truth, experience and the circle of human life, will shortly kill or wither all these beauties, and with them our very brightest expectations in this world. 'For, will the loftiness of your speculations, the generosity of your spirit, the strength and lustre of your personal and social character be the same, when your blood ceases to flow as it now does, when the imagination is cold, and the wheels of nature move with harshness and pain? Will again the subordinate perfections to these, the gaiety and sweetness of temper, the significancy of aspect, the enforcement of wit, the inexplicable rays of soul that recommends all you do, abide with you, when the body begins to deceive you? But what am I doing? Have I begun to carry the charge of vanity even against those higher goods of life, knowledge, and friendship; which are the refuge of the best and the veneration of all men? Friendship is a sacred enclosure in life, where the bravest souls meet together, to defy and repine upon the common lot. Disgust at this vain and sullen world, and the overflowings of a strong serene mind, lead them to this union. But how will it answer? To say nothing of our friends, will not the sinking of our own hearts below the generous tenor of friendship, blast the fruits of it to us? Did we use so little affectation, in making a friend, that we need none to keep him? Must not we be always upon the stretch in some minute cautions and industries, in order to content that tender affection we would have in our friend? Can we make our love to him visible, amidst the reserve and abstraction of a pensive mind? In our sanguine hours do we not assume too much, and in our melancholy, think ourselves despised? Naturally, the end and pleasure of friendship is, to have an admirer: will our friendship then lose nothing, when humility comes to search it? Knowledge is so great a good in the eyes of man, that it can rival friendship, and most other enjoyments at once. Some have sequestered themselves from all society in order to pursue it. But whosoever you be that are to be made happy by knowledge, reflect first on your changes of opinion. It was some casual encounter in life, or some turn of complexion, that bid you delight in such or such opinions. And they will both change together; you need but run the circle of all your several tempers, to see every notion, every view of things that now warms and transports you, cooled and reduced. This revolution in his sentiments, a man comes at last even to expect; is a fool to himself, and depends upon none of them. Reflect next upon the shortness of your discoveries. Some points of great importance to us, we despair of deciding. How little is the mind satisfied in the common road; yet how it trembles in leaving it; there seems to be a certain critical period or boundary set to every man's understanding, to which when it comes, it is struck back and recoils upon itself. As a bird, that has fled to the utmost of its strength, must drop down upon

whatever ground is under it; so the mind henceforth will not be able to strike out any new thoughts but must subsist on the stock of former conclusions, and stand to them however defective. Reflect, lastly, on the impertinence of your thinking. Life is something else than thought, why then do we turn life into it? He that does so, shall feel the pain of breaking in upon nature; the mind will devour and consume itself for want of outward employment. It will also enlarge its capacity of prevarication and applying false colours to things. Little does the warm theorist think, that he is not to be perfected by any of his fine schemes, but by a coolness to them all. The utmost end he can attain by theory, is to revere and be resigned to God; and that a poor mechanic does as well, perhaps better than he."—GAMBOLD, p. 226.

[*Drum Ecclesiastics.*]

"IT may not be amiss" says SOUTH, "to take occasion to utter a great truth, as both worthy to be now considered, and never to be forgot. Namely, that if we reflect upon the late times of confusion, which passed upon the ministry, we shall find, that the grand design of the fanatic crew was to persuade the world, that a standing settled ministry, was wholly useless. This, I say, was the main point which they then drove at. And the great engine to effect this was by engaging men of several callings (and those the meaner still the better) to hold forth, and harangue the multitude, sometimes in the streets, sometimes in churches, sometimes in barns, and sometimes from pulpits, and sometimes from tubs: and in a word, wheresoever, and howsoever, they could clock the senseless and unthinking babble about them. And with this practice well followed, they (and their friends the Jesuits) concluded, that in some time, it would be no hard matter to persuade the people, that if men of other professions were able to teach and preach the word, then to what purpose should there be a company of men brought up to it and maintained in it at the charge of a public allowance? Especially when at the same time, the truly godly so greedily gaped and grasped at it for their self-denying selves. So that preaching, we see, was their prime engine. But now what was it, which encouraged these men to set up for a work, which (if duly managed) was so difficult in itself, and which they were never bred to? Why, no doubt it was, that low, cheap, illiterate way, then commonly used, and cried up for the only gospel soul-searching way, (as the word then went), and which the craftier sort of them saw well enough, that with a little exercise, and much confidence, they might in a short time come to equal, if not exceed; as it cannot be denied, but that some few of them (with the help of a few friends in masquerade) accordingly did. But on the contrary, had preaching been made, and reckoned a matter of solid and true learning, of theological knowledge and long and severe study, (as the nature of it required it to be) assuredly, no preaching cobler amongst them all, would ever have ventured so far beyond his last, as to undertake it. And consequently this their most powerful engine for supplanting the church and clergy, had never been attempted, not perhaps so much as thought on: and therefore, of most singular benefit, no question, would it be to the public, if those, who have authority to second their advice, would counsel the ignorant and the forward, to consider what divinity is, and what they themselves are, and so to put up their preaching tools, their Medulla's notebooks, their melleficiums, concordances, and all, and betake themselves to some useful trade, which nature had most particularly fitted them for."—SOUTH'S *Sermons*, vol. 4, p. 54.

[*An Orthodox Man without Religion.*]

"A MAN may be orthodox in every point; he may not only espouse right opinions, but

zealously defend them against all opposers: he may think justly concerning the incarnation of our Lord, concerning the ever blessed Trinity, and every other doctrine, contained in the oracles of God: he may assent to all the three Creeds; that called the Apostles, the Nicene, and the Athanasian: and yet it is possible he may have no religion at all, no more than a Jew, Turk, or Pagan. He may be almost as orthodox—as the devil; though indeed, not altogether. For every man errs in something; whereas we cannot well conceive him to hold any erroneous opinion, and may, all the while, be as great a stranger as he to the religion of the heart."—SOUTH, vol. 7, p. 92.

[*Christian Intercession.*]

1676, April 14. "THE Church met at the pastor's house at Tallentyre, where some hours were spent in prayer for the Churches of Christ in New England, upon the account of the nation setting upon them. Lord hear the petitions made for them, and be thou their protector and defender. Amen.

June 9. "The Church had a day of prayer for the afflicted people of God in New England, warred upon by the Indians.

Sept. 22. "A day of thanksgiving was kept according to appointment. The same day there was an account given of God's appearing for his poor people in New England according to their request, June 9th before. Blessed be the Lord, who is a God hearing prayer. Lord compleat this deliverance of thy people in that part of the earth." Amen.—*MSS. Extracts from a Record of the Church gathered in and about Cockermouth.*

[*Naval Chaplain.*]

"PERCEVAL STOCKDALE through Garrick's interest was appointed chaplain to the Resolution 74, Capt. Sir Chaloner Ogle in 1775. 'The duty of a clergyman,' says he, 'was very seldom required of me. One day, however, when I met my naval commander in a street of Portsmouth, and payed my respects to him, he proposed that I should do duty on the ensuing Sunday, on board. I replied, it was my wish to receive such a command more frequently. At all events, replied he, I think it is right that these things should be done sometimes, as long as Christianity is on foot.'"—*Memoirs*, vol. 1, p. 457.

[*St. Patrick and the Spirit.*]

"ST. PATRICK used to hear the Spirit praying in his own inside. Hear him in what are said to be his own words: *Aliâ nocte, nescio, Deus scit, in me, an juxta me, verbis peritissimis audiebam quosdam ex spiritu psallentes intra me, et nesciebam qui essent quos ego audivi et non potui intelligere, nisi ad postremum orationis sic affutus est; qui dedit pro te animam suam. Et sic evigilavi. Et iterum audivi in me ipsum orantem; et erat quasi intra corpus meum, et audivi super me, hoc est, super interiorem hominem, et ibi fortiter orabat cum gemitibus. Et inter hæc stupebam, et admirabar, et cogitabam, quis esset qui oraret in me? sed ad postremum orationis dixit, se esse Spiritum; et recordatus sum Apostoli dicentes, Spiritus adjuvat infirmitatem orationis nostræ.*"—Confessio S. PATRICII de Vitâ et Conversatione suâ. Acta Sanctorum, *Martii*, tom. 2, p. 535.

[*Fides Catholica.*]

BELLARMINE in his 4th book and 5th chapter *De Pontifice Romano*, has this monstrous passage, "that if the Pope should through error or mistake command vices and prohibit virtues, the Church would be bound in conscience to believe vice to be good and virtue evil." I shall give you the whole passage in his own words to a tittle:

'*Fides Catholica docet omnem virtutem esse Bonam, omne vitium esse Malum. Si autem erraret Papa, præcipiendo vitia vel prohibendo virtutes, teneretur Ecclesia credere vitia esse Bona, et virtutes Malas nisi vellet contra conscientiam peccare.* Good God! that any thing that wears the name of a Christian, or but of a man, should venture to run such a villanous, impudent and blasphemous assertion in the face of the world, as this! Did Christ himself ever assume such a power, as to alter the morality of actions, and to transform vice into virtue, and virtue into vice by his bare word? Certainly never did a grosser paradox, or a wickeder sentence drop from the mouth or pen of any mortal man, since reason or religion had any being in the world. And I must confess I have often with great amazement wondered how it could possibly come from a person of so great a reputation both for learning and virtue too, as the world allows Bellarmine to have been. But when men give themselves over to the defence of wicked interests and false propositions, it is just with God to smite the greatest abilities with the greatest infatuations." —South's *Sermons*, vol. 2, p. 441.

[*Sir Thomas More and Study.*]

Sir Thomas More describing the person with whom he held his Dialogues, "touchyng the pestylent secte of Luther and Tyndale, by the tone bygone in Saxony, and by the tother laboryd to be brought in to England," says, "enquyring of hym to what faculte he had most gyven his study, I understode hym to have gyven dylygence to the Latyn tonge: as for other facultyes he sought not of. For he told me meryly that Logycke he rekened but bablynge, musyke to serve for syngers. Arythmetryche mete for marchauntes, Geometry for masons, Astronomy good for no man; and as for Phylosophy, the most vanyte of all; and that it and Logycke had lost all good dyvynyte with the subteltyes of theyr questyons and babelynge of theyr dyspycyons, buyldynge all uppon reason, which rather gyveth blyndnesse than any lyght. For man, he sayd, had noo lyght, but of holy scrypture. And therefore, he sayd, that besyde the Latyn tonge, he had ben (whiche I moche commende) studyouse in holy scrypture, whiche was, he sayd, lernynge ynough for a crysten man, with whiche the appostles helde themselfe contente."—ff. 5. *Rastell's* edition.

[*Anticks in the Pulpit.*]

"Well, who's for Aldermanbury? You would think a phœnix preached there, but the birds will flock after an owl as fast: and a foot-ball in cold weather is as much followed as Calama by all his rampant dog-day zealots. But 'tis worth the crouding to hear the baboon expound like the ape taught to play on the cittern. You would think the church as well as religion, were inversed, and the anticks which were used to be without were removed into the pulpit. Yet these apish tricks must be the motions of the spirit, his whimsie-meagrim must be an ecstasie, and Dr. G. his palsey make him the father of the sanctified shakers. Thus, among Turks, dizziness is a divine trance; changlings and idiots are the chiefest saints; and 'tis the greatest sign of revelation to be out of one's wits.

"Instead of a dumb-shew, enter the sermon dawbers. O what a gracious sight is a silver ink-horn. How blessed a gift is it to write short hand! what necessary implements for a saint are cotton wool and blotting paper. These dablers turn the church into a scrivener's shop. A country fellow last term mistook it for the Six Clerks Office. The parson looks like an offender upon the scaffold, and they penning his confession, or a spirit conjured up by their uncouth characters. By his cloak you would take him for the prologue to a play; but his sermon, by the length of it, should be a taylor's bill; and what treats it of but such buckram, fustion stuff? What a desperate

green-sickness is the land fallen into, thus to doat on coals and dirt, and such rubbish divinity! must the French cook our sermons too! and are frogs, fungos, and toadstools the chiefest dish in a spiritual collation? Strange Israelites! that cannot distinguish betwixt mildew and manna. Certainly in the brightest sunshine of the Gospel clouds are the best guides; and woodcocks are the only birds of Paradise. I wonder how the ignorant rabbies should differ so much, since most of their libraries consist only of a concordance. The wise men's star doubtless was an ignis fatuus in a church-yard; and it was some such will o' th' whisp steered prophetical saltmarsh, when riding post to heaven, he lost his way in so much of revelation as not to be understood; like the musick of the spheres, which never was heard."—*The Loyal Satirist, or* Hudibras in Prose. Scott's *Somers' Tracts*, vol. 7, p. 68.

[*Incomplete Sign of the Cross.*]

"In the original Solemn League and Covenant which is now in the British Museum, there are abundance of marksmen, who from their abhorrence of popery, leave the cross unfinished and sign in the shape of a T."—Nic. and Burns' *Hist. of Cumberland.*

[*Queen of the Angels.*]

Fr. Alonso Perez Seraphino wrote a poem with this odd title. "The Complaints of Lucifer to the honour and glory of the Queen of the Angels." *Quexas de Lucifer, en gloria y honra de la Serenissima Reyna de los Angeles de los Remedios.*"

[*On Miracles of Healing.*]

"Cabeza de Vaca was persuaded to work miracles by a remarkable argument. The Indians wanted him and his comrades to heal them, saying nothing more was needed than to breathe upon the sick and pass their hands over them. When the Spaniards laughed at this, they stopt their allowance of food, and an old Indian said to Cabeza de Vaca, that he spake like one who lacked understanding when he said that such mode of curing were no avail. Stones, said he, and other things which we find in the field have a virtue in them; my way of healing is to lay a hot stone upon the stomach: and surely there is in man greater power and virtue than in things insensible. This argument, and the cogent measure of witholding food induced him to try what the sign of the Cross would do, with a Pater Noster and an Ave Maria."—Herrera, vol. 4, p. 5.

[*Question of Canonical Ordination.*]

Father Cressy observes here that "some Protestant controvertists do unreasonably collect from hence that the Britons before St. Gregory's time did not in their ordinations conform themselves to the Roman Church, and endeavours to prove that they did conform from this very legend. But to prove this he affirms that the defects in St. Kentigern's ordination when he afterwards called them to mind, caused great unquietness and remorse in him, (p. 247.) And he overlooks a question which the Bollandists ask in a note, *si toties Romam profectus est St. Kentigernus, cur demum de suâ ordinatione interpellavit S. Gregorium?*"

[*Purchase of Masses.*]

"While Cortes was absent on his expedition against Christoval de Oli, his death was reported by men who assumed the government at Mexico; they ordered ceremonies and masses for his soul, and paid for them with his effect. When he returned, Juan de Caceres the rich, bought all these acts of devotion for his own account. *Compró los bienes y missas que avian hecho por el alma de Cortes, que fuessen por la de Caceres.*"—Bernal Diaz, p. 221.

[*The three constant Martyrs.*]

The three martyrs, Cranmer, Ridley, and Latimer were suffered sometimes to eat together in the prison of Bocardo. Strype says, "I have seen a book of their diet every dinner and supper, and the charge thereof; which was at the expense of Winkle and Wells, Bailiffs of the city at that time, under whose custody they were. As for example in this method.

The first of October. Dinner.

Bread and Ale	2*d.*
Item Oisters	1
—— Butter	2
—— Eggs	2
—— Lyng	8
—— a piece of fresh Salmon	10
Wine	3
Cheese and Pears	2
	s. 2 6

"From this book of their expenses give me leave to make these few observations. They ate constantly suppers as well as dinners. Their meals amounted to about three or four shillings: seldom exceeding four. Their bread and ale commonly came to two or three pence. They had constantly cheese and pears for their last dish, both at dinner and supper, and always wine, the price whereof was ever three pence, and no more. The prices of their provisions (it being now an extraordinary dear time) were as follow. A goose 14*d.* A pig 12*d.* or 13*d.* A cony 6*d.* A woodcock 3*d.* and sometimes 5*d.* A couple of chickens 6*d.* Three plovers 10*d.* Half a dozen larks 3*d.* A dozen of larks and two plovers 10*d.* A breast of veal 11*d.* A shoulder of mutton 10*d.* Roast beef 12*d.*

"The last disbursements (which have melancholy in the reading) were these,

	s.	*d.*
For three loads of wood faggots to burn Ridley and Latimer	12	0
For one load of furs-fagots	3	4
For the carriage of these four loads	2	0
— a post	1	4
— two chains	3	4
— two staples	0	6
— four labourers . . .	2	8

Then follow the charges for burning Cranmer—

For an 100 of wood-faggots	6	0
For 100 and ½ of furs-fagots	3	4
For the carriage of them .	0	8
To two labourers . . .	1	4

"It seems the superiors in those days were more zealous to send these three good men to Oxon, and there to serve their ends upon them, and afterwards to burn them, than they were careful honestly to pay the charges thereof. For Winkle and Wells, notwithstanding all their endeavours to get themselves reimbursed of what they had laid out, which came to £63. 10*s.* 2*d.* could never get but £20. In 1566 they put up a petition to Archbishop Parker and the other Bishops, that they would among themselves raise and repay that sum which the said Bailiffs were out of purse, in feeding of these three reverend Fathers, 'otherwise they and their poor wives and children should be utterly undone,' and Laurence Humfrey, President of Magdalen College, wrote a letter in their behalf to Archbishop Parker."—Strype's *Cranmer*, p. 393.

[*Protestant Work not to be relied on when Edited by a Roman Catholic.*]

I had used the edition of De Lery in De Boy's Collection. While I was transcribing this portion of the work for the press, the original French edition was sent me from Norwich, by my old friend Mr. William Taylor. Apprehending that the translation might sometimes be inaccurate, I compared my own narrative with the French, as I

proceeded, to see if any thing material had been mistaken, or overlooked; and it surprized me to find that my references to the *chapters* were frequently wrong. At length I perceived that my numeration was always one behindhand. This could not be accident; and upon collating the works I discovered that De Boy has omitted the whole chapter in which Villegagnon's conduct is exposed: he has omitted the preface also, and many passages in which the errors of Thevet are pointed out, and his falsehoods confuted. This is worthy of notice, not merely as relating to the book in question; but as it may teach others never to rely upon the work of a Protestant, when published by a Catholic editor, let the subject be what it will,—but always to refer, if possible, to the genuine edition.—R. S.

[*Pope's Supremacy.*]

"THE Pope's supremacy consists in a power given by our Saviour to St. Peter, of inspecting the conduct of all orders of the hierarchy, so as to take care, not that they shall share such church discipline as he may think proper to impose; not that we shall have bishops of his nomination; but that the faith, which we outwardly profess, shall be conformable with that revelation which was made by our Saviour; and that our morals shall be conformable with our *faith*. It is on this *visible* agreement of *faith* and *morals*, that the *unity of the Church* is founded, and it is for the preservation of that *visible unity* that we have a *visible Head*, whose primacy existed in the days of St. Peter, as fully as in the pompous days of Leo X.. In this, and in *this only*, consists the Pope's supremacy by Divine right. All other powers which have been annexed to his primacy in subsequent ages are of human institution."—COLUMBANUS *ad Hibernos*, No. 1, p. 87.

[*Foundations out of Joint.*]

"I DREAMED I was at church, attending service; the minister was reading the Litany: a sudden noise caught my attention, and looking towards the place from whence it proceeded, I saw a person of bright appearance, who beckoned me with his hand. I followed him: he led me to the back part of the church, and descending down a number of steps into a cellar under the church, it seemed as if the foundation of the church were removed, and the superstructure was now supported upon pillars of wood, which were worm-eaten and rotten. I was much astonished. My guide observing this, said, 'You see the situation of this foundation,' and then, pointing to the place by which we entered, said 'Escape!' I did so, and suddenly awoke. This, and a thousand circumstances which have since happened, have satisfied me that it is inexpedient for me to attend any place of worship where the Gospel is not preached. But I condemn no man in this matter."—*Experience of* MR. ELLIOTT.

[*Baxter's Retrospect.*]

"THERE is another thing which I am changed in," says BAXTER, "whereas in my younger days I never was tempted to doubt of the truth of Scripture or Christianity, but all my doubts and fears were exercised at home, about my own sincerity and interest in Christ, and this was it which I called unbelief; since then my sorest assaults have been on the other side, and such they were, that had I been void of internal experience, and the adhesion of love, and the special help of God, and had not discerned more reason for my religion than I did when I was younger, I had certainly apostatized to infidelity, though for atheism or ungodliness my reason seeth no stronger arguments than may be brought to prove that there is no earth or air, or sun. I am

now therefore more apprehensive than heretofore, of the necessity of well grounding men in their religion, and especially of the witness of the indwelling Spirit: for I more sensibly perceive that the Spirit is the great witness of Christ and Christianity to the world. And though the folly of fanatics tempted me long to overlook the strength of this testimony of the Spirit, while they placed it in a certain internal affection, or enthusiastic inspiration, yet now I see that the Holy Ghost in another manner is the witness of Christ and his agent in the world. The Spirit in the prophets was his first witness, and the Spirit by miracles was the second; and the Spirit by renovation, sanctification, illumination, and consolation, assimilating the soul to Christ and heaven, is the continued witness to all true believers, and if any man have not the Spirit of Christ, the same is none of his (Rom. viii. 9). Even as the rational soul in the child is the inherent witness of evidence, that he is the child of rational parents. And therefore ungodly persons have a great disadvantage in their resisting temptations to unbelief, and it is no wonder if Christ be a stumbling block to the Jews, and to the Gentiles foolishness. There is many a one that hideth his temptations to infidelity, because he thinketh it a shame to open them, and because it may generate doubts in others; but I doubt the imperfections of most men's care of their salvation, and of their diligence and resolution in a holy life, doth come from the imperfection of their belief of Christianity and the life to come. For my part I must profess, that when my belief of things eternal and of the Scripture, is most clear and firm, all goeth accordingly in my soul, and all temptations to sinful compliances, worldliness, or flesh-pleasing, do signify worse to me, than an invitation to the stocks or Bedlam. And no petition seemeth more necessary to me than *Lord, increase our faith: I believe, help my unbelief.*"

[*Whitefield to Count Zinzendorff.*]

"Pray, my Lord," said Whitefield in a letter to Count Zinzendorff, "what instances have we of the first Christians walking round the graves of their deceased friends on Easter day, attended with hautboys, trumpets, French horns, violins, and other kinds of musical instruments? Or where have we the least mention made of pictures of particular persons being brought into the Christian assemblies, and of candles being placed behind them in order to give a transparent view of the figures? where was it ever known that the picture of the apostle Paul, representing him handing a gentleman and lady up to the side of Jesus Christ, was ever introduced into the primitive love-feasts? Or do we ever hear, my Lord, of incense, or something like it, being burnt for him, in order to perfume the room before he made his entrance among the brethren? Or can it be supposed that he, who, together with Barnabas, so eagerly repelled the Lycaonians, when they brought oxen and garlands in order to sacrifice unto them, would ever have suffered such things to be done for him, without expressing his abhorrence and detestation of them? and yet your Lordship knows both those have been done for you, without your having shown, as far as I can hear, the least dislike.

"Again my Lord, I beg leave to inquire whether we hear any thing in Scripture of eldresses or deaconesses of the apostolical churches seating themselves before a table covered with artificial flowers, and against that a little altar surrounded with wax tapers, on which stood a cross, composed either of mock or real diamonds, or other glittering stones? And yet your Lordship must be sensible this was done in Fetter-lane chapel, for Mrs. Hannah Nitschman, the present general eldress of your congregation, with this addition, that all the sisters were seated, clothed in white, and with German caps; the organ also illuminated with three pyramids of wax tapers, each of

which was tied with a red ribbon; and over the head of the general eldress, was placed her own picture, and over that (*horresco referens!*) the picture of the Son of God. A goodly sight this, my Lord, for a company of English protestants to behold! Alas! to what a long series of childish and superstitious devotions, and unscriptural impositions, must they have been habituated, before they could sit silent and tame spectators of such an antichristian scene. Surely had Gideon, though but an Old Testament saint, been present, he would have risen and pulled down this, as he formerly did his father's altar. Or had even that meek man Moses been there, I cannot help thinking, but he would have addressed your Lordship, partly at least, in the words with which he addressed his brother Aaron, 'What did this people unto thee, that thou hast introduced such superstitious customs among them?'

"A like scene to this was exhibited by the single brethren in a room of their house at Hatton Garden. One of them who helped to furnish it, gave me the following account. The floor was covered with sand and moss, and in the middle of it was paved a star of different coloured pebbles; upon that was placed a gilded dove, which spouted water out of its mouth into a vessel prepared for its reception, which was curiously decked with artificial leaves and flags; the room was hung with moss and shells; the Count, his son, and son in law, in honour of whom all this was done, with Mrs. Hannah Nitschman, and Mr. Peter Boeblen and some other labourers, were present. These were seated under an alcove, supported by columns made of pasteboard, and over their heads was painted an oval, in imitation of marble, containing cyphers of Count Zinzendorff's family. Upon a side table was a little altar covered with shells, and on each side of the altar was a bloody heart, out of, or near which, proceeded flames. The room was illuminated with wax tapers, and musicians placed in an adjacent apartment, while the company performed their devotions, and regaled themselves with sweet-meats, coffee, tea, and wine. After this, the labourers departed, and the single brethren were admitted. I am told, that most, if not all of these leading persons were present also at the celebration of Mrs. Hannah Nitschman's birthday.

"Since my writing this, I have been told of a very singular expedient made use of by Mr. Peter Boeblen, one of the brethren's bishops, in order to strengthen the faith, and to raise the drooping spirits of Mr. William Bell, (who hath been unhappily drawn in with several others) to be one of their agents. It was this: it being Mr. Bell's birthday, he was sent for from his house in Nevil's-alley, Fetter-lane; but for a while, having had some words with Mr. Boeblen, he refused to come; at length he complied, and was introduced into a hall, in the same alley, where was placed an artificial mountain, which, upon singing a particular verse, was made to fall down, and then behind it was discovered an illumination, representing Jesus Christ and Mr. Bell, sitting very near, or embracing each other; and out of the clouds was also represented plenty of money falling round Mr. Bell and the Saviour. This story appeared to me so incredible at the first hearing, that, though I could not doubt the veracity of the relator, yet fearing he might be misinformed, I sent for him again, and he assured me that Mr. Bell told this story himself some time ago in company, and a person of good reputation of that company related it to an acquaintance of mine."

[*The entailed Curse cut off.*]

"I PREACHED at *Crowle*, and afterwards searched the church-yard, to find the tomb of Mr. *Ashbourn*. We could find nothing of it there. At length we found a large flat stone in the church. But the inscription was utterly illegible, the letters being filled up with dust. However we made a shift to pick it out, and then read as follows:

'Here lieth the body of Mr. Solomon Ashbourn. He died in 1711, and solemnly bequeathed the following verses to his parishioners.

'*Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did, so do ye.* Acts vii. 54.

'*I have laboured in vain. I have spent my strength for nought, and in vain. Yet surely my judgement is with the Lord; and my work with my God.*' Isaiah xlix. 4.

"But that generation which was abandoned to all wickedness, is gone: so are most of their children. And there is reason to hope, that the curse intailed on them and their children is gone also. For there is now a more lively work of God here, than in any of the neighbouring places."—WESLEY'S *Journal*, vol. XVIII, p. 118.

[*Steps in advance.*]

"TAL era como plata, mozo casto gradero,
La plata torno oro quando fue epistolero,
El oro margarita quando fue evangelistero,
Quando subio a preste semeyo al lucero."—
D. GONZALO DE BERCEO. S. DOMINGO DE SILOS, p. 44.

[*Delusions of Satan.*]

"MY seriousness was increased by an extraordinary occurrence, which I simply relate just as it was. 'One night, as I was standing sentinel at Mr M—'s door, I heard a dreadful rattling, as if the house was all shaken to pieces, and tumbling down about my ears. Looking towards it, I saw an appearance, about the size of a six-weeks' calf, lying at the door. It rose, came towards me, looked me in the face, passed by, returned again, and went to the door. The house shook as before and it disappeared. A few days after, our head Inn-keeper, Mr. M— told the officer of the guard, that the same night Mrs. M— died, he, with eight persons more sitting up, observed the house shake exceedingly: that they were greatly surprised, and carefully searched every room: but to no purpose: that not long after, there was a second shaking as violent as the former. That a while after, the house shook a third time; and just then Mrs. M— died.'

"My companions and I were greatly strengthened by an uncommon trial that befel us soon after. We frequently went out at night, to pray by the side of the mountain. One night, as we were walking together, and talking of the things of God, I heard a noise, and saw something in the form of a large bear pursuing me closely. My hair stood on end, and as we were walking arm in arm, I suddenly pulled both my companions round with me. They both saw him, and one of them fainted away. It then reared itself upon its hind legs into the air. I said, Satan we are come hither to serve God: and we will do it, in spite of thee, and all the devils in hell. Instantly it sunk into the earth: we then prayed upon the very spot; and soon found ourselves strong in the Lord, and in the power of his might."—THOMAS PAYNE.

[*Curse of Duelling.*]

LAST summer I received a letter from a friend wherein he writes these words.

"I think it would be worth your while to take a view of those wonderful marks of the Lord's hatred to *duelling*, called *The Brothers' Steps.*

"They are in the fields, about a third of a mile northward from Montague House. And the awful tradition concerning them is, That two brothers quarrelled about a worthless woman, and according to the fashion of those days fought with sword and pistol. The prints of their feet are about the depth of three inches, and nothing will vegetate, so much as to disfigure them. The number is only eighty-three: but probably some are at present up. For I think, there were formerly more in the centre

where each unhappy combatant wounded the other to death. And a bank on which the first who fell, died, retains the form of his agonizing couch, by the curse of barrenness, while grass flourishes all about it. Mr. George Hall, who was the Librarian of Lincoln's-Inn, first shewed me these steps, twenty-eight years ago, when, I think, they were not quite so deep as now. He remembered them about thirty years, and the man who first showed them him, about thirty more; which goes back to the year 1692: but I suppose they originated in king Charles II.'s reign. My mother well remembered their being ploughed up, and corn sown to deface them about fifty years ago. But all was labour in vain; for the prints returned in a while to their pristine form; as probably will those that are now filled up. Indeed I think an account of them in your magazine, would be a pious memorial of their lasting reality.

"These hints are only offered as a small token of my goodwill to yourself, and the work by your Son and Brother in the Gospel, JOHN WALSH."

This account appeared to me so very extraordinary, that I knew not what to think of it. I knew Mr. Walsh to be a person of good understanding and real piety; and he testified what he had seen with his own eyes: but still I wanted more witnesses; till awhile ago, being at Mr. *Cary's*, in *Copthall Buildings*, I occasionally mentioned *The Brothers' Footsteps*, and asked the company if they had heard anything of them? "Sir," said Mr. *Cary*, "sixteen years ago, I saw and counted them myself." Another added, "And I saw them four years ago." I could then no longer doubt but they had been. And a week or two after, I went with Mr Cary and another person to seek them.

We sought for near half an hour in vain. We could find no steps at all, within a quarter of a mile, no nor half a mile north of Montague House. We were almost out of hope, when an honest man who was at work, directed us to the next ground, adjoining to a pond. There we found what we sought for, about three quarters of a mile of Montague House, and about five hundred yards east of Tottenham Court Road. The steps answer Mr. Walsh's description. They are of the size of a large human foot, about three inches deep, and lie nearly from north-east to south-west. We counted only seventy-six: but we were not exact in counting. The place where one or both the brothers are supposed to have fallen, is still bare of grass. The labourer showed us also the bank, where (the tradition is) the wretched woman sat to see the combat.

What shall we say to these things? Why to Atheists or Infidels of any kind, I would not say one word about them. For if they hear not Moses and the Prophets, they will not regard any thing of this kind. But to men of candour, who believe the Bible to be of God, I would say, is not this an astonishing instance, held forth to all the inhabitants of London, of the justice and power of God? Does not the curse he has denounced upon this ground bear some resemblance to that of our Lord on the barren fig tree, Henceforth let no fruit grow upon thee for ever! I see no reason or pretence for any rational man to doubt of the truth of the story; since it has been confirmed by these tokens for more than an hundred years successively.

[*Effects of Latimer's Preaching.*]

"Two entries made in the Council Books show the good effects of Latimer's zealous preaching. On the 10th of March he brought in £104 recovered of one who had concealed it from the king: and a little after £363 of the king's money."—BURNET, vol. 3, p. 196.

To appreciate the power of his homely, but home preaching, the relative value of money at that time should be remembered. —R. S.

Charles Perronet in Communion with the Father and the Son.

"When I first sought the Lord, I found no intercourse open with him, though his Spirit daily changed my heart, and drew me from all outward things, to seek my all in Uncreated Good.

"The first six months I was refreshed by various influences of grace, which drew me after heavenly things, but discovered nothing of him from whom they came. I was all desire, all fervour, and, on the stretch for divine communications, as one dead to all below. Outward things could not allure me, because I had renounced them, and devoted myself to the love of Christ. But it was not till after much joy and sorrow, that I knew the mighty All, for whose sake all was and is, the first eternal spring of all things, in whom they begin and end.

"After this, I was three months in deep distress, through the loss of those meltings of heart, of that light and joy, and power to approach God in prayer. Then Christ restored the graces I had possessed with double increase, and the revelation of *himself*. The grace I received came now with Jesus Christ himself, in so clear a manifestation, that from what I daily experienced, I could have preached him to all the world. If I had never heard the name of Christ, I could have declared him to be God and man, and the Mediator between both. Now I sought grace; but Jesus above grace, and all that could be imparted Whatever help or strength I obtained, it seemed a small thing if he came not with what he bestowed. The Son of God was now my refuge from every storm: my friend, my hiding-place on all occasions. I talked with him, he seemed to look upon me with precious smiles; became my delightful abode; gave me promises, and made all my existence glory in himself, fixing all my desires upon his love and the glorious display of his own person. I could relish only Jesus: to have been a moment with him I would have given up all besides. I was so engaged with Christ, that the thought how he had been despised while on earth, drowned my eyes with tears; and the thought, that now he possessed all fulness, so satisfied my largest desires, that I had no choice whether to exist or not: whatever was *myself*, was no more. It seemed to make no part of my happiness. All centered in Jesus and him alone.

"Before I experienced this, I had never known that prayer was offered up *to Christ*, but only *in his name*. But now all my cry was to him, as he was the only person of Godhead I beheld. At first he discovered himself as the Holy Lord and Ruler over his Redeemed: then as a Father of his adopted Children, a Friend, an intimate and condescending Companion: last of all, as the Spouse of his Church, of all believers; which character exceeded every other. Every manifestation more abundantly knit my heart to himself, his word, and commandments. I could truly say, *How dear are thy counsels to me, O God! All my study is in thy commandments.*

"The Scripture displays the relation God stands in to his people, in a multitude of sacred characters. Some of these relate to this world, some to the other: but all prove diversity of experience; and that one star differeth from another both in grace and glory.

"Just after my uniting with the Methodists, the Father was revealed to me; and soon after, the whole Trinity: I beheld the distinct Persons of the Godhead; and worshipped one undivided Jehovah, and each person separately. After this, I often had intercourse with Christ and with the Father: afterward, with the Spirit also. But after four years, my usual communion was with Christ only: though at times with the Father likewise; and not wholly without the Spirit. Of late I have found the same access to the Triune God. When I approach Jesus, the Father and Spirit commune with me, but not in the degree as before. Whatever I receive now, centers

in taking leave of earth and hasting to another place. I am as one that is no more. I stand and look back on what God has done; his calls, helps, mercies, deliverances; and adore and devote myself with new ardour.

"In speaking of these things, it is hard to find utterance, and human weakness, intermixing much of imagination, causes the truth to be rejected. If it be asked, In what manner I beheld the triune God? I answer, It is above all description: it differs so much from what is human. Who can describe light, so as to make him understand that has never seen it? And he that hath thus seen God, can no more describe what he has seen, than he that hath not. In two of these Divine Interviews, the Father spoke while I was in agony of prayer for perfect conformity to himself; twice more, when I was in the depth of sorrow; and each time in scripture words.

"The manifestations to the Patriarchs were outward; and therefore admitted of being described. But what I relate was not outward: it was not an external vision: it was not what we commonly call faith; it was not an impression upon my mind, but different from all. While the soul is under the power of faith, the person of Christ is often presented to the imagination. But what I speak was not this; rather, I suppose, it was a similitude of what is seen in eternity. But still only a similitude: for while we are in the body, all the operations of God's Spirit are wrought upon one body and spirit, inseparably conjoined. We are now composed of a material and immaterial part; and nothing can possibly act upon one without affecting both. But by and by, we shall be, for a season, pure spirit: afterwards joined to a spiritual body so totally different from this corruptible body, that what we then perceive will be different from all we perceive now.

"It may be asked, 'was the appearance glorious?' It was all divine: it was glory I had no conception of: it was God. The first time the glory of him I saw reached even to me, I was overwhelmed with it body and soul, penetrated through with the rays of Deity.

"But was it light? It was not brightness more than darkness. Our common acceptation of glory above, is that of something *glittering* and something that is *our own*. But here are two mistakes: 1. We do not consider the difference between this and the other world. To us, that is excellent which is bright and shining: but what is excellent to them, is of a kind which hitherto we have no conception of. 2. We imagine glory to be something that is *our own;* whereas it is all things centering in God. Separate from him, there is nothing glorious: spotless souls would loath themselves, and their grace and glory, could it be possessed out of God. But there he is the first and the last, the mighty All. All things are by him and all things are to him; flowing back to their first rise, and resting in him as their eternal Centre. There the clamour of self-seeking and self-complacency ceases, or it would not be heaven. We only know, That God is; and he, being what he is, is our All.

"In consequence of this, I could never rest in grace absent from God. After I had beheld him, nothing but his presence could suffice."

[*Alliteration.*]

Philip Henry would often contrive the heads of his sermons to begin with the same letter, or rather two and two of a letter; but he did not at all seem to affect or force it; only if it fell in naturally and easily, he thought it a good help to memory, and of use, especially to the younger sort. And he would say, the chief reason why he did it was because it is frequently observed in the Scripture, particularly the book of Psalms. And though it be not a fashionable ornament of discourse, if it be a Scripture ornament, that is sufficient to recommend it, at least to justify it against the

imputations of childishness; (Mr. Porter of Whitchurch very much used it, so did Mr. Malden.)

Some of his subjects, when he had finished them, he made some short memorandums of in verse, a distich or two of each Sabbath's work, and gave them out in writing, among the young ones of his congregation, many of whom wrote them, and learned them, and profited by them.

[*Gilpin and the Challenge Glove.*]

"Upon a certain Lord's-day, Mr. Gilpin coming to a church in those parts, before the people were assembled, and walking up and down therein, espied a glove hanged on high in the church. Whereupon he demanded of the sexton what should be the meaning thereof, and wherefore it hanged in that place? The sexton maketh answer that it was a glove of one of the parish, who had hanged it up there as a challenge to his enemy, signifying thereby that he was ready to enter into combat with his enemy hand to hand, or any one else who should dare to take down that challenge. Mr. Gilpin requested the sexton by some means or other to take it down. 'Not I, sir,' replied the sexton, 'I dare doe no such thing.' 'But,' said Mr. Gilpin, 'if thou wilt bring me hither a long staffe, I will take it downe myself:' and so when a long staff was brought, Mr. Gilpin tooke downe the glove and put it up in his bosome. By and by came the people to church in abundance, and Mr. Gilpin, when he saw his time, went up into the pulpit. In his sermon he took occasion to reprove these inhuman challenges, and rebuked them sharply for that custome which they had of making challinges, by the hanging up of a glove. 'I heare,' saith he, 'that there is one amongst you who even in this sacred place hath hanged up a glove to this purpose, and threateneth to enter into combat with whosoever shall take it downe. Behold, I have taken it downe myself;' and at that word, plucking out the glove, shewed it openly, and then instructed them how unbeseeming those barbarous conditions were for any man that professed himself a Christian; and so laboured to persuade them to a reconciliation, and to the practice of mutual love and charity amongst themselves."—*Life of Gilpin.*

['Αγάπη—*Charity—Love.*]

"Though *I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal, &c.*

"St. Paul's word is 'Αγάπη, exactly answering to the plain English word *Love.* And accordingly it is so rendered in all the old translations of the Bible. So it stood in William Tindal's Bible, which, I suppose, was the first English translation of the whole Bible. So it was also in the Bible published by the authority of King Henry VIII. So it was, likewise, in all the editions of the Bible that were successively published in England during the reign of King Edward VI., Queen Elizabeth, and King James I. Nay, so it is found in the Bibles of King Charles I.'s reign: I believe, to the period of it. The first Bibles I have seen wherein the word was changed, were those printed by Roger Daniel and John Field, printers to the Parliament: in the year 1649. Hence it seems probable that the alteration was made during the sitting of the Long Parliament; probably it was then that the Latin word Charity was put in place of the English word *Love.* It was an unhappy hour this alteration was made; the ill effects of it remain to this day: and these may be observed, not only among the poor and illiterate: not only thousands of common men and women no more understand the word Charity, than they do the original Greek; but the same miserable mistake has diffused itself among men of education and learning. Thousands of these are misled thereby, and imagine that the

charity treated of in this chapter refers chiefly, if not wholly, to outward actions, and to mean little more than almsgiving! I have heard many sermons preached upon this chapter: particularly before the University of Oxford, and I never heard more than one wherein the meaning of it was not totally misrepresented. But had the old and proper word *Love* been retained, there would have been no room for misrepresentation."—*Quære?* WESLEY, vol. 10, p. 156.

George Shadford. In the Jerseys.

"ONE day a friend took me to see an hermit in the woods. After some difficulty we found his hermitage, which was a little place like a hog-sty, built of several pieces of wood, covered with bark of trees; and his bed consisted of dry leaves. There was a narrow beaten path about twenty or thirty yards in length by the side of it, where he frequently walked to meditate. If one offered him food, he would take it; but if money was offered him, he would be angry. If any thing was spoken to him which he did not like, he broke out into a violent passion. He had lived in this cell seven cold winters; and after all his prayers, counting his beads, and separating from the rest of mankind, still corrupt nature was all alive within him. Alas! alas! what will it avail us whether we are in England or Ireland, Scotland or America; whether we live amongst mankind, or retire into a hermitage, if we still carry with us our own hell, our corrupt evil tempers!"

[*Love of Pre-eminence.*]

"IN many of our societies there is a Diotrephes, who loves to have the pre-eminence; and if he does not receive all the respect, or find all the deference paid to his judgment which he thinks himself worthy of, his pride is hurt; and he will complain of ill treatment, and threaten to withdraw himself, and use all his mighty influence to induce others to do the same. If his brethren are weak enough to regard his threats, and offer a little incense to his abominable pride, he will condescend to abide with them a little longer, till, having increased in vanity and insolence, he, through the weakness of his brethren, becomes the tyrant of the society: and this oppression being more than his brethren are disposed to bear, they at length oppose him and then he retires disgusted, disappointed and enraged. Such a man is a curse to any society of christians; and the sooner they are delivered from him the better: but his guilt is of the deepest die! It is impossible to tell how many souls such a man may ruin. He may expect to be treated at the last, as one of the best friends of the old murderer."—*Quære?* WESLEY.

A gentleman who is described as a peculiar genius of the present age, makes the following remarks upon the practice of sleeping at Church, without appearing to consider that part of the fault may sometimes be imputed to the preacher.

"THE horrid habit of sleeping in some is a source of infinite pain to others, and damps more than any thing else, the vivacity of a preacher. Constant sleepers are public nuisances, and deserve to be whipped out of a religious assembly, to which they are a constant disgrace. There are some who have regularly attended a place of worship for seven years twice a day, and yet have not heard one whole sermon in all the time.

"Ministers have tried a number of methods to rid our assemblies of this odious practice. Some have reasoned, some have spoke louder, some have whispered, some have threatened to name the sleeper, and have actually named him, some have cried fire, some have left off preaching, Dr. Young sat down and wept, Bishop Abbot took out his testament and read Greek. Each of

these awaked the auditors for the time; but the destruction of the habit belongs to the sleeper himself, and if neither reason nor religion can excite him, why, he must sleep on I think till death and judgment awake him!"

[*Mr. Gilpin and the Deadly-feod.*]

"Upon a time when Mr. Gilpin was in these parts at a town called Rothbury, there was a pestilent faction amongst some of them that were wont to resort to that church. The men being bloodily-minded, practised a bloody manner of revenge, termed by them Deadly-feod. If this faction on the one side did perhaps come to the church, the other side kept away, because they were not accustomed to meet together without bloodshed. Now so it was that when Mr. Gilpin was in the pulpit in that church, both parties came to church in the presense of Mr. Gilpin; and both of them stood, the one of them in the upper part of the church, or chancel, the other in the body thereof armed with swords, and javelins in their hands. Mr. Gilpin somewhat moved with this unaccustomed spectacle, goeth on nevertheless in his sermon, and now a second time their weapons make a clashing sound, and the one side drew nearer to the other, so that they were in danger to fall to blows in the midst of the church. Hereupon Mr. Gilpin commeth downe from the pulpit, and stepping to the ringleaders of either faction, first of all he appeased the tumult. Next, he laboureth to establishe peace betwixt them, but he could not prevail in that: onely they promised to keepe the peace unbroken so long as Mr. Gilpin should remaine in the church. Mr. Gilpin seeing he could not utterly extinguish the hatred which was now inveterate betwixt them, desired them that yet they would forbear hostility so long as he should remaine in those quarters: and this they consented unto. Mr. Gilpin thereupon goeth up into the pulpit againe (for he had not made an end of his sermon) and spent the rest of the allotted time which remained in disgracing that barbarous and bloody custome of theirs, and if it were possible in the utter banishing of it for ever. So often as Mr. Gilpin came into those parts afterwards, if any man amongst them stood in feare of a deadly foe he resorted usually where Mr. Gilpin was, supposing himself more safe in his company, than if he went with a guard."—*Life of Gilpin.*

[*Mysteries revealed to the Meek.*]

"Let this therefore be fixed upon, that there is no *obedience* comparable to that of the understanding; no temperance, which so much commends the soul to God, as that which shows itself in the restraint of our *curiosity*. Besides which two important considerations, let us consider also, that an over anxious scrutiny into such mysteries, is utterly useless, as to all purposes of a rational enquiry. It *wearies* the mind, but not *informs* the *judgment*. It makes us conceited, and fantastical in our notions, instead of being sober and wise to salvation. It may provoke God also, by our pressing too much into the secrets of Heaven, and the concealed glories of his nature, to desert and give us over to strange delusions. For they are only *things revealed*, (as *Moses* told the *Israelites*, in *Deut.* xxix. 29) *which belong to the Sons of Men* to understand and look into, as the sole and proper privilege allowed them by God, to exercise their noblest thoughts upon. But as for such high mysteries as the Trinity, as the subsistance *of one Nature in three Persons*, and of three Persons in one and the same individual *Nature*, these are to be reckoned in the number of such sacred and *secret things*, as belong to God alone perfectly to know, but to such poor mortals as we are, humbly to *fall down before* and *adore*."—South's *Sermons*, vol. 4, p. 321.

[*The Warning of the Whiston Cliffs.*]

"WHAT shall we say to the affair of Whiston Cliffs? Of which, were it not for the unparalleled stupidity of the English, all England would have rung long ago from one sea to another. And yet, seven miles from the place, they knew little more of it in May last, than if it had happened in China or Japan.

"The fact (of the truth of which any who will be at the pains of inquiring, may soon be satisfied) is this. On Tuesday, March 25th last, being the week before Easter, many persons heard a great noise near a ridge of mountains called Black Hamilton in Yorkshire. It was observed chiefly on the south-west side of the mountain, about a mile from the course where the Hamilton races are run, near a ledge of rocks, commonly called Whiston Cliffs, two miles from Sutton, and about five from Thirsk.

"The same noise was heard on Wednesday by all who went that way. On Thursday, about seven in the morning, Edward Abbot, Weaver, and Adam Bosomworth, Bleacher, both of Sutton, riding under Whiston Cliffs, heard a roaring, (so they termed it) like many cannons, or loud and rolling thunder. It seemed to come from the cliffs: looking up to which they saw a large body of stone, four or five yards broad, split and fly off from the very top of the rock. They thought it strange, but rode on. Between ten and eleven, a large piece of the rock, about fifteen yards thick, thirty high, and between sixty and seventy broad, was torn off, and thrown into the valley.

"About seven in the evening, one who was riding by observed the ground to shake exceedingly, and soon after, several large stones or rocks, of some tons weight each, rose out of the ground. Others were thrown on one side, others turned upside down, and many rolled over and over. Being a little surprised, and not very curious, he hasted on his way.

"On Friday and Saturday the ground continued to shake, and the rocks to roll over one another. The earth also clave asunder in very many places, and continued so to do till Sunday morning.

"Being at Osmotherly, seven miles from the cliffs, on Monday, June 1, and finding Edward Abbot there, I desired him next morning to show me the way thither. I walked, crept, and climbed round and over great part of the ruins. I could not perceive by any sign, that there was ever any cavity in the rock at all; but one part of the solid stone is cleft from the rest in a perpendicular line, and as smooth as if cut with instruments. Nor is it barely thrown down, but split into many hundred pieces, some of which lie four or five hundred yards from the main rock.

"The ground nearest the cliff, is not raised, but sunk considerably beneath the level. But at some distance it is raised in a ridge of eight or ten yards high, twelve or fifteen broad, and near a hundred long. Adjoining to this lies an oval piece of ground, thirty or forty yards in diameter, which has been removed whole as it is, from beneath the cliff, without the least fissure, with all its load of rocks, some of which were as large as the hull of a small ship. At a little distance is a second piece of ground, forty or fifty yards across, which has been also transplanted entire, with rocks of various sizes upon it, and a tree growing out of one of them. By the removal of one of these, I suppose, the hollow near the cliff was made.

"All round them lay stones and rocks, great and small; some on the surface of the earth, some half sunk into it, some almost covered, in variety of positions. Between these the ground was cleft asunder in a thousand places. Some of the apertures were nearly closed again, some gaping as at first. Between thirty and forty acres of land, as is commonly supposed, though some reckon above sixty, are in this condition.

"On the skirts of these, I observed in

abundance of places, the green turf, for it was pasture land, as it were pared off, two or three inches thick, and wrapt round like sheets of lead. A little further it was not cleft or broken at all, but raised in ridges, five or six feet long, exactly resembling the graves in a churchyard. Of these there is a vast number.

"That part of the cliff from which the rest is torn, lies so high, and is now of so bright a colour that it is plainly visible to all the country round, even at the distance of several miles. We saw it distinctly, not only from the street in Thirsk, but for five or six miles after, as we rode towards York. So likewise in the great North road, between Sandhutton and Northallerton."—WESLEY'S *Thoughts on the Earthquake at Lisbon.*

[*Lengthy Prayers.*]

"LET us now," says SOUTH, "consider the way of praying, so much used and applauded by such as have renounced the communion and liturgy of our church; and it is but reason that they should bring us something better in the room of what they have so disdainfully cast off. But, on the contrary, are not all their prayers exactly after the heathenish and pharisaical copy? always notable for those two things, length and tautology? Two whole hours for one prayer, at a fast, used to be reckoned but a moderate dose, and that, for the most part, fraught with such irreverent, blasphemous expressions, that, to repeat them, would profane the place I am speaking in; and indeed, they seldom carried on the work of such a day (as their phrase was), but they left the church in need of a new consecration. Add to this, the incoherence and confusion, the endless repetitions, and the unsufferable nonsense, that never failed to hold out, even with their utmost prolixity; so that in all their long fasts, from first to last, from seven in the morning to seven in the evening (which was their measure), the pulpit was always the emptiest thing in the church: and I never knew such a fast kept by them, but their hearers had cause to begin a thanksgiving as soon as they had done. And, the truth is, when I consider the matter of their prayers; so full of ramble and inconsequence, and in every respect so very like the language of a dream; and compare it with their carriage of themselves in prayer, with their eyes, for the most part shut, and their arms stretched out, in yawning posture; a man that should hear any of them pray, might, by a very pardonable error, be induced to think that he was all the time hearing one talking in his sleep: besides the strange virtue, which their prayers had to procure sleep in others too. So that he who should be present at all their long cant, would show a greater ability in watching, than ever they could pretend to in praying, if he could forbear sleeping, having so strong a provocation to it, and so fair an excuse for it. In a word, such were their prayers, both for matter and expression, that could any one truly and exactly write them out, it would be the shrewdest and most effectual way of writing against them that could possibly be thought of."—SOUTH'S *Sermons*, vol. 2, p. 215.

[*Geasa-Drasidecht, or, Sorceries of the Druids.*]

"I HAVE often inquired of your tenants, what they themselves thought of their pilgrimage to the wells of *Kill-Aracht*, *Tobbar-Brighte*, *Tobbar-Muire*, near Elphin *Moor*, near Castlereagh, where multitudes annually assembled to celebrate what they, in broken English, termed *Patterns*, (Patron's days) and when I pressed a very old man, *Owen Hester*, to state what possible advantages he expected to derive from the singular custom of frequenting in particular such wells as were contiguous to an old *blasted oak*, or an upright *unhewn stone*, and what the meaning was of the yet more singular custom of sticking *rags* on the branches of such trees, and spitting on

them; his answer, and the answer of the oldest men, was, that their ancestors always did it; that it was a preservative against *Geasa-Drasidecht*, i. e. the sorceries of Druids; that their cattle were preserved by it from infectious disorders; that the *daoini maithe*, i. e. the fairies, were kept in good humour by it; and so thoroughly persuaded were they of the sanctity of these Pagan practices, that they would travel bareheaded and barefooted from ten to twenty miles for the purpose of crawling on their knees round these *wells* and *upright stones*, and *oak trees* westward, as the sun travels, some three times, some six, some nine, and so on, in uneven numbers, until their voluntary penances were completely fulfilled. The waters of *Logh-Con* were deemed so sacred from ancient usage, that they would throw into the lake whole rolls of butter, as a preservative for the milk of their cows against *Geasa-Drasidecht!*

"The same customs existed amongst the Irish colonies of the Highlands and Western Islands; and even in some parts of the Lowlands of Scotland. 'I have often observed,' says Mr. Brand, 'shreds, or bits of *rags*, upon the bushes that overhang a wall in the road to Benton, near Newcastle, which is called the *Rag-well*.' Mr. Pennant says, they visit the well of *Spye* in Scotland, for many distempers, and the well of *Drachaldy*, for as many offering small pieces of money and *bits of rags*."—COLUMBANUS *ad Hibernos*, p. 82, No. 3.

[*Pope's Supremacy.*]

"IT is very well known that even when *Henry* VIII. renounced the pope's supremacy, our chiefs, believing that he meant only to renounce the pope's *temporal* supremacy, joined him in that renunciation! In their fourth general submission, which was made in the 33rd of Henry VIII. they unanimously acknowledged by indenture that he was their sovereign lord and king; confessing his supremacy in all causes, and utterly renouncing the pope's jurisdiction as to all manner of *temporals* both in *church* and state."[1]—COLUMBANUS *ad Hibernos*, p. 36, No. 2.

[*Head of the Church.*]

"YET it must, in common justice, be acknowledged that the title of *Head of the Church*, though odious to a Catholic, means no more in the acceptation of an Englishman, than *Temporal Head of the Church*, or *Defender of the Faith*. No Englishman ever yet for a moment supposed that the king could administer sacraments, ordain priests, give a mission for preaching or teaching, or be the source of spiritual as of temporal power. They give him no authority in church discipline, but such as is necessary for maintaining order in the state, supporting by the civil sword the laws of morality, defending the rights of the inferior as well as of the superior clergy, and excluding all foreign interference from the management of those temporal concerns which are *necessarily* connected with every species of human authority. This is the explanation which the English divines give of their own principles; and no one has a right to attribute to them principles which they utterly disavow. If they approached us as nearly in other points as in this, I should not despair of a gradual approximation, which would end in mutual charity; for it cannot be denied that the pope has no temporal power, and ought to have none, *directly or indirectly*, in any state but in his own."—COLUMBANUS *ad Hibernos*, p. 91, No. 1.

[*Jesuitesses.*]

FULLER, writing about the year 1650, says the Jesuitesses "began at Liege about

[1] Council Book of Ireland, 32, 33, and 34 of Henry VIII. "This was not only done by the mere Irish," says Sir J. Davis, "but the chiefs of the degenerate English families did perform the same; as Desmond, Barry, and Roche, in Mounster, and the Bourkes in Connaght."

thirty years since, Mistris Mary Ward and Mrs. Twitty being the first beginners of them. They are not confined, as other nuns to a cloister, but have liberty to go abroad where they please, to convert people to the Catholick faith. They wear a *huke* (?)[1] like other women, and differ but little in their habit from common persons. The aforesaid two *virgins*, or rather *viragins*, travelled to Rome with three of the most beautiful[2] of their society, endeavouring to procure from his Holiness an establishment of their Order; but no confirmation, only a toleration would be granted thereof. Since I have read that, *Anno* 1629, Mrs. Mary Ward went to Vienna, where she prevailed so far with the empress, that she procured a monastery to be erected for those of her Order, as formerly they had two houses at Liege. Since I have heard nothing of them, which rendereth it suspicious that their Order is suppressed, because otherwise such turbulent spirits would be known by their own violence, it being all one with a storm not to *be*, and not to *bluster*: for although this may seem the speediest way to make their Order to propagate when *Jesuita* shall become *hic et hæc*, of the common gender, yet conscientious Catholics conceive these Lady-Errants so much to deviate from *feminine* (not to say *virgin*) modesty, (what is but *going* in *men* being accounted *gadding* in *maids*) that they zealously decried their practice, probably to the present blasting thereof."—*History of Abbeys*, p. 364.

Urban VIII. suppressed them by a Brief dated 21 May, 1631. Helyot, who has not thought it worth while to name the founder of this curious society, says that under his pontificate, or towards the end of his predecessor's, certain women, or maidens, in some parts of Italy and in other provinces, took upon themselves the appellation of Jesuitesses, and assembled in community under pretext of leading a religious life, though they had not the permission of the holy see. They had colleges and houses of probation, and wore, according to this author, a peculiar habit; but it is evident that, like the Jesuits, they must have been allowed to lay it aside whenever it would have exposed them to inconvenience, or interfered with their object, which was that of making converts. Their superior was called the Prepostress, and they had Visitoresses, Rectresses, and other dignitaries, all in the feminine gender. They went about, says Helyot, whither they would, under pretext of procuring the safety of souls, and doing many other things which were neither suitable to the weakness of their sex nor of their understanding; the pope first desired them to desist by his nuncio in Low Germany, and by the bishops of the various places where they had established themselves, but they paid no regard to these admonitions. At length they began to teach things contrary to sound doctrine, and then the brief for their suppression was issued.

Delacroix, in his *Dictionnaire Historique des Cultes Religieux*, says that the two English young women who founded this society (and whom he calls Warda and Tuittia) were instigated by the Jesuits in Flanders. "*Le but de ces Jesuites etoit de former une colonie de filles qu'ils enverroient comme autant de Missionnaires travailler à la conversion des Anglois, et dont ils esperoient d'autant plus de fruit, que de pareils predicateurs seroient moins suspects, et s'insinueroient plus aisement dans les esprits.*" I know not on what authority this is asserted, but it is very improbable that the Jesuits should have been concerned, because Loyola himself having once been persuaded to undertake the superintendance of those women who wished to form a community of Jesuitesses, found it so impossible to

[1] Southey has put a note of interrogation as above, but, no doubt, the word is right. Nares explains it—"A kind of mantle or cloke worn in Spain and the Low Countries." See Glossary in v. for authorities.—J. W. W.

[2] In the margin Mrs. Vaux Fortescue is named as one.

manage them, that he besought the pope to exempt the company from taking charge of the sex.

[*Wisdom of leaving Sectaries alone.*]

"THEMISTIUS, the philosopher, wrote a book to persuade the Emperor Valens that he should let the different sectaries alone: he remarked to him that there were even more speculative disputes among the heathens; and he might have remarked that these disputes never produced any mischief, because they were never intermeddled with by the rulers."—SOZOMEN, l. 6, c. 36.

[*Bishop Sanderson, &c.—Extempore Sermons.*]

"ABOUT this time his dear and most intimate friend, the learned Dr. Hammond, came to enjoy a quiet conversation and rest with him for some days at Boothby Pannel, and did so, and having formerly persuaded him to trust his excellent memory, and not read, but try to speak a sermon as he had writ it; Dr. Sanderson became so complient as to promise he would. And to that end they two went early the Sunday following to a neighbour minister, and requested to exchange a sermon; and they did so. And at Dr. Sanderson's going into the pulpit, he gave his sermon (which was a very short one) into the hand of Dr. Hammond, intending to preach it as it was writ; but before he had preached a third part, Dr. Hammond (looking on his sermon as written) observed him to be out, and so lost as to the matter, especially the method, that he also became afraid for him: for it was discernable to many of that plain auditory. But when he had ended this short sermon, as they two walked homeward, Dr. Sanderson said with much earnestness, 'Good doctor, give me my sermon, and know, that neither you, nor any man living, shall ever persuade me to preach again without my books.' To which the reply was, 'Good doctor, be not angry; for if ever I persuade you to preach again without book, I will give you leave to burn all the books that I am master of."—IZAAK WALTON'S *Life.*

[*Characteristic Anecdote of the Non-conforming Ministers.*]

THE following anecdote which is related of Mr. Doolittle, is strongly characteristic of the non-conforming ministers of that age. Being engaged in the usual service on a certain occasion, when he had finished his prayer, he looked around on the congregation and observed a young man just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to go out again. Mr. Doolittle feeling a peculiar desire to detain him, hit upon the following expedient. Turning to one of the members of his church who sat in the gallery, he asked him this question aloud, "Brother, do you repent of your coming to Christ?" "No, Sir, (he replied) I never was happy till then, I only repent that I did not come to him sooner." Mr. Doolittle then turned towards the opposite gallery, and addressed himself to an aged member in the same manner. "Brother, do you repent that you came to Christ?" "No, Sir, (he replied) I have known the Lord from my youth up." He then looked down upon the young man, whose attention was fully engaged, and, fixing his eyes upon him, said, "Young man, are *you* willing to come to Christ?" This unexpected address from the pulpit, exciting the observation of the people, so affected him, that he sat down and hid his face. The person who sat next to him encouraged him to rise and answer the question. Mr. Doolittle repeated it, "Young man, are *you* willing to come to Christ?" With a tremulous voice he answered, "Yes, Sir," "But when?" added the minister in a loud and solemn tone. He mildly answered, "Now, Sir."

"Then stay, (said he) and hear the word of the Lord which you will find in 2 Cor. v. 2. "Behold now is the accepted time, behold now is the day of salvation." By this sermon God touched the heart of this young man. He came into the vestry after service dissolved in tears. That unwillingness to stay, which he had discovered was occasioned by the strict injunction of his father, who threatened if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and unable to conceal the feelings of his mind, he was afraid to meet his father. Mr. Doolittle sat down and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. The Lord graciously met with them both; and father, mother and son were received with universal joy, into that church.—WILSON'S *History and Antiquities of Dissenting Churches.*

The Dying Speech of Andreas Zekerman, who with three others was executed at Dublin a few years ago for the murder of Captain Glass.

"I WAS born at Lubeck in Holland. I got very little education, neither was I taught prayer, or anything relating to it, though my father and mother were of the Calvinist persuasion, and taught me to believe in predestination, which may be one great cause of my ruin. I was guided by avarice: I would have money to spend, and was far from making a scruple of any unlawful means to come at it; and readily, along with my three fellow-sufferers, embraced the seeming favourable opportunity of committing murder and piracy to enrich myself. But we were all disappointed. It is an usual saying with tender Christians that man proposes but God disposes: it may be so for aught I know: such sort of lessons I have not much studied. I believe there is a powerful Being, viz. God; that vice is not agreeable to Him, yet if a man be vicious it is not his fault, for he cannot help it; and if a man be virtuous, no thanks to him for it, for he could not be otherwise; for whatsoever course of life a man follows, or whatever he suffers, was and is unavoidable. Fate decreed it. I will not importune myself; for if I am predestinated to be happy hereafter I shall be so: if miserable, it will be so. I cannot change my destiny.—ANDREAS ZEKERMAN, in the 24th year of my age."

[*Unhallowed Discussion.*]

"THE Thomists maintain the *transmutation* of the elements; the Scotists the annihilation: and they proceed to abstract so long, till they could not only separate the matter and form and accidents of the bread from one another, but the *paneity* or *breadishness* itself from them all."—BISHOP PARKER'S *Reasons for abrogating the Test*, p. 22.

[*Local Preachers amongst the Methodists.*]

A LOCAL preacher among us, in general, is selected from his class by the leader, first called on to pray in our prayer-meetings; then, as his abilities and his graces improve, he is raised to be the leader of a class, and then, from exhorting his little flock he is called on to exhort at some watch-night, or when there is a deficiency of preachers. The gradation from these steps to the office of a local preacher is natural and easy; and in all the way he does not meet with such dangers and seductions as are often thrown in the way of the young man whose course lies through academies and colleges. It has often been my fate to witness young men enter those seminaries with solid piety, modest manners, and an humble deportment, who on coming from them, evinced that they had exchanged piety, modesty, and humility, for a little Latin, Greek, or Hebrew, captious criticism, assuming airs, and dogmatical positivity; amidst which

comparative rubbish, real religion was scarcely, if at all, discernible. And I have much reason to fear that those seminaries which, if well conducted, would be highly calculated to promote the interests of true religion, are, in a considerable degree pernicious to the souls of many who enter them. Leaving this in the hands of the great Governor of the universe, allow me, Mr. Editor, to address a few words to the leaders and principal friends in our congregations, relative to that class of men whose cause I am advocating. Recollect, my dear friends, that from the number of preaching-houses and chapels in each circuit, if you do not encourage your local preachers, you will soon have little or no preaching at all. Your travelling preachers exert themselves in general to the utmost of their ability, and some of them exhaust health and strength in your service. Did you know the very great difficulty a superintendant has in forming a plan so as to divide the labours of the travelling preachers among the various places, you would, I am convinced, abstain from those pressing applications for the travelling preachers; which, though proceeding from the best motives, only contribute to embarrass the superintendant, and, when known to the local brethren, must hurt their feelings.

My dear friends, let me beg of you to consider more attentively than you have ever yet done, the situation of your local preachers; many of them busily employed all the week in the manufactory, warehouse, or behind the counter; stealing from their sleep, their meals, or their domestic enjoyments, all the time they possibly can, to prepare for the Sabbath, besides abridging themselves of many of the comforts of life that they may purchase a few necessary books; and that, on the *only* day in which they can remain at home in the bosom of their families, and enjoy domestic peace and comfort, in all seasons and all weathers, they often walk five, ten, or even twenty miles, and preach two or three times, receiving no other emolument than a little necessary refreshment for all this mental and bodily exertion and labour of love. Let me then ask you, can you bear to wound the feelings of such a man, by receiving him in a cold distant manner, inquiring of him why the superintendant did not come, or why some other travelling or local preacher was not sent? Is it likely that after such a reception the good man should feel either liberty to preach or that affection for his hearers which is so essential to his preaching with comfort to himself or with a probability of his being useful to his audience! Add to this, perhaps, he sees many of the usual hearers absent themselves rather than hear him. Judge of the painful feelings that must agitate the breast of this worthy man, thus circumstanced, as he takes his solitary walk home at night, and ask your own hearts if he is likely to improve under such depressing circumstances? He is not; and, doubtless, many useful labourers are thus prevented from entering the vineyard, and others discouraged from persevering; and many souls may now be perishing in ignorance through the chilling fastidiousness of some nice-eared critics; who, because the heavenly bread of life is not presented to them in such a vehicle as they approve of, will not only not taste themselves, but do their utmost to prevent those from feeding who are not so fashionable and so nice in their ideas. Ye that do thus are no true Methodists.—J. Collett.

[*Mr. Gilpin's Ministry.*]

"This desolation of the congregations appeared most of all in Northumberland and the parts adjoining which are called Kiddesdale, and Tindale. For in these quarters especially in that time, the word of God was never heard of to be preached amongst them but by Mr. Gilpin's ministry. So that once a yeare it was his custome to make a journey amongst them. For which purpose he would usually take the opportunity of Christmass holidayes, when in re-

spect of frost and snow other men were loth to travell. That time he liked best, because then there came many holy-days together, and the people would more usually assemble upon the holy-dayes, where as at other times they neither would come together so easily, nor so often. He got himself a great deale of estimation and respect amongst this people both by preaching and by distribution of monies to the poore in his journey, being sometimes benighted before he was aware, and forced to lodge in the snowe all night. In which extremity, he commanded William Airy, who for the most part attended upon him, to trott the horses up and downe, and neither to permit them nor himself to stand still, whiles he himself, in the meane while did bestirre himselfe sometimes running sometimes walking, as not able to stand still for cold."—*Life of Gilpin.*

[*Story of Jonathan Pyvah.*]

"A LITTLE before the conclusion of the late war in Flanders, one who came from thence gave us a very strange relation. I knew not what judgement to form of this, but waited till John Haime should come over, of whose veracity I could no more doubt, than of his understanding. The account he gave was this: Jonathan Pyvah was a member of our society in Flanders. I knew him some years, and knew him to be a man of unblamable character. One day he was summoned to appear before the Board of General Officers. One of them said, 'What is this which we hear of you? we hear you are turned prophet, and that you foretell the downfall of the bloody House of Bourbon, and the haughty House of Austria. We should be glad if you were a real prophet, and if your prophecies came true. But what sign do you give, to convince us you are so; and that your predictions will come to pass?' He readily answered, 'Gentlemen, I give you a sign. To-morrow at twelve o'clock, you shall have such a storm of thunder and lightning, as you never had before since you came into Flanders. I give you a second sign: as little as any of you expect any such thing, as little appearance of it as there is now, you shall have a general engagement with the French within three days. I give you a third sign: I shall be ordered to advance in the first line. If I am a false prophet, I shall be shot dead at the first discharge. But if I am a true prophet I shall only receive a musket-ball in the calf of my leg.' At twelve the next day there was such thunder and lightning as they never had in Flanders. On the third day, contrary to all expectation, was the general battle of Fontenoy. He was ordered to advance in the first line. And at the very first discharge, he received a musket-ball in the calf of his left leg.'

"And yet all this profited nothing, either for temporal or eternal happiness. When the war was over, he returned to England; but the story was got before him: in consequence of which he was sent for by the Countess of St—s, and several other persons of quality, who were desirous to receive so surprising an account from his own mouth. He could not bear so much honour. It quite turned his brain. In a little time he ran stark mad. And so he continues to this day, living still, as I apprehend, on Wibsey Moonside, within a few miles of Leeds."—*Quære?* WESLEY, vol. 10, p. 163.

[*Mr. Howel Haris's Family at Trevecca.*]

"DURING my travels in these parts, I had an opportunity of visiting the late Mr. Howel Haris's family at Trevecca; the house stands at a little distance from Lady Huntingdon's School, and although it has the appearance of a gentleman's seat, yet is a place of great industry. The family consists of about one hundred and twenty persons; they occupy a farm of four or five hundred acres; the women are employed in making flannels and the men in various

branches of business. They follow the example of the Primitive Christians in having all things common. They have but one purse, and all eat at the same table, only the men and women are in different rooms. They are remarkably prudent, industrious, sober, and temperate; their clothes are very plain, but decent; and the decorum and regularity observed by them is almost inconceivable. They rise every morning at five o'clock, and spend an hour together, in singing, prayer, reading or expounding the Scriptures. At eight o'clock they breakfast, and employ the remainder of the hour in religious exercises, as they do likewise from one to two o'clock, when they dine. At eight o'clock in the evening they assemble again and unite in the worship of God, till ten, when they retire to rest. They have also fellowship meetings. The whole family evince a high degree of the fear of God, and many of them experience a large measure of divine peace and happiness."—Z. YEWDALL.

[*Question of Public Schools.*]

"THE public schools have their excellencies no man can doubt; but that they have their evils also, it would be folly to deny. It is deemed a branch of common politeness to study the appetite in subordination to the health of a person advanced to a state of maturity. But in most public seminaries rigid discipline predominates over all. Fettered with an inflexible rule which refuses to bend to any circumstances or conditions, except those of imperious necessity, the governor and governess deem it no contemptible virtue to disregard the feelings of such as are committed to their care. Tenacious of their rights, pre-established usage determines every case. The robust may conform, but the infirm must sink beneath the exercise of authority to which their strength is wholly unequal. In every department of life, we behold variety. No human law can enforce discipline uniformly; without becoming oppressive to some or affording laxity to others. In both these cases the end is defeated by the very measure which was instituted to secure it; the law becomes tyrannical, and in proportion as it is thus applied, is manifestly unjust."—DOCTOR COKE.

[*Take care of Aged Ministers.*]

"THIS forms a new era in the life of a Methodist preacher, which all other ministers of the Gospel are unacquainted with. When his strength for labour fails him, he no longer draws his support from any circuit, or society, but is made a supernumerary, and derives a small assistance for his future support from a fund to which he paid, during his health, one guinea per annum: (now a guinea and a half.) When in his regular work, he found a house in every circuit, to which he was appointed, ready furnished for the accommodation of himself and family; but no sooner does he cease to fill the place, as an effective man, but he quits his house, and leaves all the furniture, which is the property of the society, to his successor.

"Thus when his head is silvered by age, or his strength gone by affliction, he has to begin the world again. At that period of life, after long arrangements, the successful tradesman retires to reap the fruits of his industry. The worn-out servant of God, in the evening of life, has every thing to provide, and, in some cases, very little to provide with; and while the minister in the establishment, settled in his parish, can call in the aid of a curate when he is no longer able to do the duty of his station and yet retain his living; and the aged minister over a dissenting congregation, has his assistant while he continues to exercise the pastoral care over his flock; the itinerant, worn out in the service of his blessed Master, is placed in circumstances directly opposite to these.

"If I might be allowed to advocate the

cause of such, I would say to the friends of itinerancy, look well to your aged ministers, particularly at the time they are quitting active service; make it your business to enquire into their circumstances, that you may help them. Some of you can call to recollection that under the word of truth spoken by them, you were first convinced of sin; that to them you made known your views and feelings; that they directed you the way to God through Christ, and that when they were holding up the ability and willingness of Jesus to save sinners, you were encouraged to trust in Christ; and were saved. Some of your dearest relatives have gone to glory, through their ministry. Have not these a claim on your bounty? Forget them not in their old age."—*Quære?* WESLEY.

[*Painful Treatment of the Christian Ministry.*]

"THE Christian Ministry is a troublesome and a disgusted institution, and as little regarded by men as they regard their souls, but rather hated as much as they love their sins. The Church is every one's prey; and the shepherds are pilled, and polled, and fleeced by none more than by their own flocks. A prophet is sure to be without honqur not only in his own country, but almost in every one else. I scarce ever knew any ecclesiastick but was treated with scorn and distance; and the only peculiar respect I have observed shewn such persons in this nation (which yet I dare say they could willingly enough dispense with) is, that sometimes a clergyman of an hundred pound a year has the honour to be taxed equal to a layman of ten thousand. Even those who pretend most respect to the Church and churchmen, will yet be found rather to *use* than to *respect* them; and if at any time they do ought for them, or give any thing to them, it is not because they are really lovers of the Church, but to serve some turn by being thought so. As some keep chaplains, not out of any concern for religion, but as it is a piece of grandeur something above keeping a coach; it looks creditable and great in the eyes of the world; though in such cases he who serves at the Altar, has generally as much contempt and disdain passed upon him, as he who serves in the kitchen, though perhaps not in the same way; if any regard be had to him, it is commonly such an one as men have for a garment (or rather a pair of shoes) which fits them, *viz*, to *wear* him and *wear* him, till he is worn out, and then to lay him aside. For be the grandee he depends upon never so powerful, he must not expect that he will do anything for him, till it is scandalous not to do it. If a *first* or *second-rate* living chance to fall in his *gift*, let not the poor *domestick* think, either learning, or piety, or long service, a sufficient pretence to it; but let him consider with himself rather, whether he can answer that difficult question, [1] *Who was Melchisedeck's father?* Or whether instead of *grace for grace* he can bring *gift for gift*, for all other qualifications without it will be found empty and insignificant."—SOUTH, vol. 4, p. 136.

[*Unprepared Ministry under the Usurpation.*]

"IT is observed of the Levites, though much of their Ministry was only shoulder-work, that they had yet a very considerable time for preparation. They were consecrated to it, by the Imposition of Hands at the age of five-and-twenty; after which they employed five years in learning their office, and then at the thirtieth year of their age they began their Levitical Ministration; at which time also our Blessed Saviour began his Ministry. But now under the Gospel, when our work is ten times greater, (as well as twice ten times more spiritual than theirs was) do we think to furnish ourselves in half the space? There was

[1] *A question very hardly* solvable *by* a poor *Clergyman, though never so* good a divine.

lately a company of men called Tryers, commissioned by Cromwell, to judge of the abilities of such as were to be admitted by them into the Ministry: Who (forsooth) if any of that Levitical age of thirty, presented himself to them for their approbation, they commonly rejected him with scorn and disdain; telling him, that if he had not been lukewarm, and good for nothing, he would have been disposed of in the Ministry long before; and they would tell him also, that he was not only of a legal age, but of a legal spirit too; and as for things legal, (by which we poor mortals, and men of the letter, and not of the spirit, understand things done according to law) this they renounced, and pretended to be many degrees above it; for otherwise we may be sure, that their great master of misrule Oliver would never have commissioned them to serve him in that post. And now what a kind of Ministry (may we imagine) such would have stocked this poor Nation with, in the space of ten years more. But the truth is, for those, whose divinity was novelty, it ought to be no wonder, if their divines were to be novices too; and since they intended to make their preaching and praying an extemporary work, no wonder if they were contented also with an extemporary preparation." — SOUTH'S *Sermons*, vol. 4, p. 63.

Dr. Sanderson's Visitation and Assize Sermons.

"THOUGH they were much esteemed by them that procured and were fit to judge them, yet they were the less valued, because he read them which he was forced to do; for though he had an extraordinary memory (even the art of it) yet he was punished with such an innate, invincible fear and bashfulness, that his memory was wholly useless, as to the repetition of his sermons, so as he had writ them; which gave occasion to say, when some of them, which were first printed and exposed to censure, (which was in the year 1632,) That the best sermons that were ever read, were never preached." — IZAAK WALTON'S *Life*.

[*Notion of Jacob Behmen that the Earth is to become transparent as Glass.*]

"NOT that I can believe that wonderful discovery of Jacob Behmen, which many so eagerly contend for, that the earth itself with all its furniture and inhabitants, will then be transparent as glass. There does not seem to be the least foundation for this, either in Scripture, or reason. Surely not in Scripture: I know not one text in the Old or New Testament, which affirms any such thing. Certainly it cannot be inferred from that text in the Revelation, chap. iv. v. 6, And before the throne there was a sea of glass, like unto crystal. And yet, if I mistake not, this is the chief if not the only scripture which has been urged in favour of this opinion! Neither can I conceive that it has any foundation in reason. It has been warmly alledged that all things would be far more beautiful, if they were quite transparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppose every part of a human body were made transparent as crystal, would it appear more beautiful than it does now? Nay, rather, it would shock us above measure. The surface of the body, in particular. The human face divine, is undoubtedly, one of the most beautiful objects that can be found under heaven. But could you look through the rosy cheek, the smooth, fair forehead, or the rising bosom, and distinctly see all that lies within, you would turn away from it with loathing and horror."— *Quære?* WESLEY, vol. 9, p. 252.

Respecting the King's Recovery.

"ONE of the most remarkable answers to prayer that I ever was a witness of, was at the time of his majesty's sore affliction, about fifteen years ago, when I was stationed in the Leeds circuit. As I well knew

how sincerely our late reverend father, Mr. Wesley, loved our gracious sovereign, I waited in earnest expectation that he would appoint a day of fasting and prayer on his behalf. As this was not done immediately, I appointed one myself, and we met together for prayer at nine o'clock in the morning, and again at twelve. At nine o'clock the Lord was graciously present with us, and we were blest with great enlargement of heart in prayer. But at twelve in particular, we had a very extraordinary time indeed. Such a divine influence evidently rested upon all present as it is not easy to describe; such freedom of mind, such enlargement of heart, such power to plead and to wrestle with God in prayer in behalf of the king, as I never was a witness of before or since. I believe I am as little governed by impressions as any man living; but I was powerfully constrained to believe, that from that very time the king would recover. And it was with difficulty that I could refrain from telling the people so. He did recover from that time. How many were praying for him with us, at the same time, is not for me to say. But when Mr. Wesley appointed a day for fasting and prayer, it was spent in thanksgiving for the king's recovery."—*Quære?*

[*Christian Names among the Puritans.*]

"UNDER the article of Baptism, the Book of Discipline runs thus: 'Let persuasions be used that such names that do savour either of Paganism, or Popery be not given to children at their baptism, but principally those whereof there are examples in the Scriptures.'

"The Puritans were strict in keeping close to this rule, as may be collected from the odd names they gave their children: such as, the Lord is near, more tryall, reformation, discipline, joy again, sufficient, from above, free-gifts, more fruit, dust, &c. And here Snape was remarkably scrupulous; for this minister refused to baptize one Christopher Hodkinson's child, because he would have it christened Richard. Snape acquainted Hodkinson with his opinion before-hand, he told him he must change the name, and look out for one in the scripture. But the father not thinking this fancy would be so strongly insisted on, brought his son to church. Snape proceeded in the solemnity till he came to naming the child; but not being able to prevail for any other name than Richard, refused to administer the sacrament: and thus the child was carried away, and afterwards baptized by a conforming clergyman."—COLLIER'S *Church History.*

[*Account of Experiences.*]

"FOUR or five and forty years ago, when I had no distinct views of what the Apostle meant, by exhorting us to 'leave the principles of the doctrine of Christ, and go on to perfection;' two or three persons in London, whom I knew to be truly sincere, desired to give me an account of their experience. It appeared exceedingly strange, being different from any that I had heard before: but exactly similar to the preceding account of entire sanctification. The next year, two or three more persons at Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after, I desired all those in London, who made the same profession, to come to me all together at the Foundery, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us, and then the other, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity; so that we were fully persuaded they did not deceive themselves. In the years 1759, 1760, 1761 and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the tes-

timony of others, I carefully examined most of these myself: and in London alone, I found six hundred and fifty-two members of our society, who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, wherein God has not wrought the same work in many others; but sometimes in one part of England or Ireland, sometimes in another, as 'the wind bloweth where it listeth:' and every one of these, (after the most careful enquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was instantaneous, that the change was wrought in a moment. Had half of these, or one third, or one in twenty, declared it was gradually wrought in them, I should have believed this, with regard to them, and thought that some were gradually sanctified, and some instantaneously."—*Quære?* WESLEY, vol. 10, p. 58.

[*Pain of kneeling through Long Prayers.*]

"THERE are many weak and tender people, who cannot kneel long at one time; and there are some preachers, &c. who spend more time, especially in their first prayer, than is proportionate to the other parts of the service. People who are weak or elderly, cannot long continue on their knees, which is not an easy posture; and such knowing from past experience, that they are likely to have a long prayer, choose rather to stand all the time, as they know they could not continue to kneel so long, and would think it improper to rise up during the time of prayer. I shall beg leave to mention two instances within my own knowledge. I said once to a pious couple whom I had known to be diligent in all the means of grace, 'Why do you not attend the public prayer-meeting, as you were accustomed to do?' 'We cannot without standing during prayer, which we think is unbecoming and would be a bad example: the prayers are so long, that we cannot kneel all the time; sometimes a verse of a hymn is given out while the people are on their knees, and two or three pray, we cannot kneel so long, and therefore are obliged to keep away.' In such a case I could only say, I shall endeavour to remedy this evil.

"In the second instance, I was the chief sufferer; at a public meeting a pious brother went to pray, I kneeled on the floor, having nothing to lean against or to support me—he prayed forty-eight minutes—I was unwilling to rise, and several times was nigh fainting—what I suffered, I cannot describe. After the meeting was over, I ventured to expostulate with the good man, and in addition to the injury I sustained by his unmerciful prayer, I had the following reproof: 'My brother, if your mind had been more spiritual, you would not have felt the prayer too long.' More than twenty years have elapsed since this transaction took place, but the remembrance of what I then suffered still rests on my mind with a keen edge. The good man is still alive—will probably read this paper—will no doubt recollect the circumstance, and I hope will feel that he has since learned more prudence and more charity."—ADAM CLARKE.

[*Puritanical Preaching.*]

"FIRST of all they seize upon some text, from whence they draw something, (which they call a doctrine) and well may it be said to be drawn from the words; forasmuch as it seldom naturally flows, or results from them. In the next place, being thus provided, they branch it into several heads, perhaps twenty, or thirty, or upwards. Whereupon, for the prosecution of these, they repair to some trusty concordance, which never fails them, and by the help of that, they range six or seven scriptures under each head; which scriptures they prosecute one by one, first amplifying and enlarging upon one, for some considerable

time, till they have spoiled it; and then that being done, they pass to another, which in its turn suffers accordingly. And these impertinent, and unpremeditated enlargements they look upon as the motions and breathings of the spirit, and therefore much beyond those carnal ordinances of sense and reason, supported by industry and study; and this they call a saving way of preaching, as it must be confessed to be a way to save much labour, and nothing else that I know of. But how men should thus come to make the salvation of an immortal soul, such a slight, extempore business, I must profess I cannot understand; and would gladly understand upon whose example they ground this way of preaching; not upon that of the apostles I am sure. For it is said of St. Paul, in his sermon before Felix, that he reasoned of righteousness, temperance, and judgment to come. The words being in Acts xxiv. v. 25, διαλεγομένου δὲ αὐτοῦ, and according to the natural force and import of them, signifying, that he discoursed or reasoned dialectically, following one conclusion with another, and with the most close and pressing arguments from the most persuasive topics of reason and divinity. Whereupon we quickly find the prevalence of his preaching in a suitable effect, that Felix trembled. Whereas had Paul only cast about his arms, spoke himself hoarse, and cried, you are damned, though Felix (as guilty as he was) might have given him the hearing, yet possibly he might also have looked upon him as one whose passion had, at that time, got the start of his judgment, and accordingly have given him the same coarse salute, which the same Paul afterwards so undeservedly met with from Festus; but his zeal was too much under the conduct of his reason, to fly out at such a rate. But to pass from these indecencies to others, as little to be allowed in this sort of men; can any tolerable reason be given for those strange new postures used by some in the delivery of the word? Such as shutting the eyes, distorting the face, and speaking through the nose, which I think cannot so properly be called preaching, as toning of a sermon. Nor do I see, why the word may not be altogether as effectual for the conversion of souls, delivered by one who has the manners to look his auditory in the face; using his own countenance and his own native voice, without straining it to a lamentable and doleful whine, (never serving to any purpose, but where some religious cheat is to be carried on). That ancient, though seemingly odd saying, *Loquere ut te videam*, in my poor judgment, carries in it a very notable instruction, and peculiarly applicable to the persons and matter here pointed at. For, supposing one to be a very able and excellent speaker, yet under the forementioned circumstances, he must however needs be a very ill sight; and the case of his poor suffering hearers very severe upon them, while both the matter utt red by him, shall grate hard upon the ear, and the person uttering it, at the same time equally offend the eye. It is clear therefore, that the men of this method have sullied the noble science of divinity, and can never warrant their practice, either from religion or reason, or the rules of decent and good behaviour, nor yet from the example of the apostles, and least of all from that of our Saviour himself. For none surely will imagine that these men's speaking, as never man spoke before, can pass for any imitation of him."—SOUTH, vol. 4, p. 50.

[*Falling-Fits, common to all Ages, under Religious Excitement.*]

"THIS phenomenon of falling is common to all ages, sexes, and characters; and when they fall they are differently exercised. Some pious people have fallen under a sense of ingratitude and hardness of heart; and others under affecting manifestations of the love and goodness of God. Many thoughtless persons under convictions, have obtained comfort before they arose. But perhaps the most numerous class consists of those who fall under distressing views of

their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks, before they receive comfort. I have conversed with many who fell under the influence of comfortable feelings, and the account they gave of their exercises while they lay entranced was very surprising. Their minds appeared wholly swallowed up in contemplating the perfections of God, as illustrated in the plan of salvation, and whilst they lay apparently senseless, and almost lifeless, their minds were more vigorous, and their memories more retentive and accurate than they had ever been before. I have heard men of respectability assert, that their manifestations of gospel truth were so clear, as to require some caution when they began to speak, lest they should use language which might induce their hearers to suppose they had seen those things with bodily eyes; but at the same time, they had seen no image nor sensible representation, nor indeed any thing besides the old truths contained in the Bible.

"Among those whose minds were filled with most delightful communications of divine love, I but seldom observed any thing ecstatic. Their expressions were just and rational, they conversed with calmness and composure, and on their first recovering the use of speech, they appeared like persons recovering from a violent disease which had left them on the borders of the grave. I have sometimes been present when persons who fell under the influence of convictions, obtained relief before they arose; in these cases, it was impossible not to observe how strongly the change in their minds was depicted in their countenances; instead of a face of horror and despair, they assumed one, open, luminous, serene, and expressive of all the comfortable feelings of religion. As to those who fall down under convictions and continue in that state, they are not different from those who receive convictions in other revivals, excepting that their distress is more severe. Indeed extraordinary power is the leading characteristic of this revival, both saints and sinners have more striking discoveries of the realities of another world, than I have ever known on any other occasion." —*Quære?* WESLEY.

[*Lengthy Preaching and Love Feast.*]

1806. "As the Caernarvon quarterly meeting was to be held in that town, and as our friends were persuaded that neither the old building we have to preach in, nor any other place that we could procure, would contain the people that would assemble on the occasion, therefore, although the season of the year was so unfavourable, it being the twenty-first of January, they built a stage for the preachers to stand on and preach in the middle of the town. When the appointed time came, all that could not be accommodated in the neighbouring windows, which it was judged were about two thousand, endured the inclemency of the weather for seven hours to hear the word of life, and that with the greatest composure of mind! Brother Parry and brother Williams, preached from ten till twelve o'clock, brother Davies and brother Jones, sen., from two till four. It was published for me and brother Jones, of Welsh Pool Circuit, to preach at six, in the preaching room; but a little before the time, our friends informed us the attempt would be dangerous in the extreme: that the place would not hold one fourth part of the people that would strive to get in: and that it would be the most prudent way to continue our meeting in the open air. As soon as we had acceded to the proposal, the stage and neighbouring windows were well illuminated, and, as if the heavens approved of the steps we were taking, the clouds withheld their showers, and the winds became so calm as not to extinguish a single light, or incommode in any respect the assembled multitude, which was greater than had been collected through the course of the day; for the country people had not returned home, and the novelty of the

thing had brought most of the inhabitants of the town together. There were twelve preachers on the stage, and about two thousand people before us! The darkness of the sky, and the stillness of the evening, the lights interspersed, together with so many faces lifted up towards us, eagerly catching the word as it dropped from our lips, made the scene truly affecting, and awfully grand; insomuch, that, to me it was one of the most pleasing sights my eyes ever beheld! Our meeting continued from six till nine o'clock, when about three hundred, from different societies, retired to our room, and held a Love Feast for about two hours."—*Quære?*

[*Convulsive Faintings at Prayer.*]

"With respect to the largeness of the assemblies, it is generally supposed that at many places there were not fewer than eight, ten or twelve thousand people:—at a place called Cane Ridge Meeting-house, many are of opinion there were at least twenty thousand; there were one hundred and forty waggons which came loaded with people, besides other wheel carriages. Some persons had come two hundred miles. The largeness of these assemblies was an inconvenience;—they were so numerous to be addressed by one speaker, it therefore became necessary for several ministers to officiate at the same time at different stands: this afforded an opportunity to those who were but slightly impressed with religion, to wander to and fro between the different places of worship, which created an appearance of confusion, and gave ground to such as were unfriendly to the work to charge it with disorder. Another cause also conduced to the same effect: About this time the people began to fall down in great numbers, under serious impressions: this was a new thing among Presbyterians: it excited universal astonishment, and created a curiosity which could not be restrained when people *fell* even during the most solemn parts of divine service. Those who stood near were so extremely anxious to see how they were affected that they often crowded about them so as to disturb the worship. But these causes of disorder were soon removed; different sacraments were appointed on the same sabbath, which divided the people, and the falling down became so familiar as to excite no disturbance."—*Quære?*

[*Sheep and Goats—What?*]

The blessed Jordan (to give him his Catholic title) who was the second general of the Dominicans, made an odd use of this often used similitude in a speech to the friars of his order: "*Mihi et veris Prælatis accidit, sicut pastori, qui magis gravatur custodiâ unius hirci quam centum ovium: sic magis unus insolens gravat Prælatum et turbat conventum, quam alii Fratres ducenti, qui sicut oves Domini Pastorem sequuntur, et sibilum ejus intelligunt, nec socios relinquunt, sed simul vadunt, stant, accubant, comedunt, bibunt, capite inclinato herbas colligunt in omnibus fructuose, in paucis tædiose. Sed aliqui, ut hirci turbantes pastorem et gregem, discurrunt, perstrepunt, in socios capita impingunt, ad alta saliunt, viam non tenent, sata aliorum lædunt, nec virgâ nec pastoris clamore cohibentur, et ad ultimum, brevem caudam, id est, curtam patientiam habent, et ideō quandoque fœda sua ostendunt. Pro Deo, carissimi, fugite hujusmodi mores hircinos, et estote ut oves Dei.*"—Acta Sanctorum, 13*th Feb*,, p. 733.

[*Ejaculations.*]

"Ejaculations are short prayers darted up to God on emergent occasions.—The principal use of ejaculations is against the fiery darts of the Devil. Our adversary injects (how he doth it God knows, that he doth it we know) bad motions into our hearts; and that we may be as nimble with our antidotes, as he with poisons, such short prayers are proper and necessary. In hard havens so choaked up with the envious

sands, that great ships drawing many feet of water cannot come near, lighter and lesser pennaces may freely and safely arrive. When we are time-bound, place-bound, or person-bound, so that we cannot compose ourselves to make a large solemn prayer, this is the right instant for ejaculations, whether orally uttered or only poured forth inwardly in the heart.

"Ejaculations take not up any room in the soul. They give liberty of callings, so that at the same *instant* one may follow his proper vocation. The husbandman may dart forth an ejaculation, and not make a balk the more. The seaman nevertheless steers his ship right in the darkest night. Yea, the soldier at the same time, may shoot out his prayer to God, and aim his pistol at his enemy, the one better hitting the mark for the other."—FULLER's *Good Thoughts.*

[*Support of the Clergy.*]

"IF it be allowed," says DR. WHITAKER, (of Whalley, — not of Manchester) "that this mode of providing for the Christian Priesthood is, strictly speaking, of divine institution, such a concession will supersede all reasoning, even in favour of the appointment. But waving for the present a point which I mean not either to affirm or deny, I would ask, whether at the foundation of parishes, and for many centuries after, it were possible to devise a method of supporting an incumbent equally wise and proper, with that of a manse, glebe and tithes. The pastor was not to be a vagrant among his flock; an house therefore was to be provided for him. He wanted the common necessaries of life (for it was held at that time that even spiritual men must eat and drink) and money there was none to purchase them; a moderate allotment therefore of land was also required. But the growth of grain, a process which demands much care and attention, would have converted the incumbent, as it has been well and frequently urged of late, into an illiterate farmer. It was proper therefore that the glebe should be restricted within such limits as would suffice for the production of milk, butter, cheese, animal food, and such other articles as require little labour, while the bread-corn and other grain of the minister should be supplied by the industry of his parishioners. And if the minister fed the people, as it was his office to do, with 'the bread that endureth,' there was an harmony as well as equity, in requiring that *they* should feed him in return with that 'which perisheth.' But this primitive and pleasing reciprocation of good offices too quickly ceased to be universal; and the common corruption of our nature will supersede the necessity of enquiring, whether the evil began with a subtraction of tithes or teaching. The declension would be mutual; and law, not love, would soon become the measure both of the one payment and the other."—*History of Craven*, p. 6.

[*Disrespectful Treatment of the Clergy in England.*]

"UPON the whole matter, if we consider the treatment of the clergy in these nations, since Popery was driven out, both as to the language and usage which they find from most about them; I do, from all that I have read, heard, or seen, confidently aver (and I wish I could speak it loud enough to reach all the corners and quarters of the whole world) that there is no nation or people under heaven, christian or not christian, which despise, hate, and trample upon their clergy or priesthood comparably to the English. So that (as matters have been carried) it is really no small argument of the predominance of conscience over interest, that there are yet parents who can be willing to breed up any of their sons (if hopefully endowed) to so *discouraged* and *discouraging* a profession." — SOUTH's *Sermons*, vol. 5, p. 420.

[*Difference of Ministrations.*]

"THERE are others of a *melancholy, reserved*, and *severe temper*, who *think much* and *speak little;* and these are the fittest to serve the Church in the *pensive, afflictive* parts of religion; in the austerities of repentance and mortification, in a retirement from the world, and a settled composure of their thoughts to self-reflection and meditation. And such also are the ablest to deal with troubled and distressed consciences, to meet with their doubts, and to answer their objections, and to ransack every corner of their shifting and fallacious hearts, and in a word, to lay before them the true state of their souls, having so frequently descended into, and took a strict account of their own. And this is so great a work, that there are not many whose minds and tempers are capable of it, who yet may be serviceable enough to the Church in other things. And it is the same thoughtful and reserved temper of spirit, which must enable others to serve the Church in the hard and controversial parts of religion. Which sort of men, (though they should never *rub men's itching ears* from the pulpit) the Church can no more be without, than a garrison can be without *soldiers*, or a city without walls; or than a man can defend himself with his *tongue*, when his enemy comes against him with his *sword*. And therefore, great pity it is, that such as God has eminently and peculiarly furnished, and (as it were) cut out for this service, should be cast upon, and compelled, to the *popular, speaking, noisy* part of divinity; it being all one, as if, when a town is besieged, the governor of it should call off a valiant and expert soldier from the walls, to sing him a song or play him a lesson upon the violin at a banquet, and then turn him out of town, because he could not sing and play as well as he could fight. And yet as ridiculous as this is, it is but too like the irrational and absurd humour of the present age; which thinks all sense and worth confined wholly to the pulpit. And many excellent persons, because they cannot make a noise with *chapter* and *verse* and harangue it *twice a day to factitious tradesmen*, and ignorant *old women*, are esteemed of as nothing and scarce thought worthy to eat the Church's bread."—SOUTH'S *Sermons*, vol. 3, p. 429.

[*Christians looking to the Sun-rising.*]

"THE Primitive Christians used to assemble on the steps of the Basilica of St. Peter, to see the first rays of the rising sun, and kneel, *curvatis cervicibus in honorem splendidi Orbis.*"—S. LEO. *Serm. 7. de Nativit.*

The practice was prohibited as savouring of, or leading to Gentilism.—BERNINO, vol. 1, p. 45.

[*God's Witness of Himself.*]

"I HAVE been ever prone to take this for a principle, and a very safe one too, viz. That there is no opinion really good (I mean good in the natural, beneficent consequences thereof) which can be false. And accordingly, when religion, even natural, tells us, that there is a God, and that he is a rewarder of every man according to his works; that he is a most wise Governor, and a most just and impartial Judge, and for that reason has appointed a future estate, wherein every man shall receive a retribution suitable to what he had done in his life time. And moreover, when the Christian religion farther assures us, that Christ has satisfied God's justice for sin, and purchased eternal redemption and salvation, for even the greatest sinners, who shall repent of, and turn from their sins; and withall, has given such excellent laws to the world, that if men perform them, they shall not fail to reap an eternal reward of happiness, as the fruit and effect of the fore-mentioned satisfaction; as on the other side, that if they live viciously, and die impenitent, they shall inevitably be disposed of into a condition of eternal and insup-

portable misery. These, I say, are some of the principal things, which religion, both natural and christian, proposes to mankind.

"And now, before we come to acknowledge the truth of them, let us seriously, and in good earnest examine them, and consider how good, how expedient, and how suitably to all the ends and uses of humane life it is, that there should be such things; how unable society would be to subsist without them; how the whole world would sink into another chaos and confusion, did not the awe and belief of these things (or something like them) regulate and controul the exorbitances of men's headstrong and unruly wills. Upon a thorough consideration of all which, I am confident, that there is no truly wise and thinking person, who (could he suppose that the fore-cited dictates of religion should not prove really true) would not however wish at least that they were so. For allowing (what experience too sadly demonstrates) that an universal guilt has passed upon all mankind through sin; and supposing withall that there were no hopes, or terms of pardon held forth to sinners, would not an universal despair follow an universal guilt? And would not such a despair drive the worship of God out of the world? For certain it is, that none would pray to him, serve or worship him, and much less suffer for him, who despaired to receive any good from him. And on the other side, could sinners have any solid ground to hope for pardon of sin, without an antecedent satisfaction made to the Divine Justice so infinitely wronged by sin? Or could the honour of that great Attribute be preserved without such a compensation? And yet farther, could all the wit and reason of man conceive, how such a satisfaction could be made, had not religion revealed to us a Saviour, who was both God and Man, and upon that account only fitted and enabled to make it? And after all could the benefits of this satisfaction be attainable by any, but upon the conditions of repentance, and change of life, would not all piety and holy living be thereby banished from the societies of men? So that we see from hence, that it is religion alone which opposes itself to all the dire consequences, and (like the angel appointed to guard Paradise with a flaming sword) stands in the breach against all that despair, violence, and impiety, which would otherwise irresistably break in upon, and infest mankind in all their concerns, civil and spiritual.

"And this one consideration (were there no farther arguments for it, either from faith or philosophy) is to me an irrefragable proof of the truth of the doctrines delivered by it. For, that a falsehood (which as such, is the defect, the reproach, and the very deformity of nature) should have such generous, such wholesome, and sovereign effects, as to keep the whole world in order, and that a *lye* should be the great bond or ligament which holds all the societies of mankind together; keeping them from cutting throats, and tearing one another in pieces, as (if religion be not a *truth*, all these salutary, publick benefits must be ascribed to *tricks* and *lies*) would be such an assertion, as, upon all the solid grounds of sense and reason, (to go no farther) ought to be looked upon as unmeasurably absurd and unnatural."—South's *Sermons*, vol. 4, p. 406.

[*Meditation.*]

"In meditation, strive rather for graces than for gifts, for affections in the way of virtue more than the overflowings of sensible devotion; and, therefore, if thou findest any thing, by which thou mayest be better, though thy spirit do not actually rejoice, or find any gust or relish in the manducation, yet choose it greedily. For although the chief end of meditation be affection, and not determinations intellectual; yet there is choice to be had of the affections; and care must be taken, that the affections be desires of virtue, or repu-

diations and aversions from something criminal; not joys and transportations spiritual, comforts, and complacencies; for they are no part of our duty: sometimes they are encouragements, and sometimes rewards; sometimes they depend upon habitude and disposition of body, and seem great matters, when they have little in them; and are more bodily than spiritual, like the gift of tears, and yearning of the bowels; and sometimes they are illusions and temptations, at which if the soul stoops and be greedy after, they may prove like Hippomenes' golden apples to Atalanta, retard our course and possibly do some hazard to the whole race."—JEREMY TAYLOR, vol. 1, p. 114.

[*Evil Results of Want of Catechising.*]

"IT is want of catechising which has been the true cause of those numerous sects, schisms, and wild opinions, which have so disturbed the peace, and bid fair to destroy the religion of the nation. For the consciences of men have been filled with wind and noise, empty notions and pulpit tattle. So that amongst the most seraphical *illuminati*, and the highest *puritan perfectionists*, you shall find people, of fifty, threescore, and fourscore years old, not able to give that account of their faith, which you might have had heretofore from a boy of nine or ten. Thus far had the *pulpit* (by accident) disordered the church, and the *desk* must restore it. For you know the main business of the pulpit in the late times (which we are not thoroughly recovered from yet, and perhaps never shall) was to please and pamper a proud, senseless humour, or rather a kind of spiritual itch, which had then seized the greatest part of the nation, and worked chiefly about their *ears;* and none were so overrun with it, as the holy *sisterhood, the daughters of Sion*, and the *matrons of the new Jerusalem* (as they called themselves). These brought with them *ignorance* and *itching ears* in abundance; and *holder-forth* equalled them in one, and gratified them in the other. So that whatsoever the doctrine was, the *application still ran on the surest side;* for to give those *doctrine and use-men*, those *pulpit-engineers* their due, they understood how to plant their batteries and to make their attacks perfectly well; and knew that by pleasing the *wife*, they should not fail to preach the *husband* in their *pocket*. And therefore to prevent the success of such *pious frauds* for the future, let children be *well-principled*, and in order to that let them be carefully *catechised*."—SOUTH's *Sermons*, vol. 5. p. 31.

[*Stratagems of Satan.*]

"I HAVE known the time," says the S. S. WILLIAM HUNTINGTON, "when I was engaged in the same fight, that as fast as I shifted my ground, the Devil shifted his. When I had made a thing clear by the Word of God, he attacked the Word also, and told me that the Scriptures were a device of his to puzzle, baffle and confound mankind. When I flew to the divine Being, he told me, as the fool says in the Psalms, 'There is no God.' When I fled to the works of creation and asked who made these things? he told me plainly that he did. When I asked who made me? he answers in the affirmative, that he did. When I asked why men worshipped God? he told me he received worship and I must pray to him, for there was no other to pray to;—thus was my mind followed, harassed, confused and confounded; but not one of these lies could fasten on my conscience, though I was dumb, and without an answer."—*Gleanings of the Vintage*, part 1, p. 38.

[*Effects of the Predestinarian Doctrine.*]

THERE is a curious passage in the works of WILLIAM HUNTINGTON, S.S. more illustrative of the effects of the Predestinarian doctrines than that Arch-Calvinist would have liked to allow. It occurs in his second

operation upon Timothy Priestley (vol. x. p. 248). "I could at this time," he says, "bring two persons to friend Timothy, who are so willing to be delivered from sin, and with the mind to serve the law of God, that I verily believe they would part with the whole world if they had it, pluck out their own eyes and give them to Timothy, and suffer every bone in their bodies to be broken on the wheel, for one beam of hope, much more to be persuaded that the good hand of God is with them. And I add that all the above bodily sufferings would be but a flee-bite to what they daily feel in their minds: and they are not driven into this willingness to be saved by what Timothy calls an accidental frame, for they have been thus willing for years. One of them has lain at the pool above thirty years: it came on the person when a child. They have puzzled and wearied all the divines that they have hitherto consulted; and for my part I should like to see Timothy try the validity of this evidence of his upon them. But alas, they find it is not of him that willeth, nor of him that runneth: but of God, who will have mercy on whom he will have mercy. The grand question with them is, not whether they *will* be saved? this they could answer without hesitation: but it is, whether they *may* be saved, or whether *God will* save them? Let them be persuaded of this, and the work is done."

[*Unfounded Charge of the Bishops' hindering of the Printing of Good Books.*]

In a Dialogue upon the causes of our civil wars under Charles the First, translated from the Dutch, it is said of the bishops, "they have to their power forbidden the printing of all good books, and contrarily, suffered to be printed all arminianish, papish, vain books of Amadis de Gaul, and of comedies to 40,000 in a year." —Scott's *Edition of the Somers' Tracts*, vol. 5, p. 17.

[*Beza's Rejection of all profane Studies for Christ.*]

"Ii enim in causâ sunt, ii multiplicibus tandem effecerunt precibus, ut opus hoc ab ipso auctore in hac summâ senectâ, in tantis occupationibus sit collectum et recognitum. Sed recensendæ sunt causæ, quibus hoc ut faceret, passus sibi est ab amicis persuaderi. Intellexit enim et pro certo compertum habuit. Juvenilia ista sua poemata ab Adversariis non tam in sui, quam in Dei ipsius odium, subinde recudi, et hoc non tantum, sed et multò indigniora effingi ac addi. Quæ sane audacia, vel impietas potiùs, detestanda est et intolerabilis. Scripsit ista D. Beza, liberius quidem sed juvenis admodum, et adhortante viro optimo doctissimoque Meliore Volmario preceptore suo, edidit, incitatus insuper exemplis, tam recentiorum, quam veterum. Sed quàm primum Christi cognitione fuisset imbutus, et veræ Ecclesiæ civis factus esset, nemo ista priùs, nemo severiùs, et quidem publicè, quam ipse D. Beza damnavit; ac ab eo tempore omnia sua dicta et scripta in solius Redemptoris sui laudem direxit."— *Ded. Preface to the Geneva Edition of Beza's Poemata Varia* (1597), *by* Vinceslaus Morkovvsky de Zartrisell. Inserted in Sir Egerton Brydges' Polyanthea Librorum Vetustiorum, p. 337.

[*Beza's Rejection of Poetry.*]

"Poetas, (quos naturæ quodam impulsu amabat) non legit tantum, sed imitari studuit; unde ab eo intra annum vicesimum scripta sunt ferè omnia poemata illa, quæ præceptori illi suo inscripsit. In quibus non mores, sed stylum Catulli et Nasonis, ad imitandum sibi proponens, epigrammata quædum licentiosius, quam postea voluisset, scripta effudit. Illa enim ipsemet paulo post, omnium primus damnavit ac detestatus est. Ac sanè vivunt contrario librorum omnium genio. Nam quum adversariorum scriptis bellum indicere adver-

sarii soleant, eaque abolere omni conatu studeant, miseris epigrammatis illis prorogat lucem pervicax et inextinguibilis concepti adversus ipsorum parentem odii flamma; quæque Beza æternum abolita et extincta optavit, illi ex pulvere excitant, et repetitis hoc etiam tempore editionibus crebris, malignè eadèm in conspectum hominum proferunt ac reponunt. Quid vero καταπήθεια illâ suâ consequuntur? Nihil aliud, sanè, quam quod se Dei, bonorumque omnium, dignos odio; Bezam autem omni illorum benevolentiâ, amore, et tolerantiâ dignissimus ostendunt, qui quidem juvenilis Musæ ad Deum celebrandum in melius conversione et seriâ commutatione, Angelos[1] in cœlo exhilarevit."—Fayi *in Vita et Op. Bezæ*, pp. 8, 10. Given in Sir Egerton Brydges' Polyanthea, p. 431.

[*How to distinguish a True Preacher and a False.*]

"Will you know how to discover a true preacher from a false?" said one who seems to have been of the latter description himself, in Henry the Eighth's days, "You have a dog, which is your conscience. Whensoever you shall come to any sermon, ask your dog what he saith unto it? If he say it be good, then follow it: but if your dog bark against it and say it is naught, then beware and follow it not."—Strype's *Mem. of Cranmer*, p. 106.

[*Why the Babylonical Building should decay.*]

"God forbid that the trial of true religion should be either upon our upright conversation or theirs, lest if it lay in man's perfection, both the Jew and the Turk might either of them sooner boast of it than either of us. The wisdom of God hath not so builded his church upon sand. If it were founded upon the works of man, then should his church never stand, neither by them nor by us. We are but feeble and windshaken pillars, unable to underprop and bear such a weight; and therefore howsoever they build their church, we build not ours on ourselves, but we build both it and ourselves upon that unmoveable rock, Jesus Christ; and therefore, howsoever the wind and the weather do shake us and overthrow us through our own weakness, yet our foundation abideth sure, and doth neither fall nor flit away, but abideth so for ever, that we may be still raised and set up on the same again. Deceitful therefore is their dealing who to withdraw men from our church do unjustly say that when we fall, our foundation falleth also: but most justly may we assure men, that their Babylonical building must needs come to decay, being founded on the sand of Tiber banks, which is daily washed and eaten away. How can that foundation stand which is made of earth and clay, dust and ashes, of flesh, blood and bones; of popes' mitres, cardinals' hats, monks' hoods, friars' cowls, nuns' veils, shaven crowns, pates, beads, tapers and crosses, anointings and greasings, blessings, kissings, images of metal, wood, glass and stone, holy oil, holy cream, albs, vestments, palls, copes, rotchets, surplices, tippets, coifs, chrisms, mantel and the ring, sensings, pilgrimages, offerings, creeping to crosses, Winifred's needle, the blood of Hales, fasting day, holydays, ember days, croziers, polaxes, dirges, exorcisms, conjurings, masses, trentals, holy water, Purgatory, saints' relics, St. Francis's breeches, limbo patrum, S. John Shorns (*sic*) boots, the rood of Chester, our Lady of Walsingham, rotten bones, shrines, and a thousand such apish toyes, which daily (as they themselves perceive) do putrefy, rot, and consume to nothing."—John Studley's *Epis. to the Reader, prefixed to his translation of* Bale's *Pageant of Popes*, 1574.

[1] Luc. xv. 10.

[*All One in Christ.*]

BALE, in the Epistle Dedicatory to his Pageant of Popes, says of Geneva, "I greatly marvel at the notable Providence of our God, which so stirred up the minds of the citizens and magistrates, that they were not afraid to receive so many thousand strangers into the suburbs of our city: again, did so turn the hearts of the strangers, that although they were more in number and the superiors, yet would submit themselves under their power, as though they were the inferiors, insomuch that they did not acknowledge themselves to be lords and citizens, but private men and strangers. Let other men feign other miracles, but Geneva seemeth to me to be the wonderful miracle of the whole world: so many from all countries come thither, as it were unto a sanctuary, not to gather riches, but to live in poverty: not to be satisfied, but to be hungry: not to live pleasantly, but to live miserably: not to save their goods, but to lose them. Is it not wonderful that Spaniards, Italians, Scots, Englishmen, Frenchmen, Germans, disagreeing in manners, speech and apparel, sheep and wolves, bulls and bears, being coupled with the only yoke of Christ, should live so lovingly and friendly; and that monks, laymen and nuns, disagreeing both in life and sect, should dwell together, like a spiritual and Christian congregation, using one order, one cloister, and like ceremonies. Is it not wonderful that so many stout enemies hanging over them, and looking still to devour them, as Satan and the Pope, their most bitter enemies, they should not only be safe, but also live so long time in quietness? Thanks be therefore unto God, because he hath appointed the pastor of his scattered and dispersed flock, the captain of the banished, to be the chief of the miserable people, with whose counsel, government and wisdom, so great a congregation of people, being not only diverse, but contrary one to another, hath been nourished together under one band of love, so that now nothing is more loving than those enemies, nothing more like than their unlikeness, nothing more happy than these miserable men."

[*Impropriations of the Children of Babylon.*]

"WE see and feel to our great grief that our ministry in many, yea in most places, is unprovided.—This specially ariseth of the spoil which the children of Babylon in times past have made by impropriating and annexing the living of so many particular churches to the maintenance of their cloisters, abbeys and dignities by their antichristian dispensations. Whereby they have left the ministry so marvellously unprovided and so beggarly, as that in some places there are to be found many parishes together, whereof all the livings that now remain to them are not sufficient for the competent maintenance of one man and his family. Which lamentable estate of our church deterreth many from undertaking that holy and honourable function, who, having sufficient gifts, seeing the ministry oppressed with beggary, and subject to other discredit and inconvenience arising thereof, bestow themselves in some other lawful calling, wherein they may be able to live in wealth and credit. By which means the unsufficient and unlearned ministry seized upon the possessions of the church, to the infinite hindrance of the Gospel, to the increase and strengthening of Popery. Alas, alas, that the poor parish, according unto God's ordinance, giveth a tithe of all they have, to have a man of God amongst them, who may teach them the right way to serve and honour the Lord, and to save their souls;—alas, I say, that this tithe should be taken away, and still retained by the greedy Nabals and hold-fast Labans of the world, and applied to profane uses, leaving the poor spoiled of their goods, and the whole parish unfurnished of one who should be their guide to everlasting life."—*The Auctor's Tears and humble Petition unto Almighty*

God, annexed to GABRIEL POWEL'S *Consideration of the Papists' Reasons for Toleration in England.* 1604.

[*Encroachments of the Puritans.*]

"THE Puritan, as he increaseth daily above the Protestant in number, so is he of a more presuming, imperious, and hotter disposition and zeal, ever strongly burning in desire to reduce all things to the form of his own idea or imagination conceived: and therefore by discourse of reason not unlike (the enterprize being to be paralleled by many examples) to attempt the overthrow of the Protestant, and bring the kingdom, especially the ecclesiastical state, to a parity, or popular form of government, if the Catholic (perchance the powerablest let thereof) were once extinguished; and to extinguish him, no mean more potent than to forbid and punish the exercise of his religion. And what confusion, havock, and effusion of blood such an attempt would work in the commonweal, it is easy to conjecture, whiles the Puritan with his complices, and such as thirst (an infinite number) to have matters in scuffling, to impugne on the one side, and the bishops, deans, canons, and the greatest possessors of spiritual livings, with all those that do adhere to them, defend on the other side, and either party stiffly and violently persecuting other, as is the custom in such commotions, without regard of God or country."—*Supplication to the King's most excellent Majesty.* 1604.

James II.

IT is said by MAXIMILIAN MISSON, the traveller, that "James II. was not installed in the Royalty on his coronation day, after the manner of his Protestant predecessors. The delicacy of his conscience, and the designs he had then in view, obliged him to change the form of the ceremonies; so that his Majesty neither received the communion, nor took the usual oaths and engagement." Soon after the coronation, an exact history or account of that ceremony was printed and distributed to many persons of rank by the King's special order, and MISSON says he had these particulars from that authentic book, which he believes never was sold. "Every one," he adds, "sees the divers consequences of this matter of fact, and especially how some misinformed writers have inconsiderately insinuated that this prince, who acted sincerely according to his religious principles, had violated his solemn promise."—*Preface to the fourth edition*, p. xxiii.

THIS same writer gives us a poem upon the expected birth of the Pretender, which, extraordinary as it is, those persons who are at all conversant with Catholic devotional poetry will have no hesitation in believing genuine. In February 1688, an English Jesuit at Loretto shewed him an angel of gold, holding a heart bigger than an egg, which was covered with diamonds of great value. This costly offering, which was the last present the Idol of the temple had received, came from the queen of England. "This reverend father informed me also," says MISSON, addressing his correspondent, "of a great piece of news, of which you ought, in my opinion, to have given us some advice. He assured us that that Princess was big with child, and added that undoubtedly it was by a miracle: since they had calculated that the very moment in which the present entered, was the happy minute in which she conceived. He made the following verses upon this subject, and would needs give me a copy of 'em. He introduces the angel speaking to our Lady, and our Lady answering:"—

ANGELUS.

SALVE, Virgo potens! En supplex Angelus adsum,
Reginæ Anglorum munera, vota, fero.
Perpetuos edit gemitus mœstissima princeps;
Sis pia, et afflictæ quam petit affer opem.

Casta Maria petit sobolem; petit Anglia; summi
Pontificis titubans Relligioque petit.
Inculti miserere uteri; sitientia tandem
Viscera, fœcundo fonte rigare velis.

VIRGO.

Nuncie cœlestis, Reginæ vota secundo:
Accipiat socii pignora chara tori.
Immo, Jacobus, dum tales fundo loquelas
Dat, petit, amplexus: concipit illa.—Vale.

ANGELUS.

Sed natum, O Regina, Marem Regina peroptat,
Nam spem jam regni filia[1] bina fovet.
Dona, Virgo, Mareth.

VIRGO.

Jam condunt ilia natum
Fulcrum erit imperii, relligionis honos.

ANGELUS.

Reginam exaudit Regina Maria Mariam.
Alleluïa! O felix, ter, quater, Alleluïa.

[*Saint Osana and the Rector's Concubine.*]

"In the North of England beyond the Humber, and in the church of Hovedene, the concubine of the rector incautiously sat down on the tomb of saint Osana, sister of king Osred, which projected like a wooden seat; on wishing to retire, she could not be removed until the people came to her assistance: her clothes were rent, her body laid bare, and severely afflicted with many strokes of discipline, even till the blood flowed; nor did she regain her liberty, until by many tears and sincere repentance, she had showed evident signs of compunction."—HOARE's *Giraldus*, vol. I, p. 29.

[*The Thief at St. Edmundsbury's Shrine.*]

"A MIRACLE happened at St. Edmundsbury to a poor woman, who often visited the shrine of the saint, under the mask of devotion; not with the design of giving, but of taking something away, namely, silver and gold offerings, which by a curious kind of theft, she licked up by kissing, and carried away in her mouth. But in one of these attempts her tongue and lips adhered to the altar, when by Divine interposition she was detected, and openly disgorged the secret theft. Many persons, both Jews and Christians, expressing their astonishment, flocked to the place where, for the greater part of the day she remained motionless, that no possible doubt might be entertained of the miracle."—HOARE's *Giraldus*, vol. 1, p. 29.

[*St. Patrick's Horn.*]

"THE horn of Saint Patrick, not golden indeed, but brazen, which lately was brought into these parts from Ireland, excites our admiration. The miraculous power of this relic first appeared with a terrible example in that country, through the foolish and absurd blowing of Bernard, a priest. The most remarkable circumstance attending this horn is, that whoever places the wider end of it to his ear, will hear a sweet sound and melody united, such as ariseth from a harp gently touched."—HOARE's *Giraldus*, vol. 1, p. 31.

[*Wounds cured with Oil, and the Wounded blessed and psalmed.*]

"WHEN night parted us we cured our wounds with oil, and by a soldier called Juan Catalan, who blessed us and psalmed us, and I say truly we found our Saviour Jesus Christ was pleased to give us strength, besides the many mercies which he daily vouchsafed us, for they presently healed, and thus wounded and bandaged, we had to fight from morning till night; for if the wounded had remained in the camp, and not gone forth to battle, there would not have been twenty sound men from every company. So when our Hascellan friends saw

[1] The Princesses of Orange and Denmark.

that this man blessed us, all their wounded came to him, and he had enough to do to cure them all day long."—BERNAL DIAZ, p. 142.

Reformation, &c.

"IN the morning early notice was given unto us that one Friar Pablo de Londres, an old crab-faced English frier, living in St. Lucar, had got the Duke of Medina his letter, and sent it to the Governor of Cales, charging him to seek for me and to stay me, signifying the King of Spain's will and pleasure '*that no English should pass to the Indies, having a country of their own to convert.*'"—GAGE'S *Survey of the West Indies*, p. 31.

"SAD the times in the beginning of Queen Elizabeth, when by her Majesty's injunctions, the clergy were commanded to read the chapters over once or twice by themselves, that so they might be the better enabled to read them distinctly in the congregation."—FULLER'S *Trifle Reconciler*, p. 82.

I HAVE seen a history of the Loretto Lady, printed on a single sheet in Welsh, which was purchased at Loretto by one of Wynn's ancestors about a century ago; he brought home a copy in English also. It was ready for pilgrims of every nation.—R. S.

"I LET passe," says BARLOWE, "my lord cardinal's acte in pullynge down and suppressing of religious places, our Lord asoile his soule. I wyll wrestle with no soules: he knoweth by this tyme whyther he dyd well or evyll. But thys dare I be bolde to saye, that the countries where they stode fynde suche lacke of them, that they would he had let them stand. And thinke you then that there wold be no lack founden if the remanaunt were so served to? I wene men wold so sore mysse theym, that many which speke agaynst them wolde sone laboure his owne handes to set them up agayne."—*Dialoge*, &c.

Bishop Croft, the humble Moderator.

"I BESEECH you tell me, did not Christ and the apostles preach the best way? and are not we to follow their example? Who dare say otherwise? yet many do otherwise; they take here or there a sentence of Scripture, the shorter and more abstruse the better, to show their skill and invention. This they divide and subdivide into generals and particulars, the *quid*, the *quale*, the *quantum*, and such-like quack-salving forms; then they study how to hook in this or that quaint sentence of philosopher or Father, this or that nice speculation, endeavouring to couch all this in most elegant language;—in short, their main end is to show their wit, their reading, and whatever they think is excellent in them: No doubt rarely agreeing with that of St. Paul, 'I determined not to know anything among you save Jesus Christ and him crucified; and my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power:' 1 Cor. ii. And I verily believe this is the reason why preaching hath so little effect in these days, because they labour to speak the wisdom of this world, which is foolishness with God; nor do they preach in demonstration of the Spirit, but in demonstration of their learning. I know full well this unapostolic way of preaching was used by some of the ancient fathers, especially the Greeks, who, always fond of niceties and curiosities, and being now become Christians (as I said before) transplanted their beloved rhetorical flowers of human learning into Christian gardens, which proved rather weeds to overrun the seed of sound and plain apostolic doctrine, human nature being a soil apter to give nourishment and vigour to human principles than divine. But when did ever any learned, witty, rhetorical harangue, of cunning syllogistical discourse, convert the tythe of St. Peter's or St. Paul's foolish preaching, as he terms it, 'but the wisdom of God to

those that are perfect,' and sound in the faith."—SCOTT'S *Somers' Tracts*, vol. 7, p. 290.

[*Pallets, or St. Eppalets.*]

"EPPALETS, or Hippoletts, vulgarly Pallets in Hertfordshire. This place was dedicate to a supposed saint of that name, that in his life-time was a good tamer of colts, and as good a horse-leach; and for these qualities so devoutly honoured after his death, as all passengers by that way on horseback, thought themselves bound to bring their steeds into the church, even up to the high aulter, where this holy horseman was shryned, and where a priest continually attended to bestow such fragments of Eppolettes' myracles upon their untamed coltes and old wanton and forworne jades, as he had in store, and did availe so much the more or less as the passengers were bountifull or hard-handed, but he that was coy of his coyne had but a cold and counterfeit cure."—NORDEN'S *Hartfordshire.*

[*Spiritual Pride not confined to the Rich.*]

SIR WILLIAM PETTY says it is natural "for those who have less wealth, to think they have the more wit and understanding, especially of the things of God, which they think chiefly belong to the poor."—*Political Arithmetic.*

Doctor Sanders—Cranmer's Enemy.

"SUFFICETH it us to know that as the Herneshaw, when unable by maine strength to grapple with the Hawke, doth *slice* upon her, bespattering the Hawke's wings with dung or ordure, so to conquer with her taile which she cannot doe with her bill and beake, so Papists, finding themselves unable to encounter the Protestants by force of argument out of the Scripture, cast the dung of foule language and filthy railing upon them, wherein Sanders exceedeth all of his Society."—FULLER, *Abel Red.* p. 226.

SANDERS was famished in Ireland.—Ibid.

[*Conversion of Bohemia.*]

"THE Bohemians who came with Anne when she married our Richard II. took back with them the books of Wickliffe, which thus fell into the hands of John Huss, a more illustrious Reformer. "This Queen Anne," says FULLER, "taught our Englishwomen modestie in riding on side-saddles, in exchange whereof the English taught her countrymen true religion. The conversion of Bohemia may fitly be stiled the issue of this marriage. See here the pedigree of the Reformation, wherein Germany may be counted the son, Bohemia the father, and England the grandfather."—*Life of Huss, Abel Redivivus.*

[*Tyndal's Bokes.*]

"AND then are they also to all Tyndal's bokes, whiche for the manyfolde mortall heresyes conteyned within the same openlye condempned and forbydden, they are, I saye, yet unto those bokes so sore affectionate, that neyther the condempnation of them by the clergy, nor the forbydding of them by the kinges hyghnes, with his open proclamations upon greate paynes, nor the daunger of open shame, nor parell of paynfull deth, can cast them out of some fond folkes handes, and that folke of every sorte."—BARLOWE'S *Dialoge.*

[*English Roman Catholic Fugitives.*]

"BY this may be discerned the number of our English fugitives, with their colleges, nunneries, and monasteries beyond the seas, which yeerely draw out of our land a hundred at least, of young gentlemen and gentlewomen; who although they pretend conscience and want of charity here

the occasion of their departure, yet none (I dare say) in the world, they being gone over, more envious and hard-hearted than they themselves each to other. As your private-gentlemen fugitives hunt after advancement by disparaging others of their own rank, your priests disparage the Jesuits; the Jesuits the priests; the priests again the monks, the monks the friars, and the Jesuits all. Insomuch that if you visit any of them, your entertainment shall be scarce anything save their upbraidings and exclamations against one another's monasteries and private persons: so that it would be no small pains for a man so long to travel amongst them, until he might find three persons to speak well of each other; this being a fault so common amongst them, that they are noted amongst all nations whatsoever with whom they converse. Others there are whose most earnest expectation and heartiest desire is the ruin and utter destruction of their own native country, which is the issue of their departure; and accordingly God doth prosper them, laying on them the like punishment he inflicted on the Jews, by dispersing of them through many nations, and giving them up to dissension among themselves, and living in great want and misery."—WADSWORTH's *English Spanish Pilgrim*, p. 76.

[*Candle-crossing of the Dead.*]

"I WAS once called to one of my kinsfolk: it was at that time when I had taken degree at Cambridge, and was made Master of Arts: I was called, I say, to one of my kinsfolk which was very sick, and died immediately after my coming. Now, there was an old cousin of mine, which after the man was dead, gave me a wax candle in my hand, and commanded me to make certain crosses over him that was dead, for she thought the devil should run away by and by. Now I took the candle, but I could not cross him as she would have me to do, for I had never seen it afore. Now she perceiving that I could not do it, with a great anger took the candle out of my hand, saying, 'It is pity that my father spendeth so much money upon thee!' and she took the candle and crossed and blessed him, so that he was sure enough. No doubt she thought that the devil could have no power against him."—LATIMER's *Sermon on the Epistle for the 21st Sunday after Trinity.*

[*Superstitious Ringing of Bells.*]

"YE know when there was a storm of fearful weather, then we rang the holy bells; they were they that must make all things well; they must drive away the devil. But I tell you, if the holy bells would serve against the devil, or that he might be put away through their sound, no doubt we would soon banish him out of all England. For I think if all the bells in England should be rung together at a certain hour, I think there would almost be no place but some bells would be heard there. And so the devil should have no hiding-place in England, if ringing of bells would serve. But it is not that that will serve against the devil: yet we have believed such fooleries in times past, but it was but mocking, it was the teaching of the devil. And no doubt we were in a miserable case, when we learned of the devil to fight against the devil."—LATIMER, Ibid.

[*The Devil not afraid of Holy-Water.*]

"WHAT a trust and confidence have we had in holy water and holy bread! also in ringing of holy bells and such fooleries,—but it was good sport for the devil; he could laugh and be merry at our foolishness; yea, and order the matter so to keep us in the same error. For we read in stories that at sometimes the devil went away from some men, because of the holy water, as though that holy water had such strength and power that he could not abide it. O

crafty devil! he went away, not for fear of the holy water, but because he would maintain men in error and foolishness. And no doubt it was the devil's teaching, the using of this holy water. It was not long ago since I, being with one of my neighbours that was sick, there came in an old woman, and when she saw the man sore sick, she asked whether there was no holy water to be gotten. See here the foolishness of the people, that in the time of the light of God's most holy Word, will follow such phantasies and delusions of the devil."—LATIMER, Ibid.

[*Latimer on Restitution.*]

"AT my first preaching of restitution, one man took remorse of conscience, and acknowledged himself to me that he had deceived the King, and willing he was to make restitution; and so the first Lent came to my hands £20 to be restored to the King's use. I was promised £20 more the same Lent, but it could not be made, so that it came not. Well, the next Lent came £320 more. I received it myself and paid it to the King's Council. So I was asked what he was that made this restitution. But should I have named him? Nay, they should as soon have this weasand of mine. Well now this Lent came £180 10*s.* which I have paid and delivered this present day to the King's Council, and so this man hath made a godly restitution. And so, quoth I to a certain nobleman that is one of the King's Council, if every man that hath beguiled the King should make restitution after this sort, it would cough the King £20,000 I think, quoth I. Yea, that it would, quoth the other, a whole £100,000. Alack! alack! make restitution for God's sake; ye will cough in hell else, that all the devils there will laugh at your coughing. There is no remedy but restitution, open or secret, or else hell. This that I have now told you of was a secret restitution.

"Some examples hath been of open restitution, and glad may he be that God was so friendly unto him, to bring him unto it in this world. I am not afraid to name him. It was Master Sherington, an honest gentleman, and one that God loveth. He openly confessed that he had deceived the King, and he made open restitution. Oh, what an argument may he have against the devil, when he shall move him to desperation."—LATIMER'S *last Sermon on Luke* xii. 15, *before King Edward VI.*

[*First Ring of Bells in England.*]

"THE first ring of bells in England was at Croyland. Turketule the Abbot, who died 975, made one large one, which he called Guthlac, after the Saint who first cleared that place of the devils that molested it, and sanctified it by his life and death. Turketule's successor Egelric, added six others, which he named Bartholomeo, Bertelin, Turketule, Tolwin, Pega, and Bega. Pega was a Saint, and sister to Guthlac. Bertelin was his disciple, and author, as it appears, of most of the fables related of him. There was an especial good reason for naming one after St. Bartholomeo, for consecrated bells have a virtue against thunder and lightning; and the identical thumb with which that apostle used to cross himself when it thundered, was among the relics of the monastery, having been presented to Turketule by the Emperor."—QUÆRE?

[*Orders appertaining to the Church of Crosthwaite, i. e. Keswick.*]

"THE Commissioners for Ecclesiastical causes, Ann. Eliz. 13, make order concerning the goods of the church of Crosthwaite (Keswick), namely; that the eighteen sworn men and churchwardens should provide, before Christmas then next following, two fair large communion cups of silver, with covers, one fair diaper napkin for the communion and sacramental bread, and two fair pots or flagons of tin for the wine;

which they shall buy with the money they shall receive for the chalices, pipes, paves, crosses, candlesticks, and other church goods that they have to sell; and that they shall sell for the use of the church, such popish relics and monuments of superstition and idolatry as then remained in the parish; and namely, two pipes of silver, one silver paxe, one cross of cloth of gold, which was on a vestment, one copper cross, two chalices of silver, two corporate rasts, three hand-bells, the Sion whereon the paschal stood, one pair of censures, one ship, one head of a pair of censures, twenty-nine brazen or latyn-chrismatories, the vail cloth, the sepulchral cloths, and the painted cloths with the pictures of Peter, Paul, and the Trinity. They farther decree, that the four vestments, three tunicles, five chestables, and all other vestments belonging to the said parish church, and to the chapels within the said parish, be defaced and cut in pieces, and of them, if they will serve thereunto, a covering for the pulpit, and cushions for the church be provided: and likewise the albes and amysies sold, and fair linen cloths for the communion table, and a covering of buckram fringed for the same be provided, and that for the chapels in the same parish be provided decent communion cups of silver or tin. And that a decent perclose of wood, wherein morning and evening prayer shall be read, be set up without the quire door, the length whereof to be seven foot, and breadth seven foot, with seats and desks within the same. And that they take care that the church be furnished with a Bible of the largest volume, one or two communion books, four psalter books, the two tomes of the homilies, the injunctions, the defence of the apology, the paraphrases in English, or instead thereof Marlorat upon the Evangelists, and Beacons Postil, and also four psalter books in metre. And that there be no service on the forbidden holy days, viz. on the feasts or days of All Souls, St. Katherine, St. Nicholas, Thomas Becket, St. George, Wednesday in Easter or Whitsun week, the Conception, Assumption, and Nativity of our Lady, St. Laurence, Mary Magdalene, St. Anne, or such like: and that none shall pray on any beads, knots, portasses, papistical and superstitious Latin primers, or other like forbidden or ungodly books: and that there be no communion at the burial of the dead, nor any month's minds, anniversaries, or such superstitions used."—NICHOLSON AND BURN'S *Cumberland*, p. 89.

[*St. Blessis' Heart, and St. Algare's Bones.*]

"To let pass the solemn and nocturnal bacchanals, the prescript miracles that are done upon certain days in the West part of England, who hath not heard? I think ye have heard of St. Blessis' heart which is at Malvern, and of St. Algare's bones, how long they deluded the people, I am afraid to the loss of many souls."—LATIMER'S *Sermon preached before the Convocation of the Clergy.*

[*Romish Trumpery.*]

"SOME brought forward Canonizations, some Expectations, some Pluralities and Unions, some Tot-Quots and Dispensations, some Pardons, and these of wonderful varieties, some Stationaries, some Jubilaries, some Pocularies for drinkers, some Manuaries for handlers of reliques, some Pedaries for pilgrims, some Oscularies for kissers; some of them engendered one, some other such features, and every one in that he was delivered of was excellent, politic, wise, yea, so wise, that with their wisdom they had almost made all the world fools."—LATIMER, Ibid.

[*Why Kings should not have too many Horses.*]

"I WAS once offended with the King's horses, and therefore took occasion to speak in the presence of the King's Majesty, that

dead is, when abbies stood. Abbies were ordained for the comfort of the poor, wherefore I said it was not decent that the King's horses should be kept in them, as many were at that time, the living of poor men thereby minished and taken away. But afterward a certain nobleman said to me, What hast thou to do with the King's horses? I answered and said, I spake my conscience as God's word directed me. He said, Horses be the maintenance and part of a King's honour, and also of his realm, wherefore in speaking against them ye are against his honour. I answered, God teacheth what honour is decent for a King, and for all other men according to their vocations. God appointeth every King a sufficient living for his estate and degree both by lands and other customs; and it is lawful for every King to enjoy the same goods and possessions; but to extort and take away the right of the poor is against the honour of the King; if you do move the King to do after that manner, then you speak against the honour of the King."—LATIMER's *First Sermon before King Edward VI.*

[*Lying Miracles.*]

"DURING the reign of Pope Sixtus IV. a young virgin called Stine, in the town of Hame in Westphalia, who had been lately converted to the Christian faith, was marked on the hands, feet, and side, with the wounds of our Saviour. About fifteen weeks after her conversion, on the feast of the holy sacrament, she displayed her wounds in the presence of twelve witnesses, and foretold that within two hours afterward they would be no more seen; which was verified,—for at that precise time the wounds were all perfectly healed."—*Contin. of* MONSTRELLET, *Johnes's Trans.* vol. 2, p. 122.

1506. "IN Lombardy there was a nun of the order of Jacobins, who, like to St. Catharine of Sienna, had, every Friday, marks on her hands and feet, similar to the wounds of our Saviour, that ran blood, which appeared to all who saw it very marvellous."—Ibid. vol. 12, p. 106.

[*Pedro de Olivam and the Franciscans.*]

"PEDRO DE OLIVAM litigated certain privileges enjoyed by a convent of Franciscans. They admonished him not to be the enemy of the Mother of God. He replied that while he lived he would maintain his quarrel. He soon died, knawing the tongue that had offended, and was buried in the sepulchre of his fathers. After thirty-three years the grave was opened and the corpse found entire,—*que tinha nojo a terra de lhe comer o seu corpo blasfemo et arrogante*—for the earth had loathed to consume his proud and blasphemous body."—*Historia Serafica.* MANOEL DA ESPERANCA.

[*Literal acceptation of the words*—"*My goods are nothing unto thee.*"—*Abuse of God's blessings.*]

"EN ce temps n'estoit point de mémoire
De tant de Bulles, ne de Prothenotaires,
Qui ont huit, neuf Dignitez ou Prebendes,
Grans Abbayes, Priourez et Commandes;
Mais qu'en font-ils? ilz en font bonne chiere:
Qui les dessert? ilz ne s'en soucient guere:
Qui fait pour eulx? ung autre tient leur place:
Mais, ou vont-ilz? ilz courrent a la chace:
Et qui chante? ung ou deux povres moines:
Et les Abbez? ilz auroient trop de peine:
De contempler? ce n'est pas la maniere:
Et du Service? il demeure derriere.
Ou va l'argent? il va en gourmandise:
Et du conte? sont les biens de l'Eglise:
Et les Offrendes? en chiens et en oyseaulx:
Et des habitz? ils sont tous damoyseaulx:
Et les rentes? en baings et en luxure:
De prier Dieu? de cela l'en n'a cure:

He povres gens? ceulx la' meurent de fain:
He n'ont-ilz riens? l'en ne leur donne brain:
On est Charité? elle est en pelerinage:
Et Aumosne? elle va en voyage:
He que fait Dieu? il est bien aise es Cieulx:
He quoy! dort-il? l'en n'en fait pis ne mieulx.
Es Monasteres, en lieu de Librairie,
He qu'y-a-t'il? une faulconnerie,
Et aux perches ou estoient veultz et flambeaulx,
L'en y juche maintenant les oyseaulx:
Et les Fondeurs? ilz sont bien loing de conte:
Et leurs Obitz? tant que l'argent se monte:
De reparer Cloistres et lieux si beaulx?
Attendre fault qu'on les face nouveaulx.
Que font Evesques? ilz sont de biens rempliz:
Et si ont honte de porter leurs sourpliz:
Mais en ce lieu ilz ont robbe bastarde
De camelot, affin qu'on les regarde.
Ont-ilz wesselle? les beaulx grans dressouers
D'or et d'argent, flacons, potz, drasouers;
He qu'ont les povres? ilz ont les trenchouers,
Qui demeurent du pain dessus la table;
Et le relies? l'en le porte a l'estable
Pour le mengier des paiges et des chiens;
Aucunesfoiz s'il en demeure riens,
L'en le jette au povres emmy la rue."

Les Vigilles de CHARLES VII. *per Maistre Marcial de Paris, dit d'Auvergne.* Paris, 1724, tom. 2, p. 24.

[*Les privileges que droit donne aux pelerins.*]

"POUR ce que gens seculiers ne scevent pas les privileges que droit donne aux pelerins quant ilz vont en pelerinaige travaillans leurs corps en contemplation et reverence des sainctz et sainctes ou ilz vont, il me plaist de traicter et dire aulcune chose sur le fait et condition de leur pelerinaige. Et disons que tous pelerins de quelque pays et royaulme chrestien quilz soient, sont en especial en sauvegarde du saint Pere de Romme, peuvent faire et acomplir leurs pelerinages et voyages par toute la crestiente, la ou leur devotion sera, ou saint sepulcre, on ailleurs ou ilz auront voue a aller en pelerinaige, soit en temps de guerre, de paix ou de trefves, quelque temps quil soit. Et en ce cas cy sont privilegiez comme gens deglise, lequel privilege les sainctz peres de Romme leur ont acorde le temps passe a la reverence et honneur de Dieu et des sainctz et des sainctes dont ilz sont pelerins. Et sans faulte toute personne qui met la main sur pelerin ou pelerine, il va contre lordonnance et sauvegarde du pape (en laquelle ilz sont tous et toutes comme jay dit), et pechent mortellemen, et encourent la sentence dexcommuniement. Item ilz ont encores une autre prerogative et privilege, que en quelque part quilz passent en faisant leur pelerinaige, soit en allant, ou en venant, ilz ne doivent payer aucun passage ou autres treuages."—*L'Arbre des Batailles*, cap. 123.

[*Divers Sects.*]

"THERE are at this day in this your majesty's realm, four known religions, and the professors thereof distinct both in name spirit and doctrine; that is to say, the Catholicks, the Protestants, the Puritans, and the Householders of Love, besides all other petty sects, newly born, and yet grovelling on the ground."—*Brief Discourse why Catholiques refuse to go to Church.* 1580.

[*Romish Fraud.*]

"A.D. 1374. IN the Valley of Jehosaphat, near Jerusalem, they found in a sepulchre full of earth, a whole body, with a long beard, under whose head was a stone with this inscription in Hebrew, 'I Seth, the third born son of Adam, believe in Jesus Christ the Son of God, and in his mother, who are to proceed from my loins.'"

—Genebrard, *in Chronol.* l. 31, c. 35. *quoted by Bernino.*

[*Gomara's heretical Doubts as to the Appearance of the Apostles Santiago and St. Pedro.*]

"Here it is that Gomara says that Francisco de Morla rode forward on a dappled grey horse, before Cortes and the cavalry came up, and that the Apostle Santiago or St. Peter was there. I must say that all our works and victories are by the hand of our Lord Jesus Christ, and that in this battle for each of us there were so many Indians that they could have covered us with handfuls of earth, if it had not been that the great mercy of God helped us in every thing. And it may be that he of whom Gomara speaks was the glorious Apostle Santiago or St. Pedro, and I as a sinner was not worthy to see him, but he whom I then saw there and knew was Francisco de Morla on a chesnut horse, who came up with Cortes; and it seems to me that now while I am writing this, the whole war is represented before these sinful eyes, just in the manner as we then went through it. And though I as an unworthy sinner did not deserve to see either of those glorious Apostles, there were in our company above four hundred soldiers, and Cortes and many other knights, and it would have been talked of, and testified, and they would have made a Church, and when they peopled the town it would have been called Santiago de la Vitoria, or St. Pedro de la Vitoria, as it is now called S. Maria de la Vitoria. And if it was as Gomara says, bad Christians must we have been, when our Lord God sent us his holy Apostles, not to acknowledge his great mercy, and venerate that Church daily. And would to God it had been as the chronicler says! but till I read his chronicle I never heard such a thing from any of the conquerors who were there."—Bernal Diaz, p. 22.

[*Charles I.'s Repentance for Strafford's Death and abolishing Episcopacy in Scotland.*]

"Charles I. in his troubles" told Dr. Sanderson and Morley, or one of them that then waited with him, "That the remembrance of two errors did much afflict him, which were, his assent to the earl of Strafford's death, and the abolishing episcopacy in Scotland; and that if God ever restored him to be in peaceable possession of his crown, he would demonstrate his repentance by a public confession and voluntary penance" (I think barefoot) "from the Tower of London, or Whitehall, to St. Paul's Church, and desire the people to intercede with God for his pardon." I am sure one of them that told it me, lives still, and will witness it.—Izaac Walton's *Life of Bishop Sanderson.*

[*Isaak Walton's Thanksgiving for not belonging to the bringers in of the Covenant.*]

"When I look back" says good old Izaac Walton, "upon the ruin of families, the blood-shed, the decay of common honesty, and how the former piety and plain dealing of this now sinful nation is turned into cruelty and cunning! when I consider this, I praise God that he prevented me from being of that party which helped to bring in this covenant, and those sad confusions that have followed it. And I have been the bolder to say this of myself, because in a sad discourse with Dr. Sanderson, I heard him make the like grateful acknowledgement."

French Missionaries in Canada.

"They habituated themselves to the savage life, and naturalised themselves to the savage manners, and by thus becoming dependent, as it were, on the natives, they acquired their contempt, rather than their veneration. If they had been as well acquainted with human nature as they were

with the articles of their faith, they would have known that the uncultivated mind of an Indian must be disposed by much preparatory method and instruction to receive the revealed truths of christianity, to act under its sanctions, and be impelled to good by the hope of its reward, or turned from evil by the fear of its punishments. They should have begun their work by teaching some of those useful arts which are the inlets of knowledge, and lead the mind by degrees to objects of higher comprehension. Agriculture so formed to fix and combine society, and so preparatory to objects of superior consideration, should have been the first thing introduced among a savage people; it attaches the wandering tribe to that spot where it adds so much to their comforts, while it gives them a sense of property and of lasting possession, instead of the uncertain hopes of the chase, and the fugitive produce of uncultivated wilds. Such were the means by which the forests of Paraguay were converted into a scene of abundant cultivation."—MACKENZIE'S *Travels*.

[*Wesley and the Creek Indians.*]

"HE that is above," said WESLEY to the Creek Indians, "will not teach you, unless you avoid what you already know is not good." One of the Indians answered, "I believe that. He will not teach us while our hearts are not white. Our men do what they know is not good; they kill their own children. And our women do what they know is not good; they kill the child before it is born. Therefore, He that is above does not send us the good book."—WESLEY'S *Journal*, No. 1, p. 37.

[*Romish Frauds.*]

"THE Dominicans in Mexico called Purgatory Little Hell to make it comprehensible by the Indians, *Infierno Chiquito*."—*Padila* 83.

"THE Dominican habit is the Virgin Mary's taste, she gave the pattern to St. Reginald — and she explained its mystic meaning — the white emblematical of spiritual purity, the black of repentance in the body."—Ibid. p. 475.

"THE Priests used to reward the Indians who discovered an Idol. Father Jordan de Santa Catalina, after one of his successful searches saw an Indian, whom he had just rewarded for bringing him an idol, busy in making another—which the poor fellow said was to be ready for the father next time."—Ibid. p. 643.

"WHEN first the Mexicans saw a *sambenito* they were so pleased with it that they made some in imitation and sold about the streets."—Ibid. p. 643.

[*Herrera on the Conversion of the Indians.*]

"HERRERA has a curious passage concerning the conversion of the Indians. Columbus, he says, being wrecked on the Island of Hayti, '*juzgò que Dios nuestro Señor, avia permitido la perdida de la nao, para que se hiziesse assiento alli, y se començasse por aquella Isla la predicacion y conocimiento de su santissimo nombre, el qual es muchas vezes su voluntad que no se estrenda por amor de su servicio, y caridad de los proximos, sino tambien por el premio que los hombres piensan aver en este mundo, y en el otro; porque no es de creer que ninguna nacion del mundo emprendiera los trabajos a que el Almirante y sus Castellanos se pusieron en negocio tan dudoso y peligroso, sino fuera con esperança de algun premio, el qual ha llevado despues adelante la continuacion desta su santa obra; y quiso Dios hazer con los Indios y los Castellanos, como un padre que quiere casar una hija muy fea, suple esta falta con el dote, porque quando las Indias no fueran tierras de tanta riqueza, nadie se pusiera a padecer los trabajos que adelante se diran*, &c.'"—1. 1. 18.

[*Cruelties inflicted on the Negroes at Cayenne,—and apologetic Reasoning.*]

"By the French laws, if a negro at Cayenne ran away, and the master denounced him to the *Greffe*, he was on being retaken to have his ears cut off, and be burnt on the back with a fleur-de-lis! for the second offence to be hamstrung! and hanged for the third. *On ne scauroit doutes*, says P. Fauque the Jesuit, *que la severité de ces loix n'en retienne le plus grand nombre dans le devoir.* Where did he find his notions of duty? He says also, '*il n'y a guere d'esperance pour le salut d' un negre qui meurt dans son marronnage.*' Lettres Edifiantes, tom. 8, pp. 8, 10, edition 1781. His arguments when he got among the Marroons are curious enough. '*Souvenez-vous, mes chers enfans, que quoique vous soyez esclaves, vous êtes cependant Chrétiens comme vos Maîtres! Quel malheur pour vous si, après avoir été les esclaves des hommes en ce monde et dans le temps, vous deveniez les esclaves du demon pendant toute l'éternité. Ce malheur pourtant vous arrivera infailliblement, si vous ne vous rangez pas à votre devoir, puisque vous êtes dans un etat habituel de damnation, car, sans parler du tort que vous faites à vos maîtres en les privant de votre travail, vous n'entendez point le messe les jours saints: vous n'approchez point des Sacramens; vous vivez dans le concubinage, n' etant pas mariés devant vos legitimes Pasteurs.*' " p. 20.

How triumphantly might the negro have replied!

[*Peramas' instructive Story on the Seventh Commandment.*]

"Peramas relates an odd and instructive story of Vergara in his childhood. Being piously disposed and born of pious parents, he was taught to give an account of the sermons which he heard. In thus repeating the substance of a discourse upon the Commandments, when the boy came to the seventh, Thou shalt not commit adultery, he said, we must pass over this for I do not know what it means. There happened however to be a Dominican visiting in the house, and young Vergara when his repetition was over, asked what the meaning of this commandment was. The friar told him it was that he must never put his fingers into a kettle of boiling water. Little as the danger appeared to be of leading him into temptation by such an explanation, the very next morning he dipt his hand into the boiling water, and immediately danced about the room exclaiming, Oh dear! Oh dear! I've committed adultery, I've committed adultery!"—p. 2.

[*Extremes meet:—Protestant Mission Persecution.*]

"Notwithstanding they are much more free from cares in their natural state, an irresistable desire of freedom sometimes breaks out in individuals. This may probably be referred to the national character. Their attachment to a wandering life, their love of alternate exercise in fishing and hunting, and entire indolence, seem in their eyes to overbalance all the advantages they enjoy at the mission, which to us appear very great: the consequence is, that every now and then attempts at escape are made. On such occasions, no sooner is any one missed, than search is immediately made after him, and as it is always known to what tribe the fugitive belongs, and on account of the enmity which subsists among the different tribes, he can never take refuge in any other, (a circumstance which perhaps he scarcely thought of beforehand), it is scarcely possible for him to evade the researches of those who are sent in pursuit of him. He is almost always brought back again to the mission, where he is bastinadoed, and an iron rod of a foot or a foot and a half long, and an inch in diameter, is fastened to one of his feet: this has the double use of preventing him from repeating the attempt, and of frightening others from imitating him." — Langsdorff, vol. 1, p. 171. *New California.*

[*Bloody Religion of the Mexicans.*]

"A SPANIARD observing a Mexican not long after the conquest remarkably punctual in his attendance at mass, asked him how it was that he could so thoroughly have forsaken the belief in which he had been bred up. The Mexican's reply is remarkable, 'The religion of our fathers,' said he, 'was so bloody and so cruel, and burthened us so grievously, that to rid ourselves of such a yoke we should gladly have recourse not merely to your law which is so holy a one, but any other whatsoever.'"—GUMILLA, c. 17.

[*Their Predisposition thereby to receive the Christian Faith.*]

"No nations in the Indies," says HERRERA (5. 4. 7), "have received the Gospel better than those who had been most subordinate to their Lords, and had laboured under the greatest burdens of tribute and of diabolical ceremonies. Thus the dominions of the kings of Mexico and of the Ingas have advanced the most in Christianity, and there is least difficulty there both in spiritual and temporal government, for the insufferable yoke of the laws of the devil had wearied them, and that of Christ therefore appeared to them just and easy; and the difficulty of believing such high mysteries was facilitated because the devil had taught them things still more difficult."

This is not the less true because it is expressed in mythological language: and it would prove as true in Asia, as it did in America.

[*The Negro's Call to Prayer.*]

"CAMBO, a negro in one of the southern states of America, being desired to give some account of his conversion, said, 'After me was brought here and sold as a slave, as me and Bess were working in de field, me began to sing one of my old country songs, It is time to go home;—when Bess say to me—Cambo why you sing so for?—Me say, Me no sick, me no sorry, why me no sing? Bess say you better pray to your blessed Lord and massa to have massy on your soul. Me look round, me look up, me see no one to pray to: but de words sound in my ears, better pray to your Lord and massa. By 'm bye me feel bad,—sun shine sorry, birds sing sorry, laun look sorry; but Cambo sorrier dan em all. Den me cry out, massy, massy Lord! on poor Cambo! By 'm bye water come in my eyes, and glad come in my heart. Den sun look gay, woods look gay, birds sing gay, laun look gay, but poor Cambo gladder dan em all. Me love my massa some: me want to love him more.'"—*Evangelical Magazine*, October 1812, p. 389.

[*Simoniacal Corruptions.*]

"WILL you buy any parsonages, vicarages, deaneries or prebendaries?" says RANDOLPH's Pedlar, in the Shew; "The price of one is his lordship's crackt chambermaid; the other is the reserving of his worship's tithes, or you may buy the knight's horse three hundred pounds too dear, who, to make you amends in the bargain, will draw you on fairly to a vicarage. There be many tricks; but the downright way is three years purchase. Come, bring in your coin! Livings are *majori in pretio* than in the days of doomsday book: you must give presents for your presentations: there may be several means for your institutions, but this is the only way to Induction that ever I knew."

[*Military Preaching.*]

"WHEN Lord George Germains commanded the camp near Brompton, and at Chatham in 1757, Whitfield went to Chatham, sent his respects by Captain Smith to his lordship, and requested permission to

preach in the camp. Lord George replied, Make my compliments, Smith, to Mr. Whitfield, and tell him, from me, he may preach any thing to my soldiers that is not contrary to the articles of war."—PERCIVAL STOCKDALE's *Memoirs*, vol. 1, p. 440.

[*The Methodist Dog.*]

"IN the early days of Methodism, about fifty years ago, meetings for preaching and prayer, though not near as frequent as at the present period, were, however, somewhat regular; and about Bristol, usually well attended. The people who frequented the meetings at that place, had repeatedly observed a dog that came from a distance; and as at the house to which he belonged, the Methodists were not respected, he always came alone.

"At that time, the preaching on the Sabbath began immediately after the service of the church concluded: and as this remarkable animal, on those occasions, invariably attended, he acquired the name of the 'Methodist Dog.' Being generally met by the congregation returning from the church, he was constantly abused and pelted by the boys belonging to the party.

"His regular attendance had often been the subject of public debate: and merely to prove the sagacity of the animal, the meeting, for one evening, was removed to another house. Whatever were the thoughts entertained concerning him, surprising as it may seem, at the proper and exact time, he made his appearance!

"A few weeks after this, his owner returning intoxicated from the market at Leeds, was in a narrow, shallow stream, unfortunately drowned: and astonishing to relate, the faithful dog no longer attended the preaching.

"Diversity of opinions may prevail on this subject, but good John Nelson used to say concerning it, 'The frequent attendance of this dog at the meeting, was designed to attract his master's curiosity, and engage him thereby to visit the place; where hearing the gospel, he might have been enlightened, converted, and eternally saved.' But, added he, 'the end to be answered, being frustrated by his death, the means to secure it were no longer needful.'"—QUÆRE? WESLEY.

[*How a Moderate Person is to avoid the Imputation of being Lukewarm.*]

"WOULD a moderate person avoid the imputation of being Lukewarm, he must take care that he be moderate only in such things, where there is danger of excess, and where consequently there is room and occasion for moderation; where a mean is commendable, he must neither fly too high, nor creep too low, but in those things, in which it is laudable to excel, he must not affect moderation; about things in their nature, in their use, and in their consequence altogether indifferent, he may be indifferent, or not much concerned; but he should neither be, nor desire to be thought a moderate lover of piety and virtue, of peace and order; one that hath a moderate concern for the laws and liberties of his country, for the welfare and prosperity of his church, for the honour, safety, or life of his prince."—BISHOP SMALRIDGE's *First Charge*, p. 18.

[*Religious Prudence, or, Let not your Good be evil spoken of.*]

"THERE have been consultations in the last convocation, whether it might not be proper to extend that canon against frequent resorting to taverns, and alehouses, and playing at dice, cards and tables, to other instances of the same or like kind; which though not wholly unlawful, nor in the laity disallowable, yet in the clergy are of evil fame, and tend to the diminution of their character; but whether any such enlargement of the canon shall be thought expedient, or not, every prudent and grave

clergyman will make it a rule to himself, from which he will not lightly swerve, to abstain from all actions, however innocent, which have the semblance to evil: and if there be any other places, the resorting to which may be of as ill fame as the frequenting taverns or alehouses, or any other games or sports, as improper for a clergyman to indulge himself in, as those specified in the canon, or any other actions of any kind whatsoever, which may give offence to sober-minded Christians, and bring a scandal upon his ministry, he will be as careful to keep at a distance from all such actions, as if they were in the canon expressly and by name forbidden."—BISHOP SMALRIDGE's *first Charge*, p. 21.

[*Superstition and Enthusiasm,—Evils of.*]

"WITH superstition and enthusiasm we have a kind of civil war. They who are actuated by them are of our own faith in one common Lord and Saviour; but yet destroy every end and design of that faith, by adding to it what doth not appertain to it; or by taking it off from its reasonable foundations; or by seducing mankind to pay little, if any, regard to its moral effects.

"The writers against the Gospel have been almost totally silenced, by the superior learning and abilities of those great persons, ever to be remembered with honour, who from time to time have undertaken its defence.—The more regular Protestant separatists from the ecclesiastical establishment, whilst they have given no small assistance to the common cause, and acquired no small share of credit in contributing to the vindication of our holy faith, rest satisfied (at least not violently discontented) with that toleration which they claim of common right; and which the moderation of wise and good government will never deny them. They have now too the experience of many years to convince them, that they are in no danger of those hardships of which their forefathers complained with but too much justice. Nor do we ourselves want the same experience of the vanity of all those groundless jealousies consequent upon the great and glorious revolution, our ancient establishment having been protected and encouraged by all the princes who have sat upon the throne since that happy event, as it will most undoubtedly continue to be protected by our present most gracious sovereign. Popery indeed is said to be gaining ground in the kingdom; how truly it is said I know not with certainty; but we all know, that as the zeal of that persuasion is not easily subdued; so the civility always paid to foreign ministers gives it room to exert itself within the metropolis. Yet are the laws so strongly framed against it; and so powerful is the just authority of government, that it cannot make great inroads upon us without giving such an alarm as will possibly be fatal to itself. This is our case in these respects. But what can learning, or moderation, or authority itself do with fanaticism? It disregards and derides learning, and will not enter the lists with it, how capable soever some few of its leaders, certainly not many of its votaries, may be to use the unhallowed weapons of the schools. All Europe, about the time of the Reformation, experienced its want of moderation in itself, and there is no probability of its regarding it in others. As it pretends to inspiration and immediate communications with Almighty God, it must of course exalt itself above all earthly ordinances. And thus it cannot be convinced by learning, softened by moderation, or easily controlled by authority."—BISHOP YONGE's *Charge*, 1763, p. 4.

[*The Public Liturgy—the Clergy's Duty concerning.*]

"To this the *Publick Liturgy* you have promised to *conform*, and subscribed your hands to that promise as also to the 2d of the three *Articles* mentioned in the 36th Canon. *That the Book of Common Prayer*

containeth in it, nothing contrary to the Word of God, and *that you yourselves will use the Form in the said Book prescribed, in publick Prayer, and Administration of the Sacraments and none other.* Does he make good these *subscriptions* who reads the Common Prayer very *seldom*, or not in *order*, or not the *whole*, but only some parts and pieces, or if he do read the whole, reads it so *hastily*, or so *slightly* and *awkwardly* as that an impartial hearer might be apt to think that he had no good liking to it?

"*Whereas* a man that is *sincere* and in good earnest in this part of religious worship would be careful to read it, *leisurely*, *plainly* and *distinctly*, well remembering that he addresses himself as the mouth and leader of the congregation to that God who knows and who requires the heart in all such services; he would also use his best endeavour to read with such *proper* and becoming *tone* and *accent* as may best excite *attention*, *affection* and *fervor* in himself and others.

"There is indeed a natural indisposition in some men to all kinds of vocal harmony, even to that which consists only in the *elevation* and *depression* of the voice in proper places and periods; I call them *proper*, not only with regard to the art of music, but even to the sense of the words. But I shall not urge this further than the natural capacity of men will bear. There is certainly a *felicity* in voice and accent, which they ought to make good use of to whom God has given it, and those that want it, can only use their endeavour to attain to such a degree, as to avoid at least all gross, absurd, and ridiculous pronunciation.

"But such as do not think this worthy their labouring after, I am sure they cannot excuse themselves in *neglecting*, *omitting* or *altering* any part of the publick offices; and though they read them not with that propriety of *utterance* and *accent* which may promote attention and devotion, they ought at least to perform the offices as they are directed and prescribed, for nothing less than this can answer their subscription, which will remain in the bishops' custody as a witness of their *insincerity*."—BISHOP OF LINCOLN'S *Advice to his Clergy*, 1697, p. 11.

[*Requisite Caution on celebrating Marriage.*]

"I AM sorry there are so many in this *Church* and some in this *diocese* who abuse their trust in this matter. It is so presumptuous and so perfidious a practice that it cannot be censured too severely. Such as can be tempted for a little sum of money or a great one to marry any persons that resort to them, without the *publication* of *banns*, or *licence* duly obtained, or with *licence* at *uncanonical hours* and in a *clandestine* manner, either in their own houses or in their churches, are not fit to be intrusted with such a power; they do an *illegal* and *uncanonical* act knowingly and wilfully, which they that have any sense of their character, and trust and duty to their superiors would not do: especially such as dare presume to marry those whom they *know* or have reason *vehemently* to suspect to be either *stolen*, or not have the consent of parents, or guardians, or friends. These are the *pests* and *shame* of our *profession*; their greediness of profit has debauched their consciences, and they have no feeling of their own wickedness, nor any regard to the many evil consequences that attend this practice; as the ruine of the *branches* of *noble families*; disquieting *parents* and *relatives*, and alienating their affections; incouraging *disobedience* in children; and that indeed which is the least to be lamented, exposing themselves to ignominy, contempt and punishment, not to mention what has sometimes happened, legitimating, as much as in them lyes, incestuous nurtures. One would think that no considering man of conscience and probity, could be prevailed upon for a present benefit to drive on such a *pernicious* and *dishonourable* trade, and persist in it with defyance of all *admonition*, *censure*, and *punishment*. This I could not forbear to say out

of that just indignation I have to this most *treacherous* and *imprudent* practice."—Bishop of Lincoln's *Charge*, 1697, p. 26.

[*By Meekness to win the Gainsayers.*]

"There may be some in your parishes that dissent from it; with these you should often confer, and endeavour to make them sensible of their errour, and recover them from it *in the spirit* of *meekness*. Avoid all hard language and bitter reflections either before their faces or behind their backs; no man was ever convinced by being called ill names or by any bad usage; it is a bad cause that stands in need of such methods to defend it; yours I am sure wants it not, nor does indeed allow of it; treat them with love and gentleness, make them friendly visits at their houses, and receive them kindly at yours; satisfy them that you intend nothing but their good, that what you do towards them proceeds from a principle of conscience, they living within the limits of your parishes, you think yourselves obliged in charity to their souls, to endeavour to recover them from the unhappy separation in which they are engaged, and to bring them back to your flock. Tell them that though the act of indulgence has indeed remitted the civil punishments, yet the obligation of conscience to preserve peace and not break the unity of the Church, still remains: and if there be any principle of Church Communion, this is one, that in whatever Church God's providence has placed me, if that Church injoyns no sinful terms of communion, I am obliged in conscience to communicate with that Church; desire them to consider seriously whether our Church injoyns any thing upon their faith or practice, which God has forbidden, or wants any thing that he has made necessary to salvation; desire them to instance in the particulars, and shew from the Scriptures, that the thing they complain of is there made sinful, or that which they apprehend we want, is there necessarily enjoyned; and if they cannot do this, as I am very sure they cannot, ask them whether, since they cannot prove it to be a sin to communicate with us, they must not acknowledge it to be a sin to separate from us. Let them know, that prejudice of education, humour and fancy, the gratifying an itching ear, having men's persons in admiration, and such like, will be very bad pleas for disturbing the peace of the Church rending the body of Christ, and making way by such divisions for the common enemy of the reformed religion to subvert and destroy that Church which is the great, the chiefest bulwark of it."—Bishop Talbot's *Charge*, 1716, p. 21.

[*Papists—Quakers—Enthusiasts, &c. Each set up an Infallible Judge.*]

"There are three unhappy constitutions which blind the eyes of such as are under enchantment of any of them. 1. They that set up an infallible judge above or to controul the Scriptures; whether in one person as the *Papists;* or in every individual, as the *Quakers*, and other *enthusiasts;* whereby the Word of God is so subjected to the will of man that it becomes a nose of wax, no longer to be understood by common sense and the unanimous consent of the Church, but as those judges are pleased to expound it. 2. They that are so overborne by their passions whom the God of this world has so blinded, that they cannot, they will not see the things which belong to their peace. 3. And lastly they that make their reason supreme judge of what is fit to be believed.

"Now a *Papist* may be convinced of his mistake by having the follies, errors and contradictions of their several *popes* exposed to them; and an *enthusiast* by strong physick and a severe diet: affliction or sober reflections may open a sinner's eyes, and shew him the errour of his ways; but when a man is blown up with such a proud opinion of his own abilities, that he will

allow nothing to be beyond the reach of his own apprehension; this is far the most dangerous condition of the three. For you must touch him in the tenderest part, his understanding, and convince him to be a fool, before you can make him wise. A very different task it must be to bring a man down from the seat of judgment to stand guilty at the bar. Therefore Soloman says, Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

"Thus, like a headstrong horse, when he gets the bridle in his teeth, they run headlong without fear or wit. Reason is their pretence, but passion they guide: whilst they boast of pursuing the dictates of true judgment they are misled by the dotage of a crazed nature; through an unwary and rash partiality to their own sufficiency, they reject that means which alone can save them."—Bishop Compton's *Tenth Conference with his Clergy*, 1697, p. 8.

[*Evils of Party-divisions.*]

"By whom or through what means these *tares* came to be *sown* among us, is not very easie, and perhaps not material, to determine. Some derive them from the long rebellion of the last age. The feigned shews and pretences of some men at that time to more than ordinary piety and devotion under which the worst designs were often cloaked and carried on, are thought to have bred in others an aversion to all outward appearances of religion, and at length to have ended in prophaneness, scepticism, and downright infidelity. And as from one extreme men often run into another, so it hath been observed, that the superstition and hypocrisie of one age are commonly followed by atheism and irreligion in the next. Some again are of opinion, that if after the happy restoration of our ancient government in Church and State, due measures for the suppression of vice, and for the encouragement of true religion and virtue had been seriously pursued, these evils might have been, if not wholly prevented and remedyed, at least very much lessened and abated; and therefore refer to this account the licentious and disorderly way of living, to speak nothing more severe of it, which from great examples in the reign immediately following diffused itself, as 'tis common and almost natural for ill habits and customs to do, through all inferior ranks and degrees of men amongst us. Others date the more than ordinary increase of irreligion from the late happy revolution, and it must be owned, that in great mutations of publick affairs men of heterodox principles commonly appear more open and undisguised, than in quiet and settled times; hoping perhaps that the prevalent humour of changing may furnish a favourable opportunity to establish their new opinions, or at least that in the publick hurry and confusion they themselves shall escape with connivance and impunity.

"Some of our historians complain of the growth of scepticism and prophaneness about the time of the Reformation. Neither is it strange, that the obliging men under the severest penalties to a sort of half popery in one reign, to be compleat protestants in the next, to resume all their former superstitions in the third, and in the fourth to be protestants again, together with the shameful compliances of too many with these alterations, and this in the compass of a few years, unsettled in many, and in others almost quite the principles of religion and virtue. Whether something of the same kind, though in a less degree, did not happen at the Revolution, others, who are more conversant in the transactions of that and the times immediately preceding may better judge. This seem to be on all hands confessed by sober and considerate men, that there is scarce any thing which hath contributed more to the corruption both of men's morals and principles, than our unfortunate division into parties, which seem to have so far prevailed, as even to destroy the distinction of virtue

and vice, religion and prophaneness, insomuch that in order to be reputed one of the best or worst men in the world, there needs scarce any other accomplishment, than with intemperate zeal to engage on one side, and against another."—BISHOP OF OXFORD'S *Charge*, 1716, p. 11.

[*Rural-Deans.*]

"THIS is a vast business in this large diocese, and requires great diligence and application of mind; and I have often been much concerned and grieved that I want that *assistance* of which the constitution and external regimen and administration of the church has been provided;—I mean the *assistance* of *Rural Deans*, which office is a part of our constitution, and is yet exercised in some dioceses of this kingdom, but has unhappily been disused in this, (for how long time I know not) to the great loss and hindrance of ecclesiastical administration.

"By the impartial and diligent execution of this office, the bishop might be eased in a great part of that duty, which is too heavy a burden for his own shoulders. The ignorant, the factious, the scandalous, the negligent, the dissenting, might easily be detected in a small deanery; and being signified to the bishop, or rather first of all and immediately to the archdeacon, might be timely and duely corrected and reformed. For the archdeacon inhabiting within his archdeaconry, as is most proper, might easily be resorted to upon occasion, and so hear and amend many faults which might be brought to him by the rural dean, without application to the bishop.

"If a bishop of this extensive diocese was provided of active and faithful persons in the several deaneries, which retain the name yet, his business might be manageable, and his authority and government useful; whereas, for want of these, no bishop here can do so much and so well as he might be willing and glad to do."—BISHOP OF LINCOLN'S *Charge*, 1697, p. 7.

[*The Chancel.*]

"As there is in every church a *font* for *baptism*, so there is a part of the church very convenient and proper, and generally fitted and prepared for the celebration of the Lord's Supper, which we call the *Chancel*. Here the *Communion Table* may be placed, and the communicants receive with greater *order*, *decency*, and *convenience* for devotion, than in the body of the church, and the seats there. I doubt not but you, my *Brethren*, are sensible of this, and satisfied in it, finding great *inconvenience* in consecrating in so strait a place as an *ally* of the *Church*, and delivering the bread and wine in narrow *seats* over the heads and treading upon the feet of those that kneel; when by removing into the *Chancel* at the time of that *solemnity*, every one may kneel without disturbance, and receive with easiness, and see the whole office performed.

"This is so *proper* and so *becoming*, that one cannot but wonder that the parishioners in any place should be averse to receive the Sacrament in this order, and that *Rectors*, as well *impropriate* as *propriate*, should not take more care to fit their *Chancel* for this purpose, but that some lie wholly disused, in more nastie manner than any cottager of the parish would keep his own house; others are employed for keeping school, by reason of which the *seats*, *pavement*, and *windows* are commonly broken and defaced, not to mention other rudenesses and indecencies which are not fit to be permitted in a place set apart for God's worship.

"But the *reason* that some give, as I have been informed, why they except against the use of the *Chancel* at the time of celebrating the *Lord's Supper*, is still more to be wondered at. They say it is *Popery*, and that ministers that use their Chancels for this office are *Popishly* inclined. But why *Popery?* Is it because the *Romish* priests before the Reformation made use of the *Chancel* to say *Mass?* So they used the body of the church to perform other

parts of the *Popish* service, and for that reason they may as well except against the use of the church for reading the Scriptures and preaching, as against the use of the *Church* for administering the Communion; and there want not those who carry the argument so far as to cry down the use of *Churches* in general: But how weak and how unreasonable is this? What if the *Popish* priest said *Mass* at the altar in the *Chancel*, may not the ministers of the Church of *England* for that reason perform the *Communion* Service there without the imputation of *Popery*? If there be any *Popery*, it must be in the *Communion office*, and if that have anything of *Popery* in it, why do they receive the communion in the *Church*? If it have not, why may they not receive it in the *Chancel*? For there cannot be *Popery* in the *Fabrick*, nor in the *seats*, or *table*, it must be in the *Office*, or nowhere; and one may safely affirm that no man can prove it to be there."—Bishop of Lincoln's *Charge*, 1697, p. 21.

[*Considerations on Religious Pomp and Circumstances.*]

"I shall conclude with observing how ably the Roman *Christian* and once *Catholic* Church, by the assistance of their converted emperors, proceeded in the establishment of their growing hierarchy. They considered wisely the *superstitions* and *enthusiasms* of mankind; and proved the different kinds and force of each. All these seeming contrarieties of human passion they knew how to comprehend in their political model and subservient system of Divinity. They knew how to make advantage, both from the high speculations of *philosophy*, and *the grossest ideas* of vulgar *ignorance*. They saw there was nothing more different than *that* enthusiasm which ran upon *spirituals*, according to the simpler views of the Divine existence, and *that* which ran upon external proportions, magnificence of structures, ceremonies, processions, quires, or those other harmonies which captivate *the eye* and *ear*. On this account they even added to this *latter* kind, and displayed religion in a yet more gorgeous habit of temples, statues, paintings, vestments, tapers, mitres, purple, and the cathedral pomp. With these arms they could subdue the victorious *Goths*, and secure themselves an Attila, when their Cæsars failed them.

"The truth is, 'tis but a vulgar species of enthusiasm, which is moved chiefly by *shew* and *ceremony*, and wrought upon by chalices, candles, robes, and figured dances. Yet this, we may believe, was looked upon as no slight ingredient of *devotion* in those days; since at this hour the manner is found to be of considerable efficacy with some of the devout amongst ourselves, who pass the least for *superstitious*, and are reckoned in the number of the polite world. This the wise hierarchy duly preponderating, but being satisfied withal that there were other tempers and hearts which could not so easily be captivated by this *exterior* allurement, they assigned another part of religion to proselytes of another *character* and *complexion*, who were allowed to proceed on a quite different bottom; by *the inward way* of *contemplation* and *Divine love*.

"They are indeed so far from being jealous of mere enthusiasm or the *ecstatic* manner of devotion, that they allow their *Mysticks* to write and preach in the most rapturous and seraphic strains. They suffer them, in a manner, to supersede all external worship, and triumph over outward forms; till the refined religionists passed so far as either expressly or seemingly to dissuade the practice of the vulgar and established ceremonial duties. And then, indeed, they check the supposed *exorbitant* enthusiasm which would prove dangerous to their hierarchal state.

"If modern *visions*, *prophecies* and *dreams*, *charms*, *miracles*, *exorcisms*, and the rest of this kind be comprehended in that which we call fanaticism or superstition; to this spirit they allow a full career; whilst to ingenious writers they afford the liberty,

on the other side, in a civil manner to call in question these spiritual feats performed in monasteries, or up and down by their *mendicant* or *itinerant* priests, and ghostly missionaries.

"This is that antient *hierarchy*, which in respect of its first foundation, its policy, and the consistency of its whole frame and constitution, cannot but appear in some respects august and venerable, even in such as we do not usually esteem weak eyes. These are the spiritual conquerors, who, like the first Cæsars, from small beginnings established the foundations of an almost universal monarchy. No wonder if at this day the immediate view of this hierarchal residence, the *city* and *court* of Rome be found to have an extraordinary effect on foreigners of other later churches. No wonder if the amazed surveyors are for the future so apt either to conceive the horridest aversion to all priestly government; or, on the contrary, to admire it, so far as even to wish a coalescence or reunion with this ancient *Mother*-Church.

"In reality, the exercise of power, however arbitrary or despotic, seems less intolerable under such a spiritual sovereignty, so extensive, antient, and of such a long succession, than under the petty tyrannies and mimical politics of some new pretender. The former may even *persecute* with a tolerable grace. The latter, who would willingly derive their authority from the former, and graft on their *successive right*, must necessarily make a very awkward figure. And whilst they strive to give themselves the same air of independency on the civil magistrate, whilst they affect the same authority in government, the same grandeur, magnificence, and pomp in worship, they raise the highest ridicule in the eyes of those who have real discernment, and can distinguish *originals* from *copies*.

O imitatores, servum pecus!"

SHAFTESBURY'S *Characteristics*, vol. 3, p. 90.

[*Sheep called by Name.*]

"I HAVE met with an illustration of Scripture which interests me. Having had my attention directed last night to the words, John x. 3, *The sheep hear his voice, and He calleth His own sheep by name, &c.* I asked my man if it was usual in Greece to give names to the sheep: he informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant and he gave me the same answer. I then bade him to call one of his sheep: he did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, *that a stranger will they not follow, but will flee from him; for they know not the voice of strangers.* The shepherd told me that many of his sheep are still wild; that they had not yet learned their names; but that by teaching they would all learn them. The others which knew their names he called tame. How natural an application to the state of the human race does this description of the sheep admit of! The Good Shepherd laid down His life for His sheep; but many of them are still wild; they know not his voice. Others have learned to obey his call and to follow him; and we rejoice to think that even to those not yet in his fold the words are applicable, *Them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd.*"—Church Missionary Record, p. 98.

[*Religious Societies and Orders—analyzed.*]

"UNIVERSAL good, or the interest of *the world in general*, is a kind of remote philo-

sophical object. That *greater community* falls not easily under the eye. Nor is a national interest, or that of a whole people, or body politic, so readily apprehended. In less parties, men may be intimately conversant and acquainted with one another. They can there better taste society, and enjoy the *common* good and interest of a more contracted public. They view the whole compass and extent of their community; and see and know particularly whom they serve, and to what end they *associate* and *conspire*. All men have naturally their share of this *combining* principle: and they who are of the sprightliest and most active faculties, have so large a share of it, that unless it be happily directed by right reason, it can never find exercise for itself in so remote a sphere as that of the body politic at large. For here perhaps the thousandth part of those whose interests are concerned, are scarce so much as known by sight. No visible band is formed; no strict alliance: but the conjunction is made with different persons, orders, and ranks of men; not sensibly, but *in idea;* according to that general view or notion of a *state* or *commonwealth*.

"Thus the social aim is disturbed, for want of certain scope. The *close sympathy* and *conspiring virtue* is apt to lose itself, for want of direction, in so wide a field. Nor is the passion anywhere so strongly felt, or vigorously exerted, as in actual *conspiracy* or war; in which the highest genius's are often known the forwardest to employ themselves. For the most generous spirits are the most combining. They delight most to move in concert; and *feel* (if I may so say) in the strongest manner, the force of *the confederating charm*.

"'Tis strange to imagine that *war*, which of all things appears the most savage, should be the passion of the most heroic spirits. But 'tis in war that the knot of *fellowship* is closest drawn. 'Tis in war that mutual succour is most given, mutual danger run, and *common affection* most exerted and employed. For *heroism* and *philanthropy* are almost one and the same. Yet by a small mis-guidance of the affection, a lover of mankind becomes a ravager: a hero and deliverer becomes an oppressor and destroyer.

"Hence other divisions amongst men. Hence, in the way of peace and civil government, that *love of party* and subdivision by *cabal*. For sedition is a kind of *cantonizing* already begun within the state. To *cantonize* is natural, when the society grows vast and bulky: and powerful states have found other advantages in sending colonies abroad than merely that of having elbow-room at home, or extending their dominion into distant countries. Vast empires are in many respects unnatural; but particularly in this, that, be they ever so well constituted, the affairs of many must, in such governments, turn upon a very few: and the relation be less sensible, and in a manner lost, between the magistrate and people, in a body so unwieldy in its limbs, and whose members lie so remote from one another, and distant from the head.

"'Tis in such bodies as these that strong factions are aptest to engender. The associating spirits, for want of exercise, form new movements, and seek a narrower sphere of activity when they want action in a greater. Thus we have *wheels within wheels*. And in some national constitutions (notwithstanding the absurdity in politics) we have *one empire within another*. Nothing is so delightful as to incorporate. *Distinctions* of many kinds are invented. *Religious Societies* are formed. *Orders* are erected; and their interests espoused and served with the utmost zeal and passion. Founders and patrons of this sort are never wanting. Wonders are performed in this wrong social spirit, by those members of separate societies. And the *associating genius* of man is never better proved, than in those very societies which are formed in opposition to the general one of mankind, and to the real interest of the state."—SHAFTESBURY'S *Characteristics*, vol. 1, p. 111.

[*Question of revived Prophecy.*]

"THE new prophesying sect pretend, it seems, among many other miracles, to have had a most signal one, acted premeditately, and with warning, before many hundreds of people, who actually give testimony to the truth of it. But I would only ask, Whether there were present, among those hundreds, any one person who, having never been of their *sect*, or addicted to their way, will give the same testimony with them? I must not be contented to ask, Whether such a one had been wholly free of that particular enthusiasm? but whether before that time he was esteemed of so sound a judgement and clear a head, as to be wholly free of *melancholy*, and in all likelihood incapable of all enthusiasm besides? For otherwise, the panic may have been caught; the evidence of the senses lost, as in a dream; and the imagination so inflamed, as in a moment to have burnt up every particle of judgement and reason. The combustible matters lie prepared within, and ready to take fire at a spark; but chiefly in a multitude seized with the same spirit. No wonder if the blaze rises so of a sudden; when innumerable eyes glow with the passion, and heaving breasts are labouring with inspiration: when not the aspect only, but the very breath and exhalations of men are infectious, and the inspiring disease imparts itself by insensible transpiration. I am not a divine good enough to resolve what *spirit* that was which proved so catching among the antient prophets, that even the profane Saul was taken by it. But I learn from Holy Scripture that there was *the evil* as well as *the good spirit* of prophecy. And I find by present experience, as well as by all histories, sacred and profane, that the operation of this *spirit* is everywhere the same, as to the bodily organs.

"A gentleman who has writ lately in defence of revived prophecy, and has since fallen himself into the *prophetic ecstacies*, tells us, 'that the antient prophets had the Spirit of God upon them *under ecstacy*, with divers strange gestures of body denominating them madmen, (or enthusiasts) as appears evidently *says he*, in the instances of Balaam, Saul, David, Ezekiel, Daniel, &c.' And he proceeds to justify this by *the practice* of the apostolic times, and by *the regulation* which the apostle himself applies to these seemingly irregular *gifts*, so frequent and ordinary (as our author pretends) in the primitive church, on the first rise and spreading of Christianity. But I leave it to him to make the resemblance as well as he can between his own and the apostolic way. I only know that the symptoms he describes, and which himself (poor gentleman!) labours under, are as *heathenish* as he can possibly pretend them to be *Christian*. And when I saw him lately under *an agitation* (as they call it) uttering prophecy in a pompous *Latin* style, of which, out of the ecstacy, it seems, he is wholly incapable, it brought into my mind the *Latin* poet's descriptions of the Sibyl, whose agonies were so perfectly like these.

——— *Subitò non vultus, non color unus,*
Non comptæ mansêre comæ; sed pectus anhelum,
Et rabie fera corda tument; majorque videri.
Nec mortale sonans: afflata est numine quando
Jam propriore Dei ———

And again presently after,

——— *Immanis in antro*
Bacchatur Vates, magnum si pectore possit
Excussisse Deum: tanto magis Ille fatigat
Os rabidum, fera corda domans, fingitque premendo."

SHAFTESBURY'S *Characteristics*, vol. 1, p. 44.

[*Correspondences in Nature,—how they lead on to proper Thoughts.*]

"A MAN who looks at nature with an attentive eye, will observe in it many correspondences. Some of these correspond-

ences are of necessity; and others appear to be the effect of positive institution. Of the former are all geometrical relations, and the harmony of numbers; as, to give only one example, the harmony which exists between numbers in arithmetical and geometrical progression, from which is derived the whole doctrine of logarithms. Every person present will recollect many instances of correspondence, which seem to be of positive institution, in the art or science with which he is best acquainted. A man who has frequently contemplated with delight these correspondences, may perhaps be ready to expect them where he will look for them in vain; or at least he may wish that they were still more numerous. In particular, he would be not a little pleased if an exact harmony was to be found between the motions of the earth and the moon and the apparent diurnal and annual revolutions of the sun. If he was to give a theoretical account of what he would choose the year and its divisions to be, he would say,—The year consists of an even number of months, and of days, without any fractions. The motions of the moon and earth are so exactly accommodated to each other, that the last day of the last month is the last day of the year. Eight is a number, which can be evenly divided for ever: there are therefore eight months in the year. The moon revolves round the earth, from change to change, precisely in sixty-four days; which are conveniently distributed into eight weeks: so that the year consists of eight months, sixty-four weeks, and five hundred and twelve days. For the sake of producing the variety of the seasons, the axis of the earth is inclined to the plane of its orbit; but this orbit is a circle; and consequently the seasons are of equal lengths. Such an arrangement prevents the painful labours of the astronomer; chronology is freed from all its embarrassments; golden numbers and other hard words, which would puzzle the heads of the unlearned, are unknown; every man, without any mathematical skill, can make his own almanack; the length of the year is the same in all ages and countries; and there can be no necessity of ever reforming the calendar.

"A theory of this sort is apt to enter the mind of a man, who thinks, but who does not think profoundly. With Alphonzo, king of Castile, who lived at a period when the science of astronomy was imperfectly understood, he may be ready to say, The universe is strangely made; if I had been consulted, I could have arranged the heavenly bodies in a more exact order.

"That the actual state of things differs from this theory; that there is no exact correspondence between the motion of the earth and the moon, no harmony between the day and the year is well known. The year does not comprise a precise number of days, or equal parts of a day; it cannot be measured by any number of moons; nor by any number of weeks, hours, minutes, or even seconds. In consequence of this want of harmony, astronomy is one of the most difficult of all sciences, and chronology is full of perplexities. Many ages elapsed before even the length of the year was ascertained. They who made it consist of twelve moons, found that the commencement of the year was continually moving backward, from winter to autumn and from summer to spring. He, therefore, who first conjectured that it contained three hundred and sixty days, was supposed to possess great sagacity; and still wiser was he thought, who approached nearer, by adding five days more. An illustrious action of a renowned conqueror was the invention of the leap-year. But neither was his year exact; for after the lapse of a number of centuries, the calendar was perceived to have fallen again into confusion; so that it became necessary to reform it once more; which was accordingly done by Pope Gregory XIII. The Gregorian year is that which is now in use; but even this measurement, though it approaches very near to the truth, is not exact; for after many thousand years have passed away, should the world exist so long, another reformation

of the calendar will be required. In the mean while, the period of a month, though it was first suggested by, is somewhat longer than the revolution of the moon; and it cannot be divided into an equal number of weeks. The months themselves are not of the same length; and the commencement of the year is placed arbitrarily, and not on the days when the sun crosses the equinoctial line, nor on the days when it is either at its greatest or least distance from the earth.

"Thus irregular is the year. Happily, however, in the present state of knowledge, no evils whatever result from this irregularity. We have calendars of time as exact as if astronomy was the easiest of sciences; and though every man cannot calculate his own almanack, yet when it is made for him by the learned, it can be rendered intelligible to a simple capacity. The Being who gives motion to the earth and the heavenly bodies, could undoubtedly have arranged them in a different order, so as that there should have been more points of harmony and coincidence between them; but in the arrangement which exists, his power and wisdom are sufficiently displayed. If the duration of the year could be measured by a precise number of days and moons, men would be ready to overlook the Author of nature, and would no more perceive his hand, than they now perceive it in the harmony of numbers, which is believed to be independent of his will, and to be the result of the necessary relation of things: but when they learn, that to a certain number of days must be added, hours, minutes, seconds, and fractions of seconds, to complete the year, and that this measure continues the same, without the smallest variation, from age to age, they are obliged to confess that it must proceed from the positive institution of a divine agent, and that he holds a balance, which is so exquisitely exact, as to weigh the most ponderous masses of matter, not only to tons, but to scruples and grains."—FREEMAN'S *Eighteen Sermons*, p. 76.

[*Religious Twaddle.*]

"MR. EDITOR,

I have seen it more than once recommended, in your valuable miscellany, to the attention of professing individuals and families, who are in the habit of visiting watering places in the season, to retire to those places where they could render themselves useful in assisting some rising interest, while they could command all the advantages of sea air and bathing. At Seaton a congregation has been recently raised, and a church formed, of the Independent denomination; also considerable exertions are making to promote the Redeemer's cause in its populous and dark neighbourhood; but the countenance and assistance of good people are greatly wanted. Those who are attached to the salubrious air of Devonshire and to its beautiful seacoast, will find, at the abovementioned village, commodious bathing, and lodgings good and reasonable, a delightful public walk and an open shore, with an interesting and most healthy neighbourhood, blended with the preaching of the gospel of Christ, and a small society of his true followers. Application on the subject of lodgings, &c. addressed to the Rev. J. Gleed, will meet with prompt attention."—*Evangelical Magazine, for July*, 1831.

[*The proper Claim of our Clergy and Flocks at Home to be looked to—and then we may go and offer our Gift for the Propagation of the Gospel in Foreign Parts.*]

"IT has for some time been impressed upon my mind, and, doubtless, the same fact has been obvious to others, that, notwithstanding our exertions for the support of the gospel in distant lands, a criminal indifference is manifested towards the claims of those whose energies and whose lives are spent in labours at home. There are many congregations that give annually a much larger sum to public institutions than they

give for the support of their own ministers. While their names are emblazoned on the pages of a periodical, and the largeness of their contributions acquire for them the character of liberality, in many instances, the man who has called forth, and cherished, and given direction to their zeal, is left to struggle with pecuniary difficulties, and to mourn over embarrassments from which they have abundant means to extricate him.

"I am perfectly aware, that many churches are ignorant of their pastor's perplexities; but is it not a *wilful* ignorance. Might they not, by a moment's reflection, ascertain that his salary is *inadequate* to his expenditure? In deciding on what is necessary to place a minister above trials of this nature, we must not calculate the bare amount that will cover his domestic outlay; but remember that food and raiment form a small part only of what is required. He has a library that is constantly calling for additions; on his hospitality there are many claims—on his liberality there are more—the stranger is his guest, and the poor are his dependants. From the charge which has been here advanced, numbers will shield themselves, by announcing the fact, that *their* minister does not complain—that he never seems *dissatisfied*. But has he no *cause* for dissatisfaction? and are you sure that he is free from *secret* anxieties? The dread of being thought greedy of 'filthy lucre,' and thus of injuring his usefulness, may tie up his tongue, but it cannot fetter his feelings. From motives of delicacy, many never make known their difficulties; but then these are the very men who suffer most keenly under the neglect which they experience. Now I would ask every Christian, and especially every deacon of a Christian church (for many of *them* are verily guilty before God), whether it is not their duty to inquire if the support of their pastor be sufficient to meet his expenditure? The estimate may be easily made, and where there is ground for concluding that it is *not* sufficient, then I hesitate not to say, their duty is to be just before they are generous; to consider whether they are not, among all their boasted deeds of charity, presenting robbery for a burnt offering."—*The Evangelical Magazine*, p. 381, *August*, 1827.

[*Pretended Miraculous Cure by Prince Hohenlohe.*]

"Notice d'une Guérison Extraordinaire, obtenue par la vertu de la prière le 3 Juillet 1827, à la verrerie de Semsales au canton de Fribourg en Suisse. Publiée par permission de Monseigneur l'Evêque diocésan, Fribourg en Suisse, chez François-Louis Piller, Imprimeur de l'Evêché. 1827.

"Le nombre et la qualité des témoins, dont nos Commissaires ont reçu les dépositions et déclarations, ne permettant point de révoquer en doute les circonstances principales et extraordinaires de la guérison dont il s'agit, nous permettons d'en imprimer la présente Notice pour l'édification des fidèles, et la plus grande gloire de Dieu

"Fribourg, le 22 Août, 1827.

Pierre-Tobie, *Evêque de Lausanne et Genève.*"

Prince Hohenlohe is the operator in this cure. Louise, a girl of twelve years old, daughter of M. Bremond, Chevalier de l'Ordre du Christ, Consul Général de Portugal en Suisse, propriétaire et administrateur des mines et verreries de Semsales, the subject.

M. le Docteur Ody, médecin traitant, describes the case thus, "Toute la région du ventre se trouvait plus ou moins atteinte d'une éruption de furoncles, vulgairement *cloux*, avec fièvre inflammatoire, perte complette d'appétit, insomnie, maux de tête habituels, et maux de cœur très-frequens. Il en est résulté une grande faiblesse. Au bout d'un mois de temps il s'est formé, malgré un traitement convenable, un groupe de furoncles, sorte de *cloux*, sur le côté droit du bas ventre, qui a dégénéré en abcès,

dont il eût fallu faire l'ouverture avec instrument. Mais la malade montrant une répugnance insurmontable, l'opération fut différée pendant trois jours en attendant son consentement. Sur ces entrefaites, du soir au lendemain la fluctuation purulente disparut, et à la suite de sa rassorption le ventre se gonfla tellement, que la fossette même du cœur était proéminente. La grande tension du ventre et de l'estomac, l'augmentation des maux de cœur et de tête, la perte de l'appétit toujours plus sensible, les douleurs continuelles dans le ventre, qui forçaient la malade de rester couchée sur les reins, la continuation et progression de sa fièvre qui ne cédait à aucun remède, réduisirent la malade dans un état dangereux."

The father then wrote to the bishop, requesting he would apply to Prince de Hohenlohe. The bishop promised so to do, but "réfléchissant ensuite sur le danger de la maladie de la Dlle Bremond, sur le temps plus ou moins long qui s'écoulerait avant de recevoir la réponse du Prince, et le jour plus ou moins éloigné qu'il fixerait, selon sa pratique, pour la prière sollicitée, engagea M. Bremond, par une nouvelle lettre du 19 Juin, a recourir, en attendant la réponse au moyen suivant, savoir: à faire une neuvaine de prières de manière à la finir le 3 du mois prochain (juillet) vu que le Prince de Hohenlohe, sur les nombreuses demandes qui lui ont été addressées, et par un effet de son ardente charité, prie, le 3me de chaque mois, pour les personnes de la Suisse, qui s'unissent à lui en esprit pour implorer quelque bienfait de la toute puissance du Seigneur, célébrant pour elles la sainte messe de huit à neuf heures du matin. Ces personnes s'y préparent ordinairement par une neuvaine en l'honneur et sous l'invocation du très-saint nom de Jésus."

Thus then it was arranged, and moreover the child was to receive her first communion on the 3rd, "en invoquant le saint nom de Jésus pour en obtenir sa guérison."

The neuvaine was commenced on June 25. The next day the child discovered an invincible repugnance against all medicine, and as strong a belief that the course of prayers was to cure her. No intreaties could prevail upon her to take any thing that was prescribed internally; on the day of her communion it was, she said, that she should be cured,—and she promised to go on with her medicine the day afterwards.

The day before, a Protestant physician, Dr. Coindet visited her. He found her better: the chances for life or death, he said, were even; before this he had thought that the chances were as ninety-five out of a hundred against her recovery.

After the nine days, and the communion, the family were at breakfast: Louise rose, drest herself, and was found in the garden gathering flowers, perfectly well. "Elle se frappait des deux mains sur le ventre, qui précédemment était si sensible et si douloureux, comme le siège de la maladie, et s'écriait, voyez, papa, je suis guérie; comme c'est drôle à-présent, d'être guérie."

And this is the miracle. It is not possible from the pamphlet to get at the opinion of the Protestant physicians.

[*Parallel of our Own and of Jewish Sins.*]

"But however these latter *Jews*, almost from the time of their return from *Babylon*, did increase the measure of their forefathers' grosser sins, by too nice and rigid reformation of them, and added Pharisaical hypocrisy unto them, as a new disease of the soul scarce heard of before; yet this hypocrisie, though epidemical to this nation, had not the strength to bring forth that monster of uncharitableness, which did portend the ruin of this mighty people, until they were invaded by the *Romans*. For from the time that this nation was brought into subjection by *Pompey* the Great, their church-governors did allow and appoint daily sacrifices to be offered for the peace and tranquillity of the *Roman*

empire and security of the emperors. But a little before the fulfilling of this prophesie in my text, there arose a sect which did condemn this custom, after an hundred years' continuance, as unlawful, as contrary to the law of God, as a pollution of the temple. And it is a point observable by such as read the History of *Josephus*, that of all the irregularities or prodigious villanies committed in the temple, during the time of the siege, as the tumultuous disposition of their high priests and murder of them, and others of better place, the faction, surnamed (by themselves) the *Zealous*, were the chief authors and abettors. The fruit of this their blind and misguided zeal, was to misinterpret the murder of their brethren, which would not comply with them in their furious projects to be the best service, the only sacrifice then left to offer unto God; for the daily sacrifice of beasts did cease for want of provision, they having plenty, or sufficiency of nothing but of famine. Now, to parallel the sins of our nation, of this present generation, especially with the sins of the latter *Jews;* as for sins against the second table, no man of impartial understanding or experience can deny that we far exceed them, unless it be for murder only; disobedience to parents, to magistrates, adultery, fornication, theft, false-witness-bearing, and coveting their neighbours' goods, are far more rife amongst us than they were, or could be amongst them, at least in the practice. The keen edge of some few give us occasion to conjecture what the bloody voice of misguided zeal would be, could it once get as strong a back as it had in these *Jews*, when there was no king in *Israel*, or in that *Anarchy* wherein every one did that which was pleasing in his own eyes. Again, no man not surprised with a *Jewish* slumber, but may clearly see how many amongst us place a great part of religion in being as extremely to the *Romish* church, as these latter *Jews* were to the idolatry or superstition of the heathen or of their forefathers. Now if this zeal of contrariety to *Romish* superstition be but equal to the like zeal in the *Jews*, the hypocrisie, which is the resultance of misguided zeal, must needs be more malignant. And easy it were, if place and time did permit, to demonstrate how these men condemn themselves by judging the *Romish* doctrine and discipline in her grossest errors and practices. *Antarcticks* they are, and think they can never be far enough from the *North Pole*, until they run from it into the *South Pole*, and pitch their habitation *in terrâ incognitâ*, in a world and church unknown to the ancients, and, I fear, unto themselves."—JACKSON's *Works*, vol. 2, p. 380.

["*The Righteous hath Hope in his Death.*"]

"WHAT perfumes come
From the happy vault? In her sweet martyrdom
The nard breathes never so;—nor so the rose,
When the enamour'd Spring by kissing blow
Soft blushes on her cheek; nor the early East
Vying with Paradise, i' the phœnix nest.
These gentle perfumes usher in the day,
Which from the night of his discoloured clay
Breaks on the sudden; for a soul so bright
Of force must to her earth contribute light.
But if we are so far blind we cannot see
The wonder of this truth, yet let us be
Not infidels; nor like dull atheists give
Ourselves so long to lust, till we believe
(To allay the grief of sin) that we shall fall
To a loath'd nothing in our funeral.
The bad man's death is horror: but the just
Keeps something of his glory in his dust."

HABINGTON, *Elegie* viii.

[*The Musselman and Arabic.*]

"WALKING out one morning, I heard a Mussulman reading aloud. A friend in company asked him the meaning of what he was reading? The poor devotee said, 'Ah!

sir, who can understand Arabic?' Yet the reading of what he did not comprehend was supposed to be very meritorious. Thousands of Hindoos and Mussulmans spend incredible portions of time in audibly reading what they have no apparent wish to understand. The writer of the *Ug-vada* prescribes attention to the author, subject, metre, and purpose of each *Muntru*, but the meaning is of less importance."—WARD, vol. 1, p. 313.

[*Growth in Grace.*]

"FOR though there be great difference between the flower of childhood and the ripeness of old age, yet is it the same man that was then young and is now old, and though the parts of children's bodies be neither so big nor strong as they be in the full growth, yet are they the very same, equal in number and like in proportion, and if any have altered shape unagreeable to the former, or be increased or diminished in number, the whole body either waxeth monstrous, or weak, or altogether dyeth. So ought it to be in Christian doctrine, that though by years the same be strengthened, by time enlarged, and advanced by age, yet always it remains unaltered and uncorrupted. And though the wheat kernel which our forefathers have sown, by the husbandman's diligence hath sprung to a more ample form, hath more distinction of parts, and is become an ear of corn, yet let the propriety of the wheat be retained, and no cockle reaped where the wheat was sown." —SOUTHWELL.

[*The Saint's Bell.*]

"IN the old church in Ravenstonedale there was a small bell, called the Saint's Bell, which was wont to be rung after the Nicene Creed, to call in the dissenters to the sermon. And to this day the dissenters, besides frequenting the meeting-house, oftentimes attend the sermon at church."—NICHOLSON and BURN'S *West.* vol. 1, p. 524.

[*Heresy of Origen.*]

"ONE of Origen's heresies, for every speculation or conjecture of this extraordinary man, was held to be a settled heretical opinion, was, that the coats of skins with which the Lord clothed Adam and Eve, when they were expelled from Paradise, must be understood to mean their human bodies; and that before their expulsion they had neither nerves, flesh, nor bones."—BERNINO, tom. 1, p. 122. ST. HIER. *Epist.* 61.

[*Monastery of Seelig Michael.*]

"THE ruins of the monastery of *Seelig Michael*, much more ancient than those of *Ballynascellig*, are mentioned by GERALDUS[1], and are yet visible on a flat in the centre of the island, about fifty feet above the level of the sea. This flat consists of about three Irish acres, and here several cells of stone, closed and jointed without any cement, impervious to the wind, and covered in with circular stone arches. Here also are the two *clear fountains*, where the pilgrims, who on the 29th of *September*, visited the island in great numbers, repeated stationary prayers, preparatory to their higher ascent.

"The island is, as Keating truly states, an immense rock, composed of high and almost inaccessible precipices, which hang dreadfully over the sea; having but one very narrow track leading to the top, and of such difficult ascent that few are so hardy as to attempt it. The Druidic pilgrim, however,

[1] Topogr. Hist. Dist. vol. 2, c. 30, where he mentions also the sacred wells of the Seelig-Michael. It is impossible not to feel the force of the observation, that at both the Scyllean Promontories of Greece and Italy, as well as at the great Seelig of Ireland, there were sacred fountains, which were supposed to be enchanted, and were adored, and that they all have reference to the worship of Baal.

having made his votive offering at the *sacred wells*, proceeded to adore the *sacred stone* at the summit of the most lofty precipices of the island.

"At the height of about one hundred and fifty feet above the sea, he squeezed through a hollow chasm, resembling the funnel of a chimney, and named the Needle's Eye, an ascent extremely difficult even to persons who proceed bare-footed, though there are holes cut into the rock for the purpose of facilitating the attempt. When this obstacle is surmounted, a new one occurs; for the only track to the summit is by an horizontal flat, not above a yard wide, which projects over the sea, and is named, in Irish, *hic an dochra*, the stone of *pain*. The difficulty of clinging to this stone is very great, even when the weather is calm; but when there is any wind, as is commonly the case, the danger of slipping, or of being blown off, united with the dizziness occasioned by the immense perpendicular height above the level of the sea, is such as imagination only can picture. When this projecting rock, about twelve feet in height, is surmounted, the remaining way to the highest peak is less difficult. But then, two stations of tremendous danger remain to be performed. The first is termed, the station of the *Eagle's nest*, where a stone cross was substituted by the monks for the *unhewn stone*, the object of Druidic worship, which required the previous lustrations and ablutions of the *sacred wells*. Here, if the reader will fancy a man perched on the summit of a smooth slippery pinnacle, and poised in air about four hundred and fifty feet above the level of the sea, beholding a vast expanse of ocean westward, and eastward the Kerry mountains, which he overlooks, he may form some idea of the superstitious awe, which such tremendous Druidic rites were calculated to inspire; and yet many pilgrims have proceeded from this frightful pinnacle to the second, the most whimsical, as well as the most dangerous that even Druidic superstition ever suggested. It consists of a narrow ledge of rock which projects from the pinnacle already mentioned, so as to form with it the figure of an inverted letter L, projecting horizontally from the very apex of the pinnacle several feet, itself not being above two feet broad! This ledge projects so far, as to enable him who would venture on it, to see the billows at the distance of four hundred and sixty feet in perpendicular, and the sea here is ninety feet deep, so that the largest man of war may ride in safety at anchor underneath; and yet to this extreme end the pilgrim proceeded astride upon this ledge, until, quite at its utmost verge he kissed a cross which some bold adventurer dared cut into it, as an antidote to the superstitious practices of pagan times." — COLUMBANUS' *Three Letters*, p. 95.

[*Uncertainty of the Oath of Allegiance.*]

"IN the secret synods of 1809 and 1810, the domineering maxims of an Algerine form of church government were unblushingly avowed! If I had not seen the acts of these synods, such was the confidence I reposed in some of our bishops, that they might have with the greatest ease succeeded in imposing upon me, as upon all Ireland, any system of Church discipline they pleased. But the bishops of Tullow unsheathed the sword of spiritual domination against the emigrant clergy and laity of France, in a style which plainly indicated, how unreservedly they would proceed, in similar circumstances, against the laity and clergy of their own communion at home! Not content with laying the most venerable laws of the Catholic church prostrate at the mere *will*, and *absolute* disposal of the Pope, they declared the solemn coronation of Buonaparte a holy *act;* they concurred in the absolution of the French emigrants from their allegiance to the Bourbons, in less than one year after the Pope had acknowledged Louis XVIII! and they thus unequivocally betrayed the secret, that our oath of allegiance may in the short period of one year,

become problematical, so that they may absolve us from its obligation, according to exigencies of times!" — COLUMBANUS *ad Hibernos*, No. 6, p. 6.

[*Irish Disobedience.*]

"WHEN the celebrated Irish *Remonstrance* was subscribed by seventy of our second order of clergy, and one hundred and sixty-four of our principal nobility, of whom twenty-one were peers, in the years 1661 and 1662, the subscribers were traduced as having *renounced the Pope*. The nuncio at Brussels, *De Vecchi*, declared that loyal Remonstrance, which had already disarmed persecution, to be sacrilegious and detestable. *Monitories*, *citations*, *depositions*, &c. were denounced against the subscribers for the space of twelve years, from 1661 to 1673;[1] and four archbishops and nine bishops, who were appointed by Rome in the short interval from 1666 to 1671, contrived to assemble a synod in Dublin, which agreed in a *counter address*, undid all that had been done, and rekindled the animosities of former times!

"In justice to these bishops, they never dreamt of excluding the second order of clergy from our national synods. They knew that nothing could be canonically transacted relating to faith or discipline without their concurrence.[2] They therefore took care to ensure a great majority, and then they called together a *National Synod of the Roman Catholic clergy, secular and regular, archbishops, bishops, provincials of orders, vicars-general*, and *other divines of Ireland*, who continued in synod from the 11th to the 25th of June, 1766.

"This was the only synod which, with the connivance of the civil power, had been held in any part of the British dominions since the reign of Queen Mary; but such was the power of foreign influence, that when the Duke of Ormond, then lord lieutenant, requested that they would give some assurance of future obedience, in case of the King's excommunication by the Pope, they absolutely refused to comply." — COLUMBANUS *ad Hibernos*, No. 3, p. 107.

[*Tale of St. Nicholas, from the Roman Breviary—an Illustration.*]

"IT is only when the professors of Catholicity arrogate to themselves political command, under the mask of religion, that an attempt is made by them to extinguish the lamp of learning, to introduce the servitude of *blind* compliance, and by the help of *bulls*, which enjoin obedience to *unjust* censures, to establish ignorance and *political Popery*, by which the energies of men, shackled through their minds, may never be convinced! Then, whatever reading it recommends, is not only mixed up with the fabulous, but it is interlarded with *that* species of the fabulous, which is best calculated to degrade the understanding, and to substitute the vilest credulity, the most abject oriental servitude and subserviency of mind, for the manly energies, and the fortitude of religion."[1] — COLUMBANUS *ad Hibernos*, No. 6, p. 56.

Transubstantiation.

"THE error might be some excuse, if it were probable, or if there were much temp-

[1] See the *Hibernica* of Valerius, part 3.

[2] See Pope Bened. XIV. De Synodo, vol. 1, p. 3. De vocandis ad Synodum, ordine sedendi, &c. juxta proprium cujusque gradum.

[1] One of the tales of the Roman Breviary, which I have read of in the office of this day, the 6th of November, informs me, that St. *Nicholas* was a pious faster, even from his birth; for on Wednesdays and Fridays, he abstained from his mother's milk; with a spirit of holiness worthy the imitation of all the students of *Maynooth*, he turned his little pious lips from the profane spring of maternal nourishment; and surely how can any pious *Maynoothian* complain, if he fares on Wednesdays and Fridays not more sumptuously than St. *Nicholas*?

tation to it. But when they choose this persuasion, and have nothing for it but a tropical expression of scripture, which rather than not believe in the natural, useless, and impossible sense, they will defy all their own reason, and four of the five operations of their soul, seeing, smelling, tasting, and feeling, and contradict the plain doctrine of the ancient church, before they can consent to believe this error, that bread is changed into God, and the priest can make his Maker: we have too much cause to fear that the error is too gross to admit an excuse; and it is hard to suppose it invincible and involuntary, because it is so hard, and so untempting, and so unnatural to admit the error, we do desire that God may find an excuse for it, and that they would not."—JEREMY TAYLOR. *Dissuasive from Popery*, part 1, p. 438.

Indulgences.

"THOUGH the gains which the Church of Rome makes of Indulgences, be a heap almost as great as the abuses themselves, yet the greatest patrons of this new doctrine could never give any *certainty*, or *reasonable comfort* to the conscience of any person that could inquire into it. They never durst determine whether they were *Absolutions* or *Compensations*; whether they only take off the penances *actually* imposed by the Confessor, or *potentially*, and all that which might have been imposed; whether all that may be paid in the *Court of men*, or all that can or will be required by the Laws and *severity of God*. Neither can they speak rationally to the *Great Question*, whether the treasure of the church consists of the satisfactions of Christ only, or of the saints? For if of saints, it will by all men be acknowledged to be a defeasible estate, and being finite and limited, all will be spent sooner than the needs of the church can be served; and if therefore it be necessary to add the *merits and satisfaction of Christ*; since they are an ocean of infinity, and can supply more than all our needs, to what purpose is it to add the little minutes and droppings of the saints? They cannot tell whether they may be given if the receiver do nothing or give nothing for them; and though this last particular could better be resolved by the Court of Rome than by the Church of Rome, yet all the doctrines which built up the new fabric of Indulgences were so dangerous to determine, so improbable, so unreasonable, or at best so uncertain and invidious, that according to the advice of the Bishop of Modena, the Council of Trent left *all the Doctrines*, and all the Cases of Conscience quite alone, and slubbered the whole matter, both in the question of Indulgences and Purgatory, in *general* and *recommendatory* terms, affirming that the power of giving Indulgences is in the church, and that the use is wholesome; and that all hard and subtle questions (viz.) concerning Purgatory (which although, if it be at all, it is a fire, yet is the fuel of Indulgences, and maintains them wholly), all that is suspected to be false, and all that is uncertain, and whatsoever is curious and superstitious, scandalous or for filthy lucre, be laid aside. And in the mean time, they tell us not what is, and what is not superstitious; nor what is scandalous; nor what they mean by the general term of Indulgence; and they establish no doctrine, neither curious nor incurious, nor durst they decree the very foundation of the whole matter, the Church's Treasury; neither durst they meddle with it, but left it as they found it, and continued in the abuses, and proceeded in the practice, and set their doctors as well as they can, to defend all the new and curious and scandalous questions, and to uphold the gainful trade."—JEREMY TAYLOR. *Dissuasive from Popery*, p. 21.

[*Sober and sound Preaching—need of.*]

"THE truth indeed is, that before the Reformation, this part of religious worship was much corrupted. Nor was it to be

wondered at, where the service was in an unknown tongue, that efforts to please or to astonish the ear by the tricks of art, and by passages of a laborious and rapid execution, should take the place of simple, grave, and solemn melodies. Wickliffe expresses himself with great severity on this subject. See Lewis's *History*, p. 132-135. And in the same place, says very beautifully, in reply to an argument that might be used on the other side, 'And if they seyn that angels hearen (*praise*) God by song in heaven; seye that *we* kunnen (*know*) not that song; but *they* ben in full victory of their enemies, and *we* ben in perilous battle, and in the valley of weeping and mourning; and our song letteth us for better occupation, and stirreth us to many great sins, and to forget ourselves.' Erasmus, in one of his Epistles, attributes the ignorance so prevalent in his times, partly to the want of sober and sound preaching of God's word, and partly to the encroachments made upon Divine service by the unbounded usage in churches of elaborate and artificial music. (Lib. 25, Epist. 64.) And in his Annotations on the New Testament, written about the year 1512, he gives a description which displays the same evil in very striking terms, 'We have introduced into the churches, a certain elaborate and theatrical species of music, accompanied with a tumultuous diversity of voices. All is full of trumpets, cornets, pipes, fiddles, and singing. We come to church as to a playhouse. And for this purpose, ample salaries are expended on organists and societies of boys, whose whole time is wasted in learning to sing. These fooleries are become so agreeable, that the monks, especially in England, think of nothing else. To this end, even in the Benedictine monasteries of England, many youths, boys, and other vocal performers, are sustained, who, early every morning, sing to the organ the mass of the Virgin Mary, with the most harmonious modulations of voice. And the bishops are obliged to keep choirs of this sort in their families.' Annotat. in Epist. 1, ad Corinth. (chap. 14, v. 19.)"—Wordsworth's *Ecclesiastical Biography*, vol. 1, p. 171.

[*Wiclif opposed to the Introduction of the New Song.*]

"Wiclif opposed the introducing the New Song, which he says, they 'clepen God's service,' and which he describes by 'deschaunt, countre note, and organ. By these,' says he, 'the priests are letted fro studying and preaching of the Gospel.' So again he observes that Mattins, and Mass, and Evensong, Placebo and Dirige, and Commendation, and Mattins of our Lady were ordained of sinful men to be sung with high crying to lett men fro the sentence and understanding of that that was thus sung, and to maken men weary and undisposed to study God's law. For a king of heds, and, of short time then more vain japes founden deschant, countre note, and organs, and small breking that stirreth vein men to dauncing more than mourning. And therefore ben many proud and lecherous losels founden and dowed with temporal and worldly lordships and great cost. But these fools shulden dread the sharp words of Austin, that seith, As oft as the song liketh me more than doth the sentence that is sung, so oft I confess that I sin grievously. And if these knackers excusen them by song in the old law, seye that Christ that best kept the olde lawe as it shulde be afterwards taught not ne charged us with such bodily song, ne any of his apostles but with devotion in heart, and holy life and true preching, and that is enough and the best. But who shuld then charge us with more oure freedom and lightness of Christ's law? And if they seyn that angels hearen God by song in heaven; seye that we kunnen not that song, but they ben in full victory of their enemies, and we ben in perilous battle; and in the valley of weeping and mourning, and our song letteth us fro better occupation, and stirreth us to many great sins, and to forget us selves: but our

fleshly people hath more liking in their bodily ears in such knacking and tattering than in hearing of God's law, and speaking of the blish of heaven. For they wolen hire proud priests and other lecherous losels thus to knack notes for many marks and pounds: but they wolen not geve their alms to priestes and children to lerne and teche God's law. And thus by this novelrie of song is God's law unstudied, and not kept, and pride and other great sins meynten'd, and these fonnyd lords and people gessen to have more thank of God, and worshipen him more in holding up of their own novelries with great cost than in learning and teching and meyntening of his law, and his servants, and his ordinance. But where is more deceit in faith, hope, and charity? For when there ben fourty or fifty in a queer, three or four proud and lecherous losels shullen knack the most devout service that no man shall hear the sentence, and all other shullen be dumb, and looken on them as fools. And then strumpets and thieves praisen sire Jack, or Hobb and William the proud clerk, how small they knacken their notes, and seyn that they serven well God and holy church, when they despisen God in his face, and letten other Christen men of their devotion and compunction, and stirren them to worldly vanity; and thus true service of God is letted, and this vain knacking for our jollity and pride is praised above the moon." —Lewis's *Life of Wiclif*, p. 162.

[*Petition to Pope Paul V. &c.*]

"There is yet extant a petition to Pope Paul V. signed by eleven priests who were under sentence of death in Newgate, for refusing James's oath in 1612. Two of their companions had already suffered death for this offence. They died in resistance to legitimate authority, and by the instigation of a foreign power!

"In their petition they entreat of his Holiness, by *all that is sacred*, to attend to their horrible situation, and they beg of him to point out to them *clearly*, in what that oath, for which they were condemned to die, is repugnant to Catholic faith.[1] But yet, influenced by the courtly maxims, they declare their belief in his unlimited power, and they conclude with a solemn protest of blind submission to all his decrees, with an obedience as implicit as if Rome were another Mecca, or as if the Vatican were the seraglio of a Mahomet!

"My heart swells with mingled emotions of pity on one side, and horror and indignation on another, when I contemplate the dilemma in which those wretched men were thus placed, by the pride and the ambition of their superiors. Before them was Tyburn, behind them stood, armed with fulminating thunders and terrors, that grim disgrace, in the opinion of their flocks, by which they would be overwhelmed as apostates, if they opposed the mandates of Rome. On one side conscience stared them in the face, with St. Paul;[2] on another, a Vicar Apostolic menaced refusal of

[1] "*In ergastulo, pedore, squalore, ærumnis conficimur; bonorum sodalitio, amicorum solatio privamur; in tenebris vivimus. Ex hoc carcere, in quo decem et tres sacerdotes, ob jusjurandum repudiatum compingimur, ex hâc inquam schola martyrum, duo ex nostris, invictissimi martyres, in arenam prodeuntes, anno præterito, spectaculum exhibuerunt Deo, angelis, hominibus gratissimum, &c. Per horum te martyrum sanguinem, per labores et ærumnas, per vincula, carceres, tormenta, cruciatus, per invictam patientiam, si minus ista movent, per viscera misericordiæ Dei nostri, partem solicitudinis tuæ afflictissimis Angliæ rebus impende, &c. Sunt qui inter te et Cæsarem fluctuant.* Ut veritas elucescat, dignetur Sanctitas tua *palam omnibus facere* quænam illa sint in hoc religionis sacramento quæ a parte fidei et saluti adversantur," &c.—Dodd, vol. 3, p. 524.

[2] "Rom. xiii. Wherefore ye must needs be subject (to the civil powers) not only for wrath but also for *conscience sake*." St. Paul preached this doctrine when the established powers were pagan and persecuting. Pope Paul V. preached the reverse when the established power in England was Christian and tolerant! Pudet hæc opprobria nobis!

the sacrament, even on the eve of death! This covered them with ignominy as apostates,—*that*, though frightful to humanity, was yet attended with posthumous renown!

"Religion indignantly wraps herself up in her shroud of deepest mourning before the idol of ecclesiastical domination, when she observes the Roman Court sacrificing to its insatiable ambition, the lives of so many heroes, who were worthy of a better fate! perverting sacraments which were instituted for the sanctification of souls into engines of worldly passions, and rendering them subservient to the policy of those passions, and panders to their intrigues!

"I can fancy a haughty Pontiff, on receipt of this humble petition, agitated by contending difficulties! I can fancy him seated under a crimson canopy, surrounded by his sycophants, debating in a *secret Consistory*, whether these unfortunate men shall, or shall not, have permission *not to be hanged!* The blood of the innocent was now to be shed, or the deposing and absolving doctrines, and all the Bulls and Decisions in their favour, to receive a deadly wound, which no ingenuity could parry, no force could avert, and no skill could cure.

"Barrister Theologues of the poddle! Blushing beauties of Maynooth! Do let us hear what middle course you would have devised in such existing circumstances! In the dedication of one of your hodge-podges to Dr. Troy, you declare that whatever opinion he dictates, *that opinion is yours! A fortiori* your opinions would have been shaped by those of Pope Paul V. who deliberately encouraged the unfortunate priests in Newgate *to suffer death!* to be offered up as victims on the altar of his pride, rather than resign his pretensions to the deposing power, or retract his decrees! The Catholic religion, calumniated on account of the ambition of his Court, had travelled barefooted over the Alps and the Apennines, from the dreary cells of a dark and noxious prison, and stood bareheaded, and trembling, petitioning for admittance at the haughty portals of the Vatican! Aye, and admittance was refused! Day passed after day, and no answer was received but that which might be collected from the sullen silence of impenetrable obduracy and unbending domination! Both Sixtus and Pius V. had addressed their Bulls with these magnificent titles—*We, who* are placed on the supreme throne of justice—enjoying supreme dominion over all the Kings and Princes and States of the whole earth, not by human, but by Divine authority,[1] &c. and now, how could it be expected that in compliance with the petition of eleven beggarly priests of the second order, such magnificent titles should be resigned? No, said the scarlet Cardinal, perish the idea!—let not an iota be yielded, else we shall lose our worldly dominion, 'Venient Romani et tollent nostram Gentem et Regnum.' All the pride, and pomp, and glory of the Vatican would then be swept away from off the face of the earth, and what would then be the fate of the thunders of scarlet Cardinals and purple Monsignores.

"In consequence of this horrible decision, the following innocent *English* clergymen, alas! how many Irish—suffered as victims to the domination of Vicars Apostolic, and the fatal influence of the Court of Rome.

"1. '*Rev. Mr. Cadwallader*, refusing to take the *Oath of Allegiance*, with a promise of pardon at the place of execution, if he would comply, refused, and *in blind obedience* to Rome was executed at Leominster, August 27, 1610.'—Dodd, vol. 11.

"2. '*Rev. George Gervase*, was executed at Tyburn, April 11, 1608, but was promised pardon a second time, if he would take the *Oath of Allegiance*, which he refused.'—Ibid. vol. 16.

"3. '*Rev. Fr. Latham*, executed at Tyburn, December 5, 1612, for refusing the *Oath of Allegiance*.'—Ibid.

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[1] "*Nos in supremo justitiæ throno collocati. Supremam in omnes Reges et Principes universæ terræ, cunctosque populos, gentes, et nationes, non humanâ sed Divinâ institutione, nobis traditam potestatem obtinentes,*" &c.

" 4. '*Rev. George Napier*, hanged at Oxford, Nov. 9, 1610. The Vice-Chancellor assuring him of pardon if he would take the *Oath of Allegiance*, which he refused.'—Ibid. p. 373.

" 5. '*Rev. Nicolas Atkinson*, hanged at York, 1610, for receiving orders by authority of the See of Rome, and for the additional circumstance of *refusing the Oath of Allegiance*.'—Ibid. p. 376.

" 6. '*Robert Drury*, hanged, London, Feb. 26, 1607. He was one of the thirteen priests who signed the famous Protestation of Allegiance in the latter end of Queen Elizabeth's reign, but refused the *Oath of Allegiance*, when it was offered him at his examination and trial, though he seemed inclined to take it before it was prohibited by the Pope's Briefs, as *several others were*, both Clergy and Regulars.'—Ibid. p. 377.

" 7. '*Rev. Matthew Fluther*, was executed at York, 1608, but was promised his life if he would have submitted to the *Oath of Allegiance*.'—Ibid.

" 8. '*Thomas Maxfield*, hanged at Tyburn, July 11, 1616, had his pardon offered if he would submit to the *Oath of Allegiance*, which he refused. On the day of execution, some unknown persons contrived to hang garlands on the gallows, and scattered greens and flowers all underneath, to signify that his death was honourable.—Ibid. p. 378. It was noised about that great numbers of Catholics appeared at his execution, in order to dip their handkerchiefs in his blood and convey away his reliques. To prevent this, the mob seized his quarters, and threw them into a hole near the gallows, from whence they had dug the bodies of two malefactors, formerly buried there, and tumbling Mr. Maxfield's quarters into the hole, they covered them with the said carcases. However, his friends were so industrious as to recover them again that night, and, as my Memoirs inform me, not without an accident that was somewhat surprising (a *miracle!*). The night being very dark, continued so, till a bright sky appeared to favour them while they were digging for the body, and then it grew dark again to favour them going off.' —Ibid.

" 9. '*Rev. Thomas Gurnet* had the favour offered him to be pardoned if he would but take the *Oath of Allegiance*, but refusing it he was executed at Tyburn, June 23, 1608.' —Ibid. p. 413. ECHARD. *Hist. of England*, p. 385.

" Let us now consider who, in the eye of unprejudiced reason, was the persecutor and executioner of those unfortunate men, James or the Pope? The evidence of facts is irresistible. The question bears not one moment's examination. 'Qui facit per alium facit per se.'

" If it should be alleged that the Pope pitied those men, who died for his worldly maxims of aggrandizement, that he was not cruel by nature, but by policy, and that he would have saved them if he could by money, or at any expense short of the sacrifice of pompous pride, and uncontrollable dominion, my answer is, that this aggravates his guilt."—COLUMBANUS *ad Hibernos*. No. 6, p. 111.

[*The Back-house Bowl.*]

" AND they have devised to make us believe in other vain things by his pardons, as to have remission of sins for praying on hallowed beads, and for drinking of the backhouse bowl; as a Chanon of Waltham Abbey once told me, that whensoever they put their loaves of bread into the oven, as many as drank of the pardon bowl should have pardon for drinking of it."—LATIMER'S *Sermon on the Plough*.

[*The Rosaries and St. Catharine.*]

PIETRO DELLA VALLE took with him to the Holy Land many rosaries of ivory, and others of gold and silver, that he might touch with them the relics of St. Catharine, and make presents of them at his return.

[*Wickedness in a poor Estate the Cause of more Poverty.*]

"The miserable poor are generally the most corrupt and profligate part of mankind, the very reproach of human nature; and if you make any curious observations about it, you will generally find, that it is not their poverty which makes them wicked, but their wickedness makes them poor: you shall very rarely see an honest, industrious, sober, pious man, but makes a very good shift to live comfortably in the world, unless the times prove very hard, that there is but little work, and provisions dear, or that his family increases so quick upon him that he has a great charge of children, before any of them are capable of working for their living; and in this case such industrious men seldom want friends, for every one who knows them is ready to help them: and therefore poor men ought to think of a future judgment not only to save their souls; but to teach them to live in the world, to deliver them from the extreme pressures of want. And this is a double obligation upon poor men to think frequently of a future judgment, that it is necessary to provide a comfortable subsistence for them in this world, and to save their souls in the next. But whether this remove their poverty or no, it will support them under it, make them patient and contented with their portion here, if they govern their lives under the sense of a future judgment, it will support them under the meanness and calamities of their present fortune with better hopes: they will then contemplate *Lazarus* in *Abraham's* bosom, and comfort themselves with the change of their condition, as soon as they remove into the other world; there they shall hunger no more, nor thirst any more; their wants and sufferings in this world, if they bear them well, shall be greatly rewarded; and though they grovel in the dust here, and are worms and no men, they shall then shine forth like the sun in the kingdom of their Father. It is a miserable condition indeed to remove from a dunghill to hell; but a dunghill is a palace if it will advance us to heaven. Nothing but these things can make extreme poverty tolerable, but such hopes as these will make the poorest man rich and happy." SHERLOCK *on Future Judgment*, p. 288.

[*Improveable Talents.*]

"And good God! when we consider how many talents we are entrusted with, it should make us tremble to think what little improvements we make of them: every thing that is improveable to the service and glory of God, is a talent; and if we do not improve it to God's glory, and to do good in the world, it is a talent hid in a napkin, or buried in the earth. As to give some short hints and intimations of this; for a just discourse about this matter would be too long a digression.

"Power must be allowed to be a talent, and a very improveable talent; for every degree of power gives men great opportunities of doing good. Some men move in a high sphere, and can give laws to those below; their very examples, their smiles or frowns are laws, and can do more to the reforming of the world, than the wisest instructions, the most convincing Arguments, the most pathetical exhortations of meaner men.

"But though few men have such a power as this, yet most men have some degree of power; to be sure, every father and master of a family has; his authority reaches his children and servants, and were this but wisely improved, it would soon reform the world.

"But how few are there who improve this talent; who use their power to make those who are under their authority obedient to God, which is the true use and improvement of power.

"Riches, I suppose, will be allowed to be another very improveable talent; for what good may not a rich man do, if he have a heart to do it? He may be eyes to the

blind, and feet to the lame, a father to the fatherless, and a husband to the widow; a tutelar angel, and even a god to men. And riches are a trust and a stewardship, of which we must give an account. To spend them upon our lusts, in riding, luxury, and wantonness, this is to waste our master's goods: and to keep them safe, without doing any good with them is to hide them in the earth as the unprofitable servant did his talent; and if we must be judged and condemned for not improving our talent, for *not putting our Lord's money to the Exchangers, that when he comes he may receive his own with usury*, as our Saviour tells us; rich men ought to examine their accounts, and see what increase they have made of their talent; not how they have multiplied their gold and silver, but what good they have done with it. Once more, wisdom and knowledge, especially the knowledge of God and of religion is a very improveable talent; for there is nothing whereby we can more advance the glory of God, or do more good to men. To instruct the ignorant, to confirm the doubtful, to vindicate the being and providence of God, to shame and baffle atheism and infidelity, to expound the doctrines and laws of our Saviour, and rescue them from perverse glosses and comments; this makes the glory of God more visible to the world and serves mankind in their greatest and dearest interests; it feeds their souls with knowledge and understanding, directs them in the way to heaven, and minds them to take care of their eternal state."—SHERLOCK *on Future Judgment*, p. 316.

[*Edward Stephens — Certain Opinions of, as concerning the Root of all our Confusions.*]

"I CONSIDERED, that *the root* of all our confusions and troubles did proceed from *two opposite factions*, of Papists and Antipapists. That in each of these factions were many *sincere people*, who were carried with a stream of opinions, without sufficient consideration of the intermixture of truth and falsehood in them; among the Papists or Roman Catholics many sincere Catholics, according to the best of their knowledge; and among the Antipapists, many sincere Primitive christians, according to the best of their understanding; and that on both sides *the doctrine preached by the Apostles*, once delivered to the Saints, and contended for by the primitive christians, was so retained, that they, who are faithful to what is agreed, cannot be denied to be of the rank of the best christians on both sides; and therefore ought not to be troubled with matters of contention and doubtful disputations (*Acts*, xv. 24. *Gal.* i. 7, v. 12. *Rom.* xiv. 1.), perverting the gospel of Christ, (*Gal.* i. 7.) and subverting their souls, (*Acts*, xv. 24. 2 *Tim.* ii. 14.) but be left quietly standing upon the rock, (*Matt.* xvi. 18.) till God reveal what is farther necessary to them (*Phil.* iii. 15.). But that besides these there were many *others*, whose religion was too pharisaical in *zeal* for their own party, with a dangerous presumption upon that, like that of the *Jews* heretofore; and *others* again, the *worst of all*, men of no religion at all, but of design and interest, who, by pretended *zeal* for what they have no concern in truth, abuse all the rest; and such have been the chief authors and promoters of all our troubles."—*Unaccountable Dealings of Roman Catholic Missionaries*, p. 2.

EDWARD STEPHENS, the author of this pamphlett, was an odd personage, a sort of seceder from the Church of England in which he was ordained, who at the beginning of the 18th century formed a Church of his own. The principles and practice of our little society, he says, (p. 39) are "so truly catholic and unexceptionable, that I verily believe no person can forsake our communion, to communicate either with the Church of England, or the Church of Rome itself, without incurring the guilt of schism." And at the close he says that

from which he has written, "all men of sense and ingenuity may reasonably conclude, that the good hand of God has by me his unworthy servant, vouchsafed to this nation a specimen of the true, genuine, Catholic Religion, to which all the rest must conform, or incur the just censure of schismatics, sectaries, or agents for a faction amongst men, and the judgments of God either here or hereafter."

[*Statesmen's Attention called to the chicanery of the Roman Court.*]

"The Roman Court is a new theatre for the improvement of English diplomacy. There are no ladies; it is a Court composed of the most profound intriguers, all of whom are looking up to the Papacy, and all of whom are interested, personally interested in the aggrandizement of the Holy See. There is perhaps no Court in the world that better deserves the attention of a statesman than the Roman, for this obvious reason, that there is no Court which has so many emissaries under such plausible appearances, and no place where the interests of other States are better understood. It is a notorious fact, and has been so since the days of *Petrarch*, that most of the Roman Prelates are better skilled in politics, than in divinity: that for one who is advanced to the *Cardinalato* for his skill in theology, ten are promoted for having, as *Nuncios* discovered the secrets of foreign States. These prelates are usually sent legates, first to the three legations of *Bologna*, *Ferrara*, and *Ravenna*, to the Marquisates of *Ancona*, and *Urbino*, to the lesser courts of *Naples*, *Florence*, *Brussels*, *Cologne*, to *Switzerland*, and to Venice, Genoa, as long as they were independent states.

"From these smaller embassies they were sent to *Vienna*, *Paris*, *Madrid*, *Warsaw*, *Lisbon*, &c. from which Courts they seldom returned without the cardinal's cap; they were of course, appointed members of the congregation for matters *of state;* and I may boldly say, that no prince in Europe can boast of a council composed of more artful counsellors, or more refined, experienced, and crafty politicians.

"Every one of the Cardinal Nuncios has been an eye-witness to the political proceedings of kings, emperors, ambassadors, agents, and Chargées des affaires; every one of them has particular information from his fellow nuncios of the transactions of the different Courts where they resided; so that here is a combination of men, whose talents are improved by experience, nurtured by observation, and concentrated as into a focus, from which they cast their eyes at once on all Europe; these advantages, together with the particular accounts they are receiving daily from their Vicars and Nuncios in every quarter, enable them to calculate on every incident that may present itself from day to day, and I will venture to assert that the government of England is not so well acquainted with the affairs of Ireland as the Court of Rome is at this moment, through her *sworn Vicars*, and through those who are looking for preferment or emolument from her patronage.

"In other states when an Envoy is recalled from the Court to which he was sent, he is but too often thrown by as lumber, and a raw inexperienced person supplies his place, though his long residence abroad may have qualified him ever so well for being useful to his prince; but in Rome every Nuncio looks for his reward and office, even though the death of the Pope should cause a change of ministry, and a revolution of new families and new interests in the state. Every Nuncio therefore employs himself in making particular remarks on the government, customs, trade and political relations of the state to which he has been sent; he makes notes which he transmits to Rome, or is the bearer of himself; he describes the genius and character of the different ministers, describes the connections of the leading families, their fortunes, their passions and affections, what influence they possess in the Councils and delibera-

tions of cabinets, and how useful or how adverse each may be to his Court; and he is sure of preferment in proportion to his diligence when he returns to Rome. When Cardinal *Bentivoglio* was Nuncio at Brussels, though he had directly no concern with the British Islands, yet, having obtained from the Irish, Scotch and English Vicars all the information that was necessary, did he not send to Rome "*una Relazione*," a distinct and masterly account of the interests, the political relations and the internal affairs of the three kingdoms, which was found so deeply and vitally interesting, that Rome would never allow it to be published."—COLUMBANUS *ad Hibernos*, No. 7, p. 58.

[*Condemnation of the Catholic Manual.*]

"THE Nuncio of Brussels, *Ghilini*, condemned as heretical and impious, a book published in Dublin 1767, intitled the '*Catholic Manual*,' because it asserted in the appendix, that the Pope could not dispense in the allegiance due by Catholics to their Sovereigns! The condemnation of this book, and proposition, is dated Brussels, 29th June, 1770, and refers to a previous condemnation at Rome, dated 26th March, the same year. The same Nuncio's letter to the bishops of Ireland, condemning the same proposition as impious, is too well known to be insisted on here; all that I will urge, *en passant* is, that from that day to this, not one of the *political* bulls has been condemned by the Nuncios or the Vicars, the *poynters* or the *milners*, the *trojo* or the prelates of the *Roman Court;* so that whatever hostilities they may exercise amongst themselves for personal interests, pique, pride, envy, or pre-eminence, they all agree in supporting the *political* maxims of that Court, placing even the Bull *Unigenitus* and the *political* discipline of the Council of Trent, on a level with *articles* of *faith*, by excommunication.

"And yet notwithstanding this flagrant unanimity in supporting the political dominion of Rome, as an affair of Religion, I cannot help excusing our ministers, if after all the calamities which these pretensions have caused to Rome herself, by the falling off of Germany, England, and other Catholic States, they hoped to experience some abatement in favour of the canonical restraints, which Catholic England, and our general councils have enacted against the abuse of spiritual power. It was their first essay since the Reformation; they were misled by a fancied religious hostility between the two Vicars, *Milner* and *Poynter;* and I question whether any one of them ever read *Pascal's* Letters, or *Gregorio Letts's* Life of Sixtus V., or *Tira Paolo's* History of the Venetian Interdict, or *Vargois* Letters from the Council of Trent. But perhaps the time approaches, and even now is, when experience will teach caution; when any concessions made by Rome, short of the legal enactment of the *Canonical Restraints*, will be found nugatory."—COLUMBANUS *ad Hibernos*, No. 7, p. 62.

[*Praying and saying Prayers.*]

"THE very prayers of the faithful are, or may be, spoiled by doctrines publickly allowed and prevailing in the Romish Church.

"For they teach, that, *prayers themselves*, ex opere operato, *or by the natural work itself, do prevail: for it is not essential to prayer for a man to think particularly of what he says; it is not necessary to think of the things signified by the words.* So Suarez[1] teaches; *nay, it is not necessary to the essence of prayer, that he who prays should think* de ipsâ locutione, *of the speaking itself.* And indeed it is necessary that they should all teach so, or they cannot tolerably pretend to justify their prayers in an unknown tongue. But this is indeed their publick

[1] De orat. l. 5, c. 4.

doctrine: for prayers in the mouth of the man that says them, *are like the words of a charmer, they prevail even when they are not understood*, says Salmeron.[1] Or, as Antoninus, *they are like a precious stone, of as much value in the hand of an unskilful man as of a jeweller.*[2] And therefore attention to, or devotion in our prayers is not necessary. For the understanding of which, saith Cardinal Tolet, when it is said that you must say your prayers or offices attently, reverently and devoutly, you must know that attention or advertancy to your prayers is manifold, 1st. *that you attend to the words, so that you speak them not too fast, or to begin the next verse of a Psalm before he that recites with you hath done the former verse; and this attention is necessary. But* 2nd. *there is an attention by understanding the sense, and that is not necessary; for if it were, very extremely few would do their duty, when so very few do at all understand what they say.* 3rd. *There is an attention relating to the end of prayer, that is, that he that prays, considers that he is present before God and speaks to him, and this indeed is very profitable, but it is not necessary:* no, not *so much.* So that by this doctrine no attention is necessary, but to attend that the words be all said, and said right. But even this *attention is not necessary that it should be actual, but it suffices to be virtual, that is, that he who says his office intend to do so, and do not change his mind, although he does not attend: and he who does not change his mind, that is, unless observing himself not to attend, he still turn his mind to other things, he attends:* meaning, he attends sufficiently, and as much as is necessary, though indeed, speaking naturally and truly, he does not attend." —JEREMY TAYLOR. *Dissuasive from Popery*, p. 107.

"So that between the Church of England and the Church of Rome, the difference in this article is plainly thus, they pray with their lips, we, with the heart; we pray with the understanding, they with the voice; *we pray, and they say prayers,*"—Ibid. p. 110.

[1] Sum. part 3, tit. 23.

[2] Vide etiam Jacobum de Graffiis de orat. l. 2. Instruct. Sacer. c. 13, n. 5 and 6.

[*Bishops forbidden to keep Dogs and Birds of Prey.*]

"AT the Synod of Mascon held by King Goutran A.D. 585, Bishops were forbidden to keep dogs in their house, or birds of prey, lest the poor should be bit by these animals instead of being fed."—PIERRE DE MARCA. *Histoire de Bearne*, l. 1, c. 18, § 2.

[*Sir Thomas More and the Question of Sanctuary.*]

SIR THOMAS MORE in his "History of the pitiful Life and unfortunate Death of Edward V.," puts these arguments into the Duke of Buckingham's mouth, when he is urging the council to take the Duke of York out of the sanctuary to which his mother had fled with him:

"Verily sith the privilege of that place, and other of that sort, have so long continued, I would not go about to break it; but if they were now to begin, I would not be he that should make them. Yet will not I say nay, but it is a deed of pity that such men as the chance of the sea, or their evil debtors have brought into poverty, should have some place of refuge to keep in their bodies out of the danger of their cruel creditors. And if it fortune the crown to come in question, as it hath done before this time, while each part taketh other for traitors, I think it necessary to have a place of refuge for both. But as for theives and murderers, whereof these places be full, and which never fall from their craft after they once fall thereunto, it is pity that every sanctuary should serve them: and especially wilful murderers, whom God commandeth to be taken from the altar,

and to be put to death. And where it is otherwise than in these cases, there is no need of sanctuaries appointed by God in the old law. For if necessity of his own defence, or misfortune drived him to that deed, then a pardon serveth him, which either is granted of course, or the king of pity and compassion giveth.

"Now, look how few sanctuary men there be, whom necessity or misfortune compelleth to go thither: and then see on the other side what a sort there be commonly therein of such, whom wilful unthriftiness hath brought to naught; what a rabble of thieves, murderers, and malicious heinous traitors, be, and that in two places especially; the one at the elbow of the city, and the other in the very bowels. I dare well avow it, if you weigh the good that they do, with the hurt that cometh of them, ye shall find it much better to lose both than to have both. And this I say, although they were not abused, as they now be, and so long have been, that I fear me ever they will be while men be afraid to set their hands to the amendment, as though God and St. Peter were the patrons of ungracious living. Now, unthrifts riot and run in debt upon boldness of these places; yea, and rich men run thither with poor men's goods, there they build, there they spend, and bid their creditors go whistle. Men's wives run thither with their husbands' plate, and say they dare not abide with their husbands for beating. Thieves bring thither stolen goods and live thereon: there devise they new robberies nightly, and steal out, and rob, rive and kill men, and come again into those places; as though those places gave them not only a safeguard for the harm that they have done, but a license also to do more mischief: howbeit, much of this great abusion, if wise men would set their hands thereunto, might be amended, with great thanks of God, and no breach of the privilege. The conclusion is, seeth it is so long ago, I wot not what Pope and what Prince, more piteous than politic, hath granted it; and other men, sensible of a religious fear have not broken it; let us take pains with it, and let it stand in God's name in his force, as far forth as reason will.—

"And with that divers of the Clergy that were there present, whether they said it for his pleasure, or as they thought, agreed plainly by the law of God and of the Church, that a sanctuary man should be delivered in payment of his debts and stolen goods to the owner: and only liberty reserved to him to get his living by the labour of his hands. Verily, quoth the Duke, I think ye say very truth. And what if a man's wife take sanctuary, because she list to run from her husband? I would think, if she can alledge no other cause, he may lawfully, without any displeasure done to St. Peter, take her out of St. Peter's Church by the arm. And if nobody may be taken out of sanctuary because he saith he will abide there, then if a child will take sanctuary, because he feareth to go to school, his master must let him alone." —pp. 68-76.

[*Question of the Support of the Poor.— Views of Bishop Sanderson.*]

"All christian commonwealths should be the Israel of God; and in his Israel, God, as he promised there should be some always poor, on whom to exercise charity, so he ordained there should be no beggar to make a trade and profession of begging. Plato, than whom never *any* laid down a more exact idea of a happy commonwealth, alloweth not any beggar therein, alledging that where such were tolerated, it was impossible but the state must abound with pilfering and whoring, and all kinds of base villainy. The civil laws have flat constitutions against them in the titles *de mendicantibus non invalidis*. But I think never kingdom had more wholesome laws in both kinds, I mean both for the competent relief of the orderly poor, and for the sharp restraint of disorderly vagabonds, than those provisions which, in many of our memories, have been made in this land. But *quid leges sine moribus?* Those laws are now

no laws, for want of due execution; but beggars are beggars still for want of due correction. *Et vetabitur semper et retinebitur;* the saying is truer of rogues and gypsies in England, than ever it was of mathematicians in Rome. You to whose care the preservation of the justice, and thereby also of the peace of the land is committed, as you tender the peace and justice of the land: as you tender your own quiet and the safety of your neighbours; as you tender the weal of your country and the honour of God; breathe fresh life into the languishing laws by severe execution; be rather cruel to those vipers, than to the state. So shall you free us from the plague and yourselves from the guilt, and them from the opportunities, of infinite sinful abominations.

"But we are unreasonable to press you thus far, or to seek to you or any others for justice in this matter, having power enough in our own hands to do ourselves justice upon these men, if we would but use it: even by making a strait covenant with our ears not to heed them, and with our eyes not to pity them, and with our hands not to relieve them. Say I this altogether of myself, or saith not the apostle even the same? *He that will not labour, let him not eat;* relieve him not. But hath not Christ required us to feed the hungry, and to clothe the naked, and to be free and charitable to the poor? Nothing surer: God forbid any man should preach against charity and alms-deeds. But remember that as God approveth not alms, or any other work, if without charity, so not charity itself, if without discretion. Honour widows saith St. Paul, but those that are widows indeed. So relieve the poor, but those that are poor indeed. Not every one that asketh, not every one that wanteth: nay more, not every one that is poor, is poor indeed: and he that in his indiscreet and misguided charity should give to every one that asketh, or wanteth, or is poor, meat, or clothing, or alms, would soon make himself more hungry and naked and poor, than he that is most hungry or naked, or poor. The poor whom Christ commendeth to thee as a fit object for thy charity, the poor indeed, are those that want not only the things they ask, but want also means to get without asking. A man that is blind, or aged, and past his work; a man that is sick, or weak, or lame, and cannot work; a man that desires it, and seeks it and cannot get work; a man that hath a greater charge upon him than his honest pains can maintain; such a man as one of these, he is poor indeed. Let thine ears be open, and thine eyes open, and thy bowels open, and thy hands open to such a one: it is a charitable deed, and a sacrifice of sweet-smelling; with such sacrifice God is well pleased. Forget not thou to offer such sacrifices upon every good opportunity; and be well assured God will not forget, in due time, to reward thee. But for a lusty, able, *upright man* (as they stile him in their own dialect) that had rather beg, or steal, or both, than dig, he is no more to be relieved as a poor man, than a woman that hath poisoned her husband is to be honoured as a widow. Such a woman is a widow, for she hath no more a husband than any other widow hath, but such a woman is not a widow indeed as St. Paul would be understood; not such a widow as he would have honoured: it is alms to hang up such a widow, rather than to honour her. And I dare say, he that helpeth one of these sturdy beggars to the stocks, and the whip, and the house of correction, not only deserveth better of the commonwealth, but doth a work of greater charity in the sight of God, than he that helpeth him with meat, and money, and lodging. For he that doth this, corrupteth his charity by a double error: first, he maintaineth, and so encourageth the other in idleness, who if none would relieve him, would be glad to do any work rather than starve: and secondly, he disableth his charity by misplacing it, and unawares robbeth the poor, whilst he thinks he relieveth them. As he that giveth any honour to an idol, robbeth

the true God, to whom alone all religious honour is due; so he that giveth any alms to an idle beggar, robbeth the truly poor, to whom properly all the fruits of our alms are due."—*Special Remarques of the Life of* Dr. Sanderson, pp. 23-6.

[*Conformist and Non-Conformist.*]

"*Conformist.* We do not think you all of a kind, though now you flock together. There are some (of your ministers for instance) who I believe are of an humble spirit, quiet and peaceable in the land, desiring unity and accord, grieving for the breach of it; and are so far from condemning those that are satisfied to do what the law requires, that they are sorry they cannot contribute to the common peace by doing the same: upon which account they go as far as they can, and conform to public order in all things wherein they are satisfied; and are tender of breaking any laws: and when they cannot obey them, do not rail upon them and their makers; but silently and without any noise, omit to do what they enjoin. These we cannot but love, and are sorry that in so great a number we can find so few of this good temper. For there is a second sort, with which the kingdom swarms, who are of an haughty humour, of a furious and factious disposition, puft up with a conceit of their gifts to such a height, that they will scarce allow any man to know any thing of God, who is not of their party. Sour and crabbed they are above all other men, cross and peevish beyond all expression: they never speak well of our governors or government; they are always reviling bishops and common prayer, and talking like men inspired; it is an easy matter for them to disparage all our ministry, and beget an ill opinion of them in the minds of their credulous followers. Which we conceiving to be their business, no wonder if our men seek to preserve themselves, not by disgracing, but by rightly representing them to the world. They ought not to betray the church wherein they live by a base and unworthy silence. Even the meanest child of us ought to speak when you are about to kill our mother. Your long nails wherewith you now scratch her face must be shewn the people, who see them not while they behold your hands lifted up to Heaven. But besides these two, there is a third sort between both, who are dissatisfied only with a few things; allow our ministers to be good men, and wish for peace, but yet for private respects hold fair correspondence with the furies now named; keep up the separation; hold conventicles; suffer the people, without reproof, to be fierce and violent against us, connive at a great many of their false and absurd opinions; let them alone in their rude and insolent behaviour; take not sufficient care to instruct them in the truth, to bring them to a modest and peaceable temper;—in short, to qualify them for compliance with us. Do not smile at the word, for I can demonstrate, it might soon be brought about, if they pleased.

"*Non-Conformist.* How, I pray? Can you do more than all the men in the kingdom?

"*C.* Let them persuade their people but to be of their mind, and the business is done.

"*N. C.* Do you think they do not?

"*C.* No, I warrant you. If they did, the people would conform, though they cannot. For that which keeps this sort of ministers from conforming is not any thing to which the people are bound, but something particularly required of them.

"*N. C.* You have revealed a secret to me.

"*C.* It is easy for any body to find on that hath a mind to it. There being nothing plainer than this, that they would have read those prayers which I would have you hear, if something else had not been in the way, which you are not concerned in; and that is, renouncing the covenant. Let them then but persuade

you to do all that they can do themselves; and in order to that, give you reasons why it should be done, and then I may hope to see you and I go to the same church together. And for them that do not stand upon the covenant, (for there are some such) they have the greater reason to exhort you to come, nay, to come themselves and bring you along with them."—*Friendly Debate*, pp. 155-7.

[*Bad People everywhere, and Good People everywhere.*]

"*Conformist.* If you will have me speak my mind plainly, and not be angry, I think I may say without any rashness, that your godly people are generally of the lowest form in Christ's school. A great deal of their religion is of their own making, and they want a great deal of God's religion. They are ever wrangling about little ceremonies. They break the peace of the church by this means, and seem to make no scruple about it. They are froward and peevish; greedy of riches, stubborn in their opinions; and by no means can bear with any man differing from them in matters of doctrine. In short, I see a strange ignorance mixt with presumption and wilfulness, not without a high degree of superstition, in those whom you admire for godliness. But then there is a sort of people who enjoy that name among you, in whom I can see nothing but an humour of despising and railing at all ancient received customs, how good soever; together with a sullen devotion, and such a turbulent nature, as will give no rest to themselves or others. And they have one peculiar quality, proper to themselves alone, which is, to revile our ministers, even as they go along the streets; a thing which I could never observe our ungodly people to be guilty of towards your ministers, who may pass peaceably enough; nay, I think, is not committed in any country in the world, where they are of different religions. Perhaps you will say that ours would do it, did not the power of the Lord overawe them and shut up their mouths, that they may not reproach his faithful servants. But this is only a cast of your skill in searching the hearts of men, and gives us a taste of the opinion you have of your dearness to God.

"*Non-Conformist.* I doubt not but that they are very dear to God, and that God will *reprove even kings for their sakes*, saying, *touch not mine anointed, and do my prophets no harm.*

"*C.* You have a strong faith. But methinks, before you suffer it to grow to such a confidence, you should soberly consider whether some of those precious ones may not be anointed ——, that make godliness a pretence for their disobedience to kings, and sauciness towards their betters; that flatter you into a conceit of your godliness, that you may flatter them with the title of the prophets of the Lord. To me it is no mean argument of their want of integrity, that they teach you no better, and connive at all this wickedness: and never (that I could hear of,) lay bare and rebuke those sins that reign so much among your party. Tell me, whence came all the scurrilous pamphlets that are abroad? Out of what shop do the venemous libels fly about the town? Who are they that not only despise our clergy, but put open affronts on them as they quietly and soberly walk the street? That have the poison of asps under their lips and spit it in good men's faces? That in a fearful manner scorn and revile their holy calling, and salute them everywhere with the ordinary name of Baal's priests? Are they not all bred up in your churches? Do they not all frequent your meetings? And do not bystanders of your persuasion laugh and rejoice when they see this contempt poured on them? Do they not seem to encourage those by their applauses, who are so rude and insolent in their behaviour toward good men? And yet these style themselves *the Godly*, and take it ill will, if we do not

think them so. These you are content to wink at, that your congregations may be full. Your ministry dare not preach down these abuses, lest they should be thought to be friends to Baal.

"*N. C.* There will be some bad people every where.

"*C.* I am glad to hear you say so. By and by, you will confess that there may be also *good* people everywhere, and that some of our ministers may be good, though your revilers make no difference, but if they see a man in a cassock, presently throw dirt in his face and call him a limb of antichrist, or some such thing. So brutish and outrageous are the passions of this heady people! so wonderfully do they profit in your school in those new virtues of hatred to ancient customs and habits though never so innocent, and hatred or anger to all that are not of their way. For such is the fire I have sometimes seen in their eyes when they meet one of our ministers, that one would think they had a mind to burn them up; and I make no doubt they would call upon your prophets, if they were but like Elijah, to call for fire down from Heaven to consume us. You may condemn their folly perhaps; but whatsoever you are pleased to say, they are the most zealous of your party, and think themselves the most godly. And for any thing I can hear, they may think so still; it not being the manner of your preaching to meddle with such things as these; nor the time, I doubt, to be named, when you heard a sermon to reprove the scurrilous and railing language of some among you against the English clergy. No, the way hath been, and I doubt still continues, to declaim only against superstition and formality, and will-worship, and sometimes against morality; and then to exhort the people to prize ordinances, and seek after pure ordinances, and admit of no human mixtures. But whilst the poor people are thus affrighted, and made exceeding timorous lest they should be *righteous overmuch*, by following vain traditions of men, they have little or no fears wrought in them of being *wicked overmuch*, by schism and disobedience, and letting loose their furious passions and unruly tongues; by reviling God's ministers: nay by despising governments, and speaking evil of dignities."—*Friendly Debate*, pp. 116-19.

[*When Things are indifferent, and when they are not so.*]

"We are agreed that the thing commanded by authority is not the less indifferent in its own nature after it is commanded, than it was before; but only our use of it is not so indifferent and at liberty. We must needs be therefore agreed also that this restraint comes not upon us from the things themselves, because still perfectly indifferent, but only from the law which ties us up. Now we say, that to this law we are to be subject, not regarding our own liberty so much as the prince's authority. You say, no; but as the law cannot alter the nature of the things, so it ought not to restrain your freedom in the use of them, but leave that as indifferent as the things themselves: that is, that the king ought to make no such law about those matters: if he do, then it is unlawful to do what he commands to be always done; because he ought to leave you at liberty to let it alone if you please; and you ought to maintain your liberty, and by no means to part with it.

"Put the case then, that you (being master of a family) will have your children and servants to come at a certain time and place, &c.; to worship God. It is indifferent indeed in itself, and all one to God, whether it be at ten, eleven, or twelve o'clock; or in what part of your house they meet; or in what cloathes they come; or what postures they use. But you appoint the hour of meeting shall be twelve; and that they come into your parlour, or hall, or chapel, if you have that conveniency: and beside, you require your servants that they shall not come into your

parlour (suppose) in those frocks wherein they just before rubbed your horses' heels, (which you think not handsome or decent) but in their liveries, or some such neater apparel. And when they come there, you bid them stand some part of the time, and the rest you bid them sit, if they please; and at prayers kneel, as you do yourself. Let me ask you now, do you really think that this is any such restraint of their liberty, as they have just cause to complain of it? Would you think you took too much upon you in making these orders for your family, of which you are governor? Or would you judge that servant to be without fault, and guiltless of any contempt, who should say, that he will come at ten of the clock, but not at twelve, because it matters not which, so that the thing is done; and he will not be tied to any order, but to do the thing? And suppose another should come and say that he will pray, if you please to come into the stable; but he will not come into the parlour: for it is indifferent where it is, and he must not be confined to one place more than another. And a third should come and tell you, that he is ready to join in prayer, but then it must be in his frock, otherwise he will not; for God may be served as well in that, as in any other garment, and he must use his christian liberty, and not be bound to your fashion. And the next should tell you that he will sit in your presence, or else you shall not have his company: his reason is, because it is all one to God whether he sit or stand; and he is not to let you be master of his freedom in those matters. What would you say to these people? Nay, what would you do with them? Would you excuse them, and acknowledge your own guilt in making such injunctions? Or would you not rather treat them as a company of saucy clowns and ill-bred fellows, not fit to be kept in any orderly family? If you should not, all the world would hold you as ridiculous as they. For every master of a family is vested with sufficient authority to see such commands as those observed. And when they that will not observe them, yet acknowledge them to be indifferent things, truly I think nobody will think them harshly used, if they be turned out of doors. If they be fools and blocks, that cannot understand common sense, then, I confess, they are to be pitied; and his good nature may work so far as to bear with their simplicity, if they be otherwise good servants: but yet those knaves that abused their simplicity, and instilled these filthy principles into them, deserve to be punished and put out of his service, till they acknowledge their fault, and learn more manners. Just like this is the present case before us. The church is but a larger family, a wider society, in which the king is the father and supreme governor. If he make some laws for the more convenient, orderly and decent worship of God there, which in themselves are lawful, and declared not to be in their own nature necessary, but only prudent constitutions, I cannot see but that those who refuse to obey them upon pretence of their liberty, and that God may as well be worshipped without those things, do shew themselves as unmannerly, rude and refractory persons, as the children or servants in that supposed family, of which I bade you conceive yourself master. And I leave you to apply this case to that, and to make the parallel complete in your thoughts at your leisure. I hope it will be worth your labour, if you do it seriously."—*Friendly Debate*, pp. 78-81.

[*The Earth's Produce influenced by Man's Sins.*]

"THERE is a sort of religionists among the Barbary Moors," says LANCELOT ADDISON, "who measure the products of the earth by the sins of its inhabitants, and who divine of the success of their tillage from the observation of their *Ramadan*, or Lent, and the due celebrating of their Easter, *Hid Segnèr*, or the little feast that

concludes it."—PINKERTON's *Collection*, vol. 15, p. 405.

[*Absolution of a Mule at Paul's Cross.*]

"THE same man that laid sedition to my charge, was asked another time whether he were at the sermon at Paul's Cross; he answered that he was there; and being asked what news there, 'Marry,' quoth he, 'wonderful news; we were there clean absolved, my mule and all had full absolution.' Ye may see by this that he was such a one as rode on a mule, and that he was a gentleman. Indeed his mule was wiser than he, for I dare say, the mule never slandered the preacher. Oh an unhappy chance had this mule to' carry such an ass on her back! I was there at that sermon myself; in the end of this sermon he gave a general absolution, and as far as I remember, these, or such other like words he spake, but at the least I am sure this was his meaning. 'As many as do acknowledge yourselves to be sinners, and confess the same, and stand not in defence of it, but heartily abhor it, and will believe in the death of Christ, and will be conformable thereunto, *Ego absolvo vos*,' quoth he. Now saith this gentleman his mule was absolved. The preacher absolved none but such as were sorry and did repent. Belike then she did repent her stumbling,—his mule was wiser than he a great deal. I speak not of worldly wisdom, for therein he is too wise, yea, he is so wise, that wise men marvel how he came truly by the tenth part of that he hath; but in wisdom which consisteth *in rebus Dei, in rebus salutis*, in godly matters and appertaining to our salvation, in this wisdom he is as blind as a beetle, *tanquam equus et mulus, in quibus non est intellectus*, like horses and mules that have no understanding. If it were true that the mule repented her of her stumbling, I think she was better absolved than he."—LATIMER's *Third Sermon before Edward VI.*

[*Pastors in this Age, why in constant Motion.*]

"MOST of these men seem born under a travelling planet; seldom having their education in the place of their nativity; ofttimes composed of Irish infancy, British breeding, and French preferment; taking a coule in one country, a crosier in another, and a grave in a third; neither bred where born, nor beneficed where bred, nor buried where beneficed; but wandering in several kingdoms. Nor is this to be imputed to any humour of inconstancy, (the running gait of the soul,) or any affected unsettledness in them; but proceeding from other weighty considerations. First, to procure their safety. For in time of persecution, the surest place to shift in, is constant shifting of places; not staying any where so long, as to give men's malice a steady aim to level at them. Secondly, to gain experience in those things, which grew not all in the same soil. Lastly, that the gospel thereby might be further, and faster propagated. When there be many guests and little meat, the same dish must go clean through the board; and divine providence ordered it, that in the scarcity of preachers, one eminent man travelling far, should successively feed many countries."—FULLER's *Church History*, cent. vi., book 1, p. 42.

[*Universality of the Church in spite of Antichrist.*]

"IF you demand then, where was God's temple all this while? the answer is at hand: there where antichrist sate. Where was Christ's people? even under antichrist's priests: and yet this is no justification at all, either of antichrist or of his priests; but a manifestation of God's great power, who is able to uphold his church even there, where Satan's throne is. Babylon was an infectious place, and the infection thereof was mortall: and yet God had his people there whom hee preserved

from the mortalitie of that infection. Else how should he have said, *Come out of her, my people; that yee bee not partakers of her sinnes, and that yee receive not of her plagues.* If the place had not been infectious, he should not have needed to forewarne them of the danger wherein they stood of partaking in her sinnes, and if the infection had not been mortall, hee would not have put them in mind of the plagues that were to follow: and if in the place thus mortally infected, God had not preserved a people alive unto himselfe, he could not have said: *Come out of her, my people.*

"The enemie indeed had there sowne his tares, but sowne them in the Lord's field, and among the Lord's wheate. And a field, we know, may so be overgrowne with such evill weeds as these, that at the first sight a man would hardly thinke, that any corne were there at all; even as in the barne itself the mixture of the chaffe with the weate is sometime such, as a farre off man would imagine that he did see but a heape of chaffe, and nothing else. Those worthy husbandmen that in these last six hundred yeeres have taken paines in plucking up those pernicious weedes out of the Lord's field, and severing the chaff from his graine cannot be rightly said in doing this, eyther to have brought in another field or to have changed the ancient graine. The field is the same, but weeded now, unweeded then: the graine the same, but winnowed now, unwinnowed then. Wee preach no new faith, but the same catholique faith that ever hath been preached; neyther was it any part of our meaning to begin a new church in these latter dayes of the world, but to reforme the old. A tree that hath the luxurious branches lopped off and the noxious things that cleave unto it taken away; is not by this pruning and purging of it made another tree than it was before: neyther is the church reformed in our dayes, another church than that which was deformed in the dayes of our fore-fathers; though it hath no agreement, for all that, with poperie, which is the pestilence that walked in those times of darknesse, and the destruction that now wasteth at noon day."—USHER, *in his Sermon on the Universality of the Church*, p. 30.

[*The Day of Miracles gone by; vain Claim of the Romish Church.*]

JEREMY TAYLOR speaks "of their known arts of abusing the people by pretended apparitions, and false miracles, for the establishing of strange opinions. *Non obscurum est quot opiniones invectæ sunt in orbem per omnes ad suum questum callidos, conflictorum miraculorum præsidio*, said Erasmus. These doctrines must needs be things that come over the walls, and in at the window; they come not the right way. For besides that, as St. Chrysostom says,[1] It was at first profitable, that miracles should be done, and now it is profitable that they be not done: for then our faith was finished by miracles, but now by the Divine Scriptures: miracles are like watering of plants to be done when they are newly set, and before they have taken root. Hence the apostle saith, 'Tongues are for a sign to them that believe not, and not for them that believe.' So St. Gregory,[2] 'our ancestors followed after signs; by which it came to pass that they should not be necessary to their posterity;' and 'he[3] that yet looks for miracles that he may believe, is himself a miracle.' Nay, to pretend miracles now-a-days is the worst sign in the world. And here St. Austin,[4] in great zeal, gives warning of such things as these: let not a man say this is true, because *Donatus Pontius*, or another, hath done wonderful things; or because men praying at the memories of martyrs are heard, or because such, or such things there happen, or because that brother of ours, or that sister of ours wak-

[1] In 1 Cor. ii. tom. vi. Καὶ γὰρ καὶ τότε χρησίμως ἐγίνετο νῦν χρησίμως οὐ γίνεται.

[2] Homil. 29, in Evangel.

[3] St. August. de verâ Relig. c. 25.

[4] Ib. de civit. Dei, lib. xxii. c. 8.

ing saw such a vision, or sleeping dreamt such a dream: let those fictions of lying men or wonders of deceitful spirits, be removed. For either those things which are spoken, are not true; or if any miracles of heretics be done, we ought to take heed the more, because when our Lord said, some 'deceivers should arise, which should do signs, and deceive, if it were possible, the very elect;' he, commending this saying, vehemently added, Behold, I have told you of it before. The same is also taught by the author[1] of the imperfect work on St. Matthew, imputed to St. Chrysostom, who calls the power of working miracles (after the first vocation of the Gospel) '*seductionis adjutoria*,' the helps of seduction; as at first they were by Christ, and Christ's servants, as instrument of vocation; and affirms, these helps of deceit were to be delivered to the devil. It was the same in the Gospel, as it was in the law of Moses after God had by signs and wonders in the hand of Moses, fixed and established his law, which only was to be their rule; and caution was given, (Deut. i. 13.) that against that rule no man should be believed, though he wrought miracles. Upon which words Theodoret says,[2] 'We are instructed that we must not mind signs, when he that works them teaches any thing contrary to piety.' And therefore these things can be to no purpose, unless it be to deceive; except this only, that where miracles are pretended, there is a warning also given, that there is danger of deception and there is the seat of antichrist, 'who is foretold should come in all signs, and lying wonders.' '*Generatio nequam signum quærit*,' said Christ. But it is remarkable by the doctrines, for which in the Church of Rome[3] miracles are pretended, that they are a cover fitted for their dish; new miracles to destroy the old truths, and to introduce new opinions. For to prove any article of our creed, or the necessity of Divine commandment or the divinity of the eternal Son of God, there is now no need of miracles, and for this way of proving these, and such articles as these, they trouble not themselves; but for transubstantiation, adoration of the consecrated bread and wine, for purgatory, invocation, and worship of saints, of their relics, of the cross, monastical vows, fraternities of friars, and monks, the pope's supremacy, and double monarchy in the church of Rome, they never give over to make, and boast prodigious miracles."—Vol. x. pp. 489-91.

[1] Aug. Tract. 13, in Evang. Joh. Hom. 49.
[2] Quæst. in Deuter.
[3] Hic. 11, 19. Vide Stellam, ibid.

[*Doctrine of Purgatory.*]

"The doctrine of which business is this, that some dying not so bad as to be damned, yet not so absolutely good as to go to heaven, are sent to purgatory, and there their sins scoured away by fire and torment; yet some after a hundred, some after two hundred years, &c. go to heaven: but that the pope by his power, and the priests, by their singing masses, and dirges, can bring them out sooner, than otherwise their time should be. And hence so vast revenues have been bestowed upon their monasteries, chapels, and chantries, upon this reason, that the priests there should say masses, and use dirges and prayers for the souls of the founders, to deliver them out of purgatory.

"And thus, they make this article of Christ's descent a matter, rather of profit, than of faith; of money, rather than of edification. And were not profit or worldly advantage in the wind, there would never be such struggling with them to maintain points against reason, and religion, as there is.

"They conclude hell to be under the earth, or within it; which is a fancy of the heathen poets and others, that concluded both the place of torment, and of happiness, to be down in the earth. These men have learned from Scripture, that the place of

the blessed is above in heaven, and so they refuse that part of the heathen's opinion; but retain the other, that hell is under ground. Upon what ground, who can show? it is neither agreeable to reason, nor at all to Scripture. Not to reason, to imagine a place under ground to be a place for souls and spirits, which are so far from an earthly substance. Not to Scripture which tells us,[1] that 'the devil is the prince of the air,' and not dwelling under ground: that tells us that 'the damned are tormented before the angels, and before the throne of the Lamb;' not in the bottom of the earth, or under ground. And time will be, when there will be no earth at all; and where will hell be found then; May we never know where the place of hell is! but, certainly, it is a most senseless and irrational thing to hold it to be within this earth."—LIGHTFOOT, vol. 6, pp. 4, 5.

[*Retributive Justice—exemplified in the Execution of the Murderers of Captain Glas.*]

"HE was using his utmost endeavours to open a new channel for the trade of Great Britain to the interior of Africa, and aimed (if the Government approved of it) to erect an establishment on that coast, near some large navigable river, which he had discovered as suitable, on the west of Senegal. He first went out in the employ of some London merchants, in pursuit of a plant used in dyeing.

"On his return to London, he laid his plan before the Ministry, who furnished him with a ship of some force, and powers to fix a settlement. He arrived safe at the place, but, wanting some corn for his little colony, he set out with wife and daughter, and some men, in a small vessel, to the Canary Islands, where they were all seized, and put in separate prisons. The cause was this: the Spanish Minister in London, hearing of a new settlement on the coast of Africa, and not knowing the nature of it, sent information to his Court, and particularly described Capt. Glas as the great promoter of the scheme, which he suspected would interfere with their fishing trade. In consequence of this, the court of Madrid sent orders to the Governors of those Islands to confine the Captain if he came there. In the mean time the men whom he had left in Africa were murdered by some Arabs, and the ship pillaged. After some years of confinement, the Captain found means, by enclosing a bit of paper (written with his pencil) in a loaf of bread, to inform the British Consul of his situation; and after several letters had passed between the British and Spanish Ministers, he was, with his family, liberated. They took their passage in a trading vessel bound to London, and their friends in Scotland were informed of it. At length the newspapers announced the arrival of the ship in the Irish channel; and at the very time when their aged father and many friends were looking daily for their personal appearance, another newspaper brought the melancholy tidings that they were all murdered! some villains in the ship, knowing that there was much treasure in her, combined together to secure it, and resolved to kill the Captain and crew. Captain Glas hearing a noise on deck, went up with his sword; but one of the fellows, fearful of his bravery, lurked below, and on his going up thrust him through his body from his back. Poor Mrs. Glas with her sweet daughter, clung together begging for mercy, but the cruel wretches heaved them overboard, fast locked in each other's arms! The murderers got to land, secreted the chests of money in the sand, and went to an alehouse to enjoy themselves. They were soon taken up on suspicion, confessed all, and were hanged in Ireland. When this sad news reached Perth, the friends of Mr. Glas were shocked exceedingly, and knew not how to communicate this unexpected event to his poor father. One of them took the paper, and pointing to the paragraph, with solemn silence waited the perusal. Mr.

[1] Eph. ii. 2. Rev. xiv. 10.

Glas bore the shock with great composure and resignation, and in a few hours attended the church assembly that evening, where all were astonished to see him. He took his part as if nothing had happened. On hearing afterwards that those murderers were executed, he made the following uncommon remark, 'It would be a glorious instance of Divine mercy, if George Glas and his murderers should meet together in heaven.'"—Wilson's *History and Antiquities of Dissenting Churches.*

[*An Insight into the Human Heart.*]

The Princess Henrietta-Caroline-Louisa, daughter of Ferdinand Count of Lippe-Biesterfeld and wife of Prince Albert of Anhalt-Dessau, writes thus in a short memoir of herself:

"In the year 1776 an entirely new period in my views of Christianity commenced. I became acquainted with a newly formed society which was to consist of none but sentimental, virtuous, noble souls. They talked much of the Father of all, and of Jesus Christ, who was held forth as the great pattern of virtue. We strenuously endeavoured to attain to the height of moral excellence. We had a certain sign by which we knew one another, assumed the name of brothers and sisters, and as much as possible, observed a uniformity of dress. We also affected an independence on the rest of mankind, whom we did not consider as noble, excellent, and of superior worth; and had conceived a very exalted idea of the dignity of man when his powers are in proper exercise. We fancied to have attained to an uncommon degree of sanctity and purity of morals, but in the very heart, we were exactly what our Saviour pronounces the Pharisees to be, 'like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanliness." But this depth of wickedness we were utterly averse to dive into. Mere pride lorded it over us, though we conceived quite otherwise; considering ourselves as valiant champions for the truth, on account of which we had indeed to suffer much reproach; but we sustained it courageously, persuaded that this was the very stamp we were to bear.—O God, what a wretched society were we!"—*Evangelical Magazine*, March, 1812.

[*God's Judgments on a Land for its Wickedness.*]

"See ye not the vyllayne beggars and valiant vagaboundes whom God plageth with poverte, and myserye for theyr abomynable lyvyng, dysposed to no goodnes, how hartely they wyshe for a ruffelynge daye? Beholde every state allmost in every christen realme, as husbandmen, artyfycers, marchaunts, courtyers, with all other degrees as well spyritual and temporal, and I fere me that ye shall saye, but if God of his goodnes amende us not the sooner, there shall come to passe amonge us the ferefull jugement of God spoken by the prophet Osee to the people of Israhell and inhabyters of the lande; 'There is no truthe, no mercye, nor scyence of God in the yerth. Cursynge and lyenge, manslaughter, theft, and advowtrye hathe overflowen, and bloode hath towched bloode: for the which the yerth shall wayle and every inhabyter in it shall be feebled.' And this as I have sayde not one contrey fawty, and another fawtles, one estate fowle and deformed and another pure and clene, the spyrytualtie synful, and the temporaltie set all on vertue, the heades and rulers culpable, and the people oute of blame, nor that any estate maye laye the hole weight of Goddes wrath unto the other, and therof discharge themselfe, but eche of theym is cause both of theyr own harme and other folkes to. And the people are nothynge lesse fawtye, provokynge the wrathe of God, than theyr heades or governours, nor one state partyculerlye cause of anothers calamytie. But all we together have synned, and have deserved the vengeaunce of God, which hangeth be-

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fore our eyes, redy to fall ere we be aware."—*Quære.*

[*Romanist Unity.*]

"It is strange," says JEREMY TAYLOR, "that the Dominicans should be of one opinion in the matter of predetermination and immaculate conception, and all the Franciscans of the quite contrary, as if their understandings were formed in a different mold, and furnished with various principles by their very rule."—*Liberty of Prophesying*, p. 511.

[*The Devil's Dislike to Interference.*]

"THE Devil," says F. PICOLO, "whom we were going to disturb in that peaceable possession which he had enjoyed during so many ages, made all his efforts to impede our enterprize and prevent our success."—*Lett. Edif.* tom. 8, p. 53. Edit. 1781.

Gregory Nazianzen. Carmen de Vita Sua.

"EST namque hominibus istis hoc in more positum, ut malè à se actorum causas in eos ipsos regiciant quos læserunt; atque ita majorem noxam per conficta nequiter mendacia sibi adversantibus inferant, se vero ipsos sceleris veluti omnis puros exhibeant."—*At the end of the Prologue.*

"EST enim metus magister longe optimus maximeque opportunus;"—spoken of men in a shipwreck brought by danger to conversion. — *About the middle of the first chapter.*

"SICARII deinde adinstar, judicibus me sistunt, hominibus torvo elatoque supercilio metuendis, et unam dumtaxat legem, populi gratiam et favorem, sibi propositam habentibus."—*Chap.* 3.

"NON hic recensebo lapides quibus me impetierunt, et quorum tempestate non aliter ac instructissimo convivio me præbui. De quibus unum tamen est quod querar; non enim recta satis in me involarunt, ac in ea solummodo suum fregerunt impetum, quæ mortis recipiendæ capacia non sunt." —Ibid.

[*Plain Preaching.*]

"SUFFICERE quippe nobis debet simplicissimus etiam de fidei nostræ rebus sermo, sufficere debet nuda fides, cum quâ, absque ullo sermonis ornatu, majorem fidelium partem ad desideratam beatitatem Deus perducit. Etenim, si apud solos eruditos sedem sibi fides deligeret, nescio sane an Deo pauperius aliquid reperiri facile posset.

"Si tamen tantâ dicendi cupiditate flagras, si tanto zelo accenderis, si grave adeo ac molestum tibi sit nihil à te proferri in publicum, (humani certe quiddam hâc in parte pateris; nec est cur voto isti tuo non faveam;) loquere sane et adhortare; verum non sine adjuncto metu, nec semper ac jugiter, nec omnia, nec quâvis occasione, nec apud omnes, nec sine locorum delectu, sed quando, et quantum, et quo loco, et apud quos potissimum decet, loquendum scias." —Ibid. *Chap. 5.*

[*Saint Bernard's Device.*]

"S. BERNARD took for his device a harp with this motto *Quid erit in Patria?*—alluding to those which the Israelites in Babylon hung upon the willows, and to the state of his own immortal here in this world, compared with what it was to be in its heavenly country."—VIEYRA, *Serm.* t. 4, p. 203.

[*Want of Clergy.*]

"THE number of our clergy is too few. They are not able to attend such vast charges as they ought, especially in London and other great towns, where it is impossible for some ministers, if they should do nothing else, to visit all the families, much less every particular person who is under their cure: and the like in many country parishes. This is one great cause of the increase of dissenters amongst us, of all sorts.

"There were in the small kingdom of Israel at one time 38,000 Levites above the age of thirty. England would require many more to perform their function as they ought, to the profit of the people. And all the patrimony that ever the church had in England would not overdo it, to be divided among so many as would be needful of the clergy, and for maintaining the poor besides, together with the building and repairs of churches, schools, colleges, libraries, and many other charges profitable to the nation.

"And another consideration; if there were such a number of the clergy, there would be more provision for many of our sons, whom we cannot now dispose of, at least not so well."—LESLIE, (*Divine Right of Tithes*) 2, 876.

[*Mixture of the Sacramental Wine with Water.*]

POPE ALEXANDER I. first mixed the sacramental wine, and left the receipt for holy water. A tolerable epigram upon the subject by some *Mariano*, is quoted by Bernino.

Vino miscet aquam: mixto sale temperat undam,
Regnat Alexander sobrius et sapidus.

[*Poverty of the Clergy.*]

THE income of the clergy was so very low that in some places they were allowed a whittle-gate,—that is, the minister was privileged to go from house to house in the parish, and for a certain number of days enter his *whittle* (knife) with the rest of the household, and live with him; this has been abolished within the memory of man.[1]

[1] "An *harden sark*, a *guse grassing*, and a *whittle gait*," were all the salary of a clergyman, not many years ago, in Cumberland: in other words, his entire stipend consisted of a shirt of coarse linen, the right of commoning geese, and the privilege of using a knife (A. S. *whytel*,) and fork at the table of his parishioners."—BROCHETT's *Gloss. inv.* J. W. W.

[*An everyday Advertisement in* 1849.]

Ad Cleros.

"SEXAGINTA Conciones ad Fidem et usum Christianæ religionis spectantes, novis typis accurate Manuscripta in imitantibus mandatæ, a Presbytero Ecclesiæ Anglicanæ compositæ: veneunt apud Ostell, Avemaria-lane, Londini, Pretium £3.

"Hæ Conciones aptantur ad omnes Dies Dominicas totius Anni, et ad Occasiones tam speciales, quam consuetas. Prostant venales, simul sub involucro sigillato cui inscribitur Sexaginta Conciones, &c."—*Courier*, Saturday, May 9, 1807.

[*Les Discernans et les Mélangistes.*]

IN the strange exhibitions which were made by the Deacon Paris, "*On voulut savoir quel étoit le* principe dominant qui opérait le merveilleux de la convulsion. *Cette question très-importante, fut long-temps agitée dans les diverses synagogues des secouristes. Les uns voulaient que ce fût l'œuvre du démon; les autres soutenaient qui c'était uniquement l'œuvre de Dieu. Au milieu de ce conflit d'opinions parurent les* discernans, *qui prétendirent que toute convulsion accompagnée de secours était une* œuvre mêlée, *d'où ils conclurent que dans le merveilleux de la convulsion, il y avait le* diable dominant, *et le* diable dominé. *Ceux qui embrassèrent ce sentiment se nommèrent les* mélangistes."—DUVERNET, *Hist. du Sorbonne*, tom. 2, p. 310.

[*Triumph of Vice.*]

"VICE," says SOUTH (vol. 4, p. 135), "has clearly got the victory, and carried it against all opposition. It rides on successfully and gloriously, lives magnificently, and fares deliciously every day; and all this in the face of God and man, without either fear of one or shame of the other. Nay, so far are our modern sinners from sneaking under their guilt, that they scorn to *hide*, or so much as *hold down* their *head* for less crimes than many others have *lost theirs*.

Such a rampancy of vice has this age of abused mercies, or rather miracles, brought England to. While on the ôther hand, the widows and orphans of many brave and worthy persons, who had both done and suffered honourably for their prince, their church, and their country, as a reward for all this, live in want and misery, and a dismal lack of all things, because they had rather work or beg, do or suffer any thing, than *sin* for their bread."

[*Divers Religions the Spawn of Faction.*]

"The Hierarchy and English Liturgy being voted down, there was a general liberty given to all consciences in point of religion. The taylor and shoemaker might have cut out what religion they pleased; the vintner and tapster might have broached what religion they pleased; the druggist and apothecary might have mingled her as they pleased; the haberdasher might have put her upon what block he pleased; the armourer and cutler might have furbrished her as they pleased; the dyer might have put what colour, the painter what face they pleased upon her; the draper and mercer might have measured her as they pleased; the weaver might have cast her upon what loom he pleased; the boatswain and mariner might have brought her to what deck they pleased; the barber might have trimmed her as he pleâsed; the gardener might have lopped her as he pleased; the blacksmith might have forged what religion he pleased. And so every one according to his profession and fancy was tolerated to form what religion he pleased."—*Sober Inspections, &c.* p. 105.

[*Conformist and Nonconformist on Obedidience and Disobedience.*]

"*Conformist.* Was not there a time when this was a principle among your ministers, that they should obey the orders of the magistrate under whom they lived, if they were not sinful?

"*Non Conformist.* I am not much acquainted with their opinions in those matters.

"*C.* You may know them then by their practises, which I suppose you will by all means have to be consistent with their principles.

"*N. C.* What practises?

"*C.* I think there were orders in the late times that no man should pray publicly for King Charles, and they obeyed them. They were required also to keep a thanksgiving for the victories at Dunbar and Worcester, with which I believe the most, if not all, complied. Nay, that thanksgiving was repeated every year at Whitehall, and I believe Cromwell found some among you that would not deny to carry on the work of that day.

"*N. C.* What do you infer from hence?

"*C.* That they have forsaken their principles: for now they will not obey the king's orders. Mark what I say. They would obey usurpers, because they had a power for the time being; and now they disobey their sovereign, whose power they acknowledge to be just, and who commands things that are not unlawful."—*Friendly Conference*, p. 53.

[*Hospitality of Bishop Seth Ward.*]

"Bishops are commanded by St. Paul to be hospitable: never did any yield more punctual obedience to that apostolical injunction than this Bishop of Salisbury (Seth Ward); for, be it spoken without any reflection, no person in that county, or the diocese, that ever I heard of, kept constantly so good a table as he did, which also as occasion required was augmented. He used to say, that he expected all his brethren of the clergy who upon any business came to Salisbury should make use of his table, and that he took it kindly of all the gentry who did so. Scarce any person of quality passed betwixt London and Exeter but, if their occasions permitted, dined with him. The meanest curates were wel-

come to his table; and he never failed to drink to them, and treat them with all affability and kindness imaginable. He often told his guests, they were welcome to their own, for he accounted himself but their steward."—Dr. Walter Pope's *Life of Bishop Ward*, p. 70.

[*Monstrous Proposition that God is the Author of Sin.*]

Dr. John Moore (Sermon preached before the Lord Mayor at Guildhall Chapel, May 28, 1682) quotes this monstrous proposition from Archer's Comfort for Believers, "that God is the author not of those actions alone, in and with which sin is, but of the very pravity, ataxy, anomy, irregularity and sinfulness itself, which is in them; yea, that God hath more hand in men's sinfulness than they themselves." And from Dr. Twiss's *Vindic. Gratiæ*, he quotes these words, *fatemur Deum non modo ipsius operis peccaminosi, sed intentionis malæ authorem esse.*

[*Interpreting Gifts of Fanatical Preachers.*]

"Above all for their *interpreting gift*," says South, "you must take them upon Ezekiel, Daniel, and Revelation; and from thence, as it were, out of a dark prophetical cloud, thundering against the old cavaliers and the church of England, and (as I may but too appositely express it) breaking them upon the wheels in Ezekiel, casting them to the beasts in Daniel, and pouring upon them all the vials in the Revelation."—*Sermons*, vol. 3, p. 446.

[*Extemporary Prayer.*]

"In extemporary prayer," says Fuller, "what men most admire, God least regardeth; namely, the volubility of the tongue. Oh, it is the heart keeping time and tune with the voice which God listeneth unto. Otherwise the nimblest tongue tires, and loudest voice grows dumb before it comes half way to heaven."—*Good Thoughts.*

[*Infallibility of Dissent.*]

"To them Scotus and Aquinas are sots, cardinals veil your caps: a conventicle can furnish you with doctors more seraphick, more irrefragable. The phanatick that they say went to convert the pope doubtless outfaced the old chair at Rome with much more infallibility than ever pretends to sit there. For most of those that dissent from us are infallibly sure they are in the right.—These are the men whose uncontroulable conscience is above all law: or but for one law, and that is, that it should be passed into a law that their consciences shall be bound up by no law. Shall Mahomet go to the mountain, or the mountain come to Mahomet? Shall these men's consciences come to the law, or the law to these men's consciences? A garment may as soon be fitted to the moon as such a system of laws framed as shall fit every man's conscience. It pinches here,—widen the law: now it pinches as much there, widen that too: till at last the law grows so much too wide, as that the man's conscience having got room enough to turn itself with freedom, wholly shakes off all law, and that which at first pretended only to liberty, shall very fairly end in licentiousness."—Creyghton's *Sermon.* 1682.

[*Proposal that the Archbishops and Bishops should be of Noble Blood.*]

This odd, and not very wise proposal occurs in England's wants. "That as among the Jews, where, by immediate Divine appointment, the chief clergyman, Aaron, was brother to the supreme magistrate, Moses, and the priests and the Levites were all of noble stock; and as amongst Christ ans even here in England antiently, and at this day in foreign Christian states, the chief clergy have been oft of noble, and sometime of royal blood, and the ordinary priests usually sons of the gentry, whereby they come to be more highly honoured, and their

just authority better obeyed, so now in England, that the two archbishops may be (if possible) of the highest noble (if not royal) blood of England, and all the bishops of noble blood, and the inferior priests sons of the gentry, and not after the example of that wicked rebel Jeroboam, and our late republicans, to make priests of the lowest of the people, whilst physic and law, professions ever acknowledged in all nations to be inferior to divinity, are generally embraced by gentlemen, and sometimes by persons nobly descended, and preferred much above the divine's profession."

[*Wanderers from Church to Church.*]

"WHAT a devout company of saints are Rebecca, her book, her pattens, and her stool! for all must together; nor would you think her going to church, but removing house. I wonder she is never apprehended for carrying burthens upon the Sabbath-day. Well, this coif and cross-cloth, this blue-aproned saint is as much in the church as the parson's hour-glass, the hassocks, or the people that are buried there. Nor will she tire with a single hearing, but trudge from Tantlins to Tellins, and hold out killing of a brace or two, and all long courses. Thus are they carried from ordinance to ordinance, like beggars from one church to another, that they may ply at both places."—*Hudibras in Prose.*

[*Taking Notes at Church.*]

IN a squib upon the expenditure of the Committee of Safety during the Commonwealth, among the items charged to the Lord Fleetwood's use is one "for a silver ink-horn, and ten gilt-paper books, covered with green plush and Turkey leather, for his lady to write in at church,—seven pounds, three shillings, and three pence." —*Harleian Miscellany*, 8vo. edition, vol. 7, p. 149.

[*Men's Hearts must be in Heaven before their Bodies can be.*]

"LET men rest assured of this, that God has so ordered the great business of their eternal happiness, that their affections must still be the forerunners of their person, the constant harbingers appointed by God to go and take possession of those glorious mansions for them; and consequently that no man shall ever come to heaven himself, who has not sent his heart thither before him. For where this leads the way the other will be sure to follow."—SOUTH's *Sermons*, vol. 4, p. 541.

[*Worldly Wisdom of the Romish Church.*]

"I WISH," says SOUTH, "that while we speak loud against those of the Romish Church, we could at the same time inwardly abhor and detest their impieties, and yet imitate their discretion; and be ashamed that those sons of darkness should be so much wiser in their generation than we, that account ourselves such children of light. For be they what they will, it is evident that they manage things at an higher rate of prudence than to fear a change in their church government every six months, or to be persuaded by any arguments to cut their throats with their own hands, or amongst all their indulgences, to afford any to their implacable enemies."—Vol. 5, p. 341.

[*One Day as a Thousand Years.*]

"WITH the Lord one day is as a thousand years, and a thousand years as one day. And from this very expression some of the ancient fathers drew that inference, that what is commonly called the Day of Judgement, would be indeed a thousand years. And it seems they did not go beyond the truth; nay, probably they did not come up to it. For if we consider the number of persons who are to be judged,

and of actions which are to be inquired into, it does not appear that a thousand years will suffice for the transactions of that day. So that it may not improbably comprise several thousand years. But God shall reveal this also in its season."—WESLEY, vol. 7, p. 208.

[*Misuse of the Term "Tenderness of Conscience."*]

"THERE is a tenderness of conscience which is caused by a certain sour, fretting, goating humour, that corrodes, that sours like the leven of the Pharisee.—I mean perfect ill-nature, which, mixed with a few unlucky grains of intemperate zeal, frets and galls the very heart of the man, and so he easily mistakes in truth his sore for the tenderness of his conscience. May not this weakness descry some pity too? Yes: Charity may cover my brother's failings: but that weakness will not be covered which resolves to break out into rebellion the next opportunity. None can more wish to be undeceived, than we to be deceived in what we say of those whose hands were they as strong as their heads weak, would quickly satisfy the world what principles they are of: then you should see that same weak conscience all in armour, strong enough to manage a sword against their king in an army of rebels." — CREYGHTON'S *Sermon.* 1682.

[*Idea of some early Christians that Nero was Antichrist.*]

"THERE were some early Christians who imagined that Nero was Antichrist: and for that reason maintained either that he must rise again, or that he was not dead; but that he was concealed in some secret place, to appear once again in the flower of his age."—BASNAGE'S *History of the Jews*, book 3, chap. 7.

["*Fas est et ab hoste doceri.*"
OVID, Met.]

A PROFESSOR asks of the Editor of the Gospel Magazine whether he shall attend upon an Arminian Methodist, or a carnal minister in the Established Church, having no other choice. The Editor's reply, "here is an Arminian Methodist Dissenter on one hand; and on the other a blind Episcopalian, who no doubt is as much drenched in the abominable lake as the other. We say, and maturely say, adhere to the Establishment in this case. You are sure to hear the Scriptures repeatedly read, and a sound liturgy and prayers, wherein thousands and tens of thousands have joined with heart and lips, who are now around the throne of God and the Lamb."

[*Baxter's writings and a Christmas Pye.*]

"I ONCE met with a page of Mr. BAXTER," says ADDISON, "under a Christmas Pye. Whether or no the pastry-cook had made use of it through chance or waggery, for the defence of that superstitious *viande* I know not; but upon the perusal of it I conceived so good an idea of the author's piety, that I bought the whole book."

[*The Itch in the Ear.*]

"IN our days," says SOUTH, "sad experience shows that *hearing sermons* has with most swallowed up and devoured the *practice* of them, and manifestly serves instead of it; rendering many zealots amongst us as really guilty of the superstition of resting in the bare *opus operatum* of this duty, as the papists are, or can be, charged to be in any of their religious performances whatsoever. The apostle justly reproaches such *with itching ears.* (2 Tim. iv. 3). And I cannot see but that the *itch in the ear* is as bad a distemper as in any other part of the body, and perhaps a worse."—*Sermons*, vol. 3, p. 427.

[*Gate of Penitence.*]

"When an Israelite committed a sin, on the morrow it was found written either on his forehead or the door of his house. He then went to a place which is now included in the Great Mosque, and called the Gate of Penitence,—there he performed penance, and when that penance was accepted, the miraculous writing disappeared."—Medjiredden, *Fundgruben des Orients.*

The mode of making a Recluse was very summary.

Entendio el Confessor que era aspirada,
Fizo con su mano soror toca negrada
Fo end a pocos dias fecha emparedada;
Ovo grand alegria quando fo encerrada.

Gonzalo de Berceo, *S. Dom.* 325.

[*The Baptized and the Unbaptized.*]

One of the Missionaries whom Virgilius, the Bishop of Salzburg (*vir sapiens et bene doctus de Hibernià insulâ*) sent among the Slavonic people, made the converted serfs sit with him at table where wine was served to them in gilt beakers, while he ordered their unbaptized lords to sit on the ground, out of doors, where the food and wine was thrown before them and they were left to serve themselves. When the lords demanded why they were treated in this manner, he replied, "You, with your unbaptized bodies are not worthy to sit with those who have been regenerated in the sacred font,—but rather to take your food out of doors like dogs."—*De conversione Baioariorum et Carinthanorum ad Fidem Christianam,*—apud *Scriptores Rerum Bohemicarum*, p. 18.

[*Rash Judgment reproved.*]

"There is a generation of men that teach it is unlawful to salute men with, Good day, God be with you, or Leave be to you. They will salute none with a good wish unless they know his business: as if every man's business required so little haste as to tarry the leisure of their acquaintance. If all men should pledge them in their own cup, they might pass their whole life without a God speed. They say, we cannot tell whither he goes, or about what; it may be he's going to the tavern to be drunk. It's but a peradventure that he is going to be drunk; but without all peradventure thou art not sober that darest so rashly judge thy brother."—T. Adams's *Exposition upon the Second Epistle of S. Peter*, 1633.

[*Whole Service read by the Parish Clerk.*]

Wesley, says that the whole service of the church was read in some churches by the Parish Clerk, perhaps every Lord's Day. He seems to say that this was particularly the case in the west of England. The pamphlet in which this assertion is made is dated in the year 1745.—Wesley's *Works*, vol. 12, p. 351.

["*Loqui variis linguis nolite prohibere.*"]

The Romanists of a later age were at no loss for an invention which should invalidate the permission given to the Moravians. The following curious passage occurs in the lives of St. Cyril and St. Methodius, published by the Bollandists in their great collection, *ex MS. Blanburano.* "The apostolic Father and the other rulers of the Church reproved the blessed Cyril because he had dared to set forth the canonical hours in the Slavonic tongue, and thus to alter the institutions of the Holy Fathers. But he humbly answering, said, Brethren and Lords, observe ye the words of the Apostle, saying, *loqui variis linguis nolite prohibere*, forbid not to speak with *various* tongues. Following the apostolic precept, I did that which ye reprove. But they

said, Although the Apostle may have advised to speak in various tongues, yet hath he not willed that the divine solemnities should be chaunted in this tongue wherein thou hast set them forth. But when the altercation between them concerning this thing waxed more and more, the blessed Cyril brought before them the words of David, saying, it is written, *Omnis Spiritus laudet Dominum*, let every thing that hath breath praise the Lord. Now if every thing that hath breath should magnify the Lord by praising him, wherefore do ye forbid me to have the solemnities of mass and of the hours modulated in the Slavonic tongue." *Siquidem si quivessimus illi populo aliter aliquando cum ceteris nationibus subvenire in linguâ Græcâ vel Latinâ, omnino quæ reprehenditis non sanxissem.*—Acta Sanctorum. *Martii*, t. 2, p. 23.

[*A Tub-thumper.*]

Foules says of the "tub-thumpers" in his days, that they are "a sort of people more antic in their devotions than Don Busco's fencing-master; and can so wrinkle their faces with a religious (as they think it) wry look, that you may read there all the Persian or the Arabic alphabet, and have a more lively view of the Egyptian hieroglyphics than either Kircherus or Pierius will afford you."—*History of the Plots of our pretended Saints*, p. 80.

[*Popular Preacher.*]

When F. Thomas Conecte, who was afterwards burnt at Rome, (the Carmelites say, wrongfully) preached in the great towns of Flanders and Artois, the churches were so filled that he used to be hoisted in the middle of the church by a cord, in order to be heard,—*on fut obligé de la suspendre au milieu de l'eglise avec une corde, afin qu'il pût être entendu de tout le monde.* —Helyot, vol. 1, p. 327.

[*Reading of Sermons.*]

"The Lesser Council of Lausanne, in Switzerland, has addressed a circular letter to all the pastors of the Canton, purporting that they have learned that many of them have adopted a too convenient method of reading their sermons in the pulpit, contrary to the ecclesiastical ordinances, instead of delivering them from memory. The Council have therefore made known that no pastor must read his sermons without special permission."

I copy this from a Magazine of 1806.

[*An Hour—the Sermon's length in former days—not more.*]

George Herbert says, "the Parson exceeds not an hour in preaching; because all ages have thought that a competency; and he that profits not in that time, will less afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing."—*A Priest to the Temple*, p. 28.

[*St. Catherine of Sienna.*]

S. Catherine of Sienna had a curious mode of proving that she was the cause of all the sins that were committed. She prayed, she said, for the conversion of sinners: and they were not converted; now the cause of this failure could not be any defect in the Creator, in whom there is no defect: therefore it must be in her want of faith and divine love sufficient to make her prayers efficacious;—so that all the sins which were committed were in this manner attributable to her, and were indeed so many convincing proofs of her own unworthiness. Her crafty confessor admired this new mode of humility, and though some objections to the logic occurred to him, he was too humble to advance them. But I

transcribe the words of the arch-rogue who for the audacity of his blasphemous impostures well deserved the rank which he afterwards attained,—that of General of the Dominicans.

"—Aliquando ego," &c.

[*Whitefield's Oratory, lightly esteemed by Dr. Johnson.*]

Dr. Johnson would not allow much merit to Whitefield's oratory. "His popularity, Sir, said he, is chiefly owing to the peculiarity of his manner. He would be followed by crowds were he to wear a night cap in the pulpit, or were he to preach from a tree."—Boswell, vol. 2, p. 59.

[*Johnson on the Expulsion of Methodists from Oxford.*]

"I talked," says Boswell, "of the recent expulsion of six students from the University of Oxford, who were Methodists, and would not desist from publicly praying and exhorting. Johnson. Sir, that expulsion was extremely just and proper. What have they to do at an university, who are not willing to be taught, but will presume to teach? Where is religion to be learnt but at an university? Sir, they were examined, and found to be mighty ignorant fellows. Boswell. But was it not hard, Sir, to expel them, for I am told they were good beings? Johnson. I believe they might be good beings; but they were not fit to be in the University of Oxford. A cow is a very good animal in a field; but we turn her out of a garden.—Lord Elibank used to repeat this as an illustration uncommonly happy."

[*Dr. Johnson's remark on Wesley's incontinent Haste.*]

"John Wesley's conversation is good," said Dr. Johnson "but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do."

[*Man's Unreadiness to Godwards.*]

"I am often grieved to observe, that although on His part *the gifts and callings of God are without repentance;* although He never repents of anything he has given us, but is willing to give it always, yet so very few retain the same ardour of affection which they received, either when they were justified, or when they were (more fully) sanctified."—Wesley's *Works*, vol. 16, p. 261.

[*Justification and Sanctification.*]

"Although it *usually* pleases God to interpose *some* time between Justification and Sanctification, yet we must not fancy this to be an invariable rule. All who think this must think we are sanctified by works, or (which comes to the same) by sufferings. For otherwise, what is *time* necessary for? It must be either to do, or to suffer. Whereas if nothing be required but simple faith, a moment is as good as an age."—Wesley's *Works*, vol. 16, p. 63.

[*Marvellous Present of a Relic.*]

When Macarius, the Patriarch of Antioch, was at Yassy, he made the Bey of Moldavia "a present of immense value: it was the lower jaw of St. Basil the Great, of a yellow colour, very hard and heavy, and shining like gold. Its smell was more delightful than amber, and the small and large teeth were remaining in it unmoved. It came into our hands at Constantinople, says Paul the Archdeacon, (Historiographer to the Patriarch on his travels) where it had been treasured up by the relatives of

Kyr Gregorius, Metropolitan of the ancient Cæsarea, and was bought for its price in gold."—*Travels of Macarius*, p. 55.

[*Why the Young are more Zealous than the Middle-aged.*]

"I have been often musing upon this, why the generality of Christians, even those that really are such, are less zealous and less active for God, when they are middle-aged, than they were when they were young? May we not draw an answer to this question, from that declaration of our Lord (no less than eight times repeated by the Evangelists). *To him that hath* (uses what he hath) *shall be given; but from him that hath not, shall be taken away that he hath.* A measure of zeal and activity is given to every one, when he finds peace with God. If he earnestly and diligently uses this talent, it will surely be increased. But if he ceases (yea, or intermits) to do good, he insensibly loses both the will and the power. So there is no possible way to retain those talents, but to use them to the uttermost." —Wesley's *Works*, vol. 16, p. 253.

[*Baxter's* extreme *Notions on the Efficacy of Prayer.*]

Baxter believed that the woman whom he afterwards married was healed by means of prayer, when far gone in consumption, and after medicine, change of air, and *breast-milk* had been tried without effect. "My praying neighbours," he says, "had often prayed for me in dangerous illness, and I had speedy help. I had lately swallowed a gold bullet for a medicine, which lodged in me too long, and no means would bring it away, till they met to fast and pray, and it came away that morning."

[*Nearness of our Departed Ones.*]

"I have heard my mother say, (says Mr. Wesley, in a letter to Lady Maxwell,) 'I have frequently been as fully assured that my father's spirit was with me, as if I had seen him with my eyes.' But she did not explain herself any further. I have myself many times found on a sudden so lively an apprehension of a deceased friend, that I have sometimes turned about to look; at the same time I have felt an uncommon affection for them. But I never had any thing of this kind with regard to any but those that died in faith. In dreams I have had exceeding lively conversations with them: and I doubt not but then they were very near."

[*Wesley and the Statute of Mortmain.*]

"To oblige a friendly gentlewoman," says Wesley, (Journal, 10, p. 21) "I was a witness to her will, wherein she bequeathed part of her estate to charitable uses; and part during his natural life, to her dog Toby. I suppose though she should die within the year, her legacy to Toby may stand good. But that to the poor is null and void, by the statute of *Mortmain*."

[*Vade ad Apem.*]

"Pliny names one Aristomachum Solensem, that spent threescore years in the contemplation of bees: our whole time for this exercise is but threescore minutes, and therefore we say no more of this but *Vade ad Apem*, practise the sedulity of the Bee, labour in thy calling."—Donne, *Sermon* 70, p. 713.

[*St. Antholins.*]

"I do hope
We shall grow famous, have all sorts repair
As duly to us, as the barren wives
Of aged citizens do to St. Antholins."
Cartwright's *Ordinary*.

[*Wesley and the Cockfighter.*]

"I MET a gentleman in the streets (at Newcastle) cursing and swearing in so dreadful a manner, that I could not but stop him. He soon grew calmer, told me he *must* treat me with a glass of wine, and that he would come and *hear* me,—only he was afraid I should say something against *fighting of cocks*."—*Journal*, 5, p. 94.

[*Wesley and Lincoln College.*]

MR. WESLEY in defending himself against the charge of irregularity for gathering congregations everywhere, and exercising his ministerial office anywhere, contrary to the design of that parochial distribution of duty settled throughout this nation, makes this curious remark, "it is remarkable that Lincoln College was founded '*Ad propagandam Christianam fidem, et extirpandas Hæreses.*'"

Experience.

"YOU will encourage J. T. (says MR. WESLEY,) to send me a circumstantial account of God's dealings with her soul. Mr. Norris observes, that no part of history is so profitable as that which relates to the *great changes* in states and kingdoms; and it is certain no part of Christian history is so profitable as that which relates to great changes wrought in our souls: these therefore should be carefully noticed and treasured up for the encouragement of our brethren."—WESLEY'S *Works*, vol. 16, p. 123.

[*Passive Prayer.*]

"AT some times," says WESLEY, "it is needful to say, 'I will pray with the Spirit, and with the understanding also.' At other times the understanding has little to do, while the soul is poured forth in *passive prayer*."

[*Perseverance in dry Duty.*]

"THE most desirable prayer is that where we can quite pour out our soul, and freely talk with God. But it is not this alone which is acceptable to him. 'I love one (said a holy man) that perseveres in *dry duty*. Beware of thinking even this is labour lost. God does much work in the heart even at those seasons.

And when the soul, sighing to be approved,
Says *could I love!* and stops; God writeth
loved."

WESLEY'S *Works*, vol. 16, p. 127.

[*Wesley an Exacter of Discipline.*]

HE was careful to enforce the discipline of Methodism. In a letter to Mr. Benson he says "We must threaten no longer, but perform. In November last, I told the London Society 'Our rule is, to meet a class *once a week*; not once in two or three. I now give you warning: I will give tickets to none in February, but those that have done this.' I have stood to my word. Go *you* and do likewise, wherever you visit the classes.—*Promises to meet*, are now out of date. Those that *have not met* seven times in the quarter, exclude. Read their names in the Society; and inform them all, you will the next quarter exclude all that *have not met* twelve times; that is, unless they were hindered by distance, sickness, or by some unavoidable business. And I pray, without fear or favour remove the leaders, whether of classes or bands, who do not watch over the souls committed to their care 'as those that must give account.'"—WESLEY'S *Works*, vol. 16, p. 286.

[*Wesley and Quakerism.*]

"FINDING no other way," says WESLEY, (Journal, vol. 6, p. 66,) "to convince some who were hugely in love with that solemn trifle, my brother and I were at the pains

of reading over *Robert Barclay's Apology*, with them being willing to receive the light, their eyes were opened. They saw his nakedness and were ashamed."

[*Supineness of the Clergy previous to Whitfield's Appearance.*]

Mr. Toplady, in one of his sermons, speaks thus of the Establishment to which he belonged. "I believe no denomination of professing Christians (the Church of Rome excepted) were so generally void of the light and life of godliness, so generally destitute of the doctrine and of the grace of the Gospel, as was the Church of England, considered as a body, about fifty years ago. At that period a *converted* minister in the Establishment was as great a wonder as a comet; but now, blessed be God, since that precious, that great apostle of the English empire, the late dear Mr. Whitefield was raised up in the spirit and power of Elias, the word of God has run and been glorified; many have believed and been added to the Lord all over the three kingdoms; and still, blessed be his name, the great Shepherd and Bishop of souls continues still to issue his word, and great is the company of preachers, greater and greater every year."

[*Baxter on Infants' Guilt and Corruption.*]

The "ignorant rout" at Kidderminster, as Calamy calls them, were once raging mad against Baxter for preaching "that infants before regeneration had so much guilt and corruption as made them loathsome in the eyes of God. Whereupon they vented it abroad in the country that he preached that God hated and loathed infants. So that they railed at him as he passed through the streets." Dr. Calamy adds, that when on the next "Lord's Day" he cleared and confirmed this doctrine, the people were ashamed and silent. But Baxter himself had more cause to be ashamed for having used language so indiscreet and unwarrantable.

[*The Culimites. Who?*]

"The Culimites were so called from their founder, one David Culey, who lived about the time of the Revolution, and was, as I have been informed, a native of Guyherne (a hamlet of Wisbech St. Peter's), most of the inhabitants of which place became his followers, and many also of Whittlesea, Wisbech St. Mary's Ontwell, and Upwell; till at length his flock, from very small beginnings, was increased to seven or eight hundred; but since his death, which happened about the year 1718, it has been continually on the decline, and is now so much reduced, that according to the account returned in by the churchwardens, there are not above fifteen families of this sect remaining in the diocese of Ely, who all dwell at Wisbech St. Mary's and Guyherne. David Culey resided generally at Guyherne, where he had a meeting-house, and was in such esteem among his followers as to be styled the Bishop of Guyherne. As to his doctrine it differed very little, I believe, from that of the Anabaptists, to which sect I have been told he himself originally belonged. I once saw a book written by David Culey, wherein his notions were particularly described; the title-page of it was as follows, 'The Glory of the Two Crowned Heads, Adam and Christ unveiled; or the Mystery of the New Testament opened.'" —Bentham's *History of Ely*.

Sortes Biblicæ.

This was an early superstition. "It appears," says Bingham, (b. 16, c. 5, § 3.) "that some of the inferior clergy, out of a base spirit and love of filthy lucre, encouraged this practice, and made a trade of it in the French church: whence the Gallician

Councils are very frequent in the condemnation of it."

[*On Reciting Sermons by Rote.*]

"THE reciting or repeating part of memory," says SOUTH, "is so necessary, that Cicero himself observes of oratory (which indeed upon a sacred subject is preaching), that upon the want of memory alone '*omnia etiamsi præclarissima fuerint, in oratore peritura.*' And we know that to a popular auditory it is, upon the matter, all. There being, in the esteem of many, but little difference between sermons read and homilies, save only this, that homilies are much better."—*Sermons*, vol. 4, p. 18.

[*Medal struck by the Methodists expelled the University.*]

SAMUEL WESLEY, the elder, speaks of a medal "struck by those *Reliquiæ Danaum* who were scattered round the world, after they were forced from the University: on the one side of which was a tomb with this inscription, *Piæ memoriæ Academiæ Oxoniensis:* on the reverse, *Deo, Ecclesiæ, Principi, Victima.*"

[*Unhappy Transformation.*]

"OH that a man should think that to be transformed into a brute for an hour or more should be the way to become a prophet! I was offended, and God (I think) is offended, that when his gracious and good Spirit descended down on Christ as a dove, these men should be for bringing him down as a vulture to tear and shake them in pieces in the communication of it to them." —*A Warning concerning the French Prophets. Single sheet.*

[*Wesley and Rochester's Divine Poems!*]

"HE is very pleasant with me for knowing so little of the world as to be bantered by ladies, and sent in my gown through St. Paul's churchyard, to ask for Rochester's Divine Poems. But he is mistaken in a main circumstance of the story, for 'twas not a gown, but a cloak verily, with which I was accoutred, as were then most of our Academics, when I was sent on that wise errand, not long after I came from the Grammar school, while I was a member of their private Academy, and before I learnt among them to know the world better than I wish I had ever known it. And where's the miracle, that three arch lasses in concert should be too hard for a raw scholar?" —SAMUEL WESLEY'S *Reply to Palmer*, p. 139.

[*Profane Swearing.*]

"MR. B. went to the mayor and said, 'Sir, I come to inform against a common swearer. I believe he swore a hundred oaths last night; but I marked down only twenty.' 'Sir,' said the mayor, 'you do very right in bringing him to justice. What is his name?' He replied, 'R— D—.' 'R— D!' answered the mayor; 'why that is my son!' 'Yes, sir,' said Mr. B., 'so I understand.' 'Nay, sir,' said he, 'I have nothing to say in his defence. If he breaks the law, he must take what follows.'"—WESLEY'S *Journal*, vol. 6, p. 155.

[*The Profane Swearer rebuked.*]

"As I was walking up *Pilgrim Street*, hearing a man call after me, I stood still. He came up and used much abusive language, intermixed with many oaths and curses. Several people came out to see what was the matter: on which he pushed me once or twice and went away.

"Upon inquiry, I found this man had signalized himself of a long season, by abusing and throwing stones at any of our family who went that way. Therefore I would not lose the opportunity, but on Monday, 4, sent him the following note:—

'Robert Young,—

'I expect to see you between this and *Friday*, and to hear from you that you are sensible of your fault. Otherwise, in pity to your soul, I shall be obliged to inform the magistrates of your assaulting me yesterday in the street. I am

'Your real friend,

'John Wesley.'

"Within two or three hours, Robert Young came and promised a quite different behaviour. So did this gentle reproof, if not save a soul from death, yet prevented a multitude of sins."

[*Profane Swearers silenced.*]

"At *Darlington*, it being the fair-day, we could scarce find a place to hide our head. At length we got into a little inn, but were obliged to be in a room where there was another set of company, some of whom were cursing and swearing much. Before we went away, I stepped to them, and asked, 'Do you think yourselves that this kind of talking is right?' One of them warmly replied, 'Sir, we have said nothing which we have need to be ashamed of.' I said, 'Have you not need to be ashamed of disobliging your best friend? And is not God the best friend you have?' They stared first at me, and then at one another. But no man answered a word."

[*Warburton's Suggestion for exposing idle Fanatics.*]

"Warburton says, in one of his letters to Birch, 'I tell you what I think would be the best way of exposing these idle fanatics—the printing passages out of George Fox's Journal, and Ignatius Loyola, and Whitefield's Journals, in parallel columns. Their conformity in folly is amazing.'"—Nichols's *Illustrations*, vol. 2, p. 109.

[*Wesley's Daily Labour.*]

"At the close of the year 1786," Mr. Wesley says, "all the time I could save till the end of the week, I spent in transcribing the Society, a dull, but necessary work, which I have taken upon myself once a year for near these fifty years."—*Journal*, vol. 21. p. 25.

[*Wesley on the Expediency of Field Preaching.*]

"A vast majority of the immense congregation in Moorfields were deeply serious. One such hour might convince any impartial man of the expediency of field preaching. What building, except St. Paul's church, would contain such a congregation? And if it would, what human voice could have reached them there? By repeated observations I find I can command thrice the number in the open air that I can under a roof."—Wesley's *Journal*, vol. 11. p. 83.

[*Power of the Gospel in Hospitals.*]

Mr. Wesley himself perceived with what effect religious labourers might be employed in a hospital. Writing in 1741, he says, "I visited a young man in St. Thomas's hospital, who in strong pain was praising God continually. At the desire of many of the patients, I spent a short time with them, in exhortation and prayer. O what a harvest might there be, if any lover of souls who has time upon his hands, would constantly attend these places of distress, and with tenderness and meekness of wisdom, instruct and exhort those on whom God has laid his hands, to know and improve the day of their visitation."—*Journal*, vol. 5, p. 3.

[*Wickedness of the Marshalsea Prison.*]

"I visited one in the Marshalsea Prison, a nursery of all manner of wickedness. O

shame to man, that there should be such a place, such a picture of hell upon earth! And shame to those who bear the name of Christ, that there should need any prison at all in Christendom!" —*Journal*, vol. 9, p. 41.

[*Eating of Blood.*]

"A YOUNG gentleman called upon me." says WESLEY, (*Journal*, vol. 6, p. 103) "whose father is an eminent minister in Scotland, and was in union with Mr. Glas, till Mr. Glas renounced him, because they did not agree as to the eating of blood. Although I wonder any should disagree about this, who have read the fifteenth chapter of the Acts, and considered that no Christian in the universe did eat it, till the Pope repealed the law which had remained ever since Noah's flood."

[*Newtonian and Hutchinsonian Principles.*]

"I READ Mr. Jones's ingenious Essay on the Principles of Natural Philosophy. He seems to have totally overthrown the Newtonian principles. But whether he can establish the Hutchinsonian is another question."—*Journal*, vol. 14, p. 24.

[*Wesley's Thanksgiving for his wonderful Deliverance.*]

IN his *Journal* for 1750, Mr. WESLEY thus refers to his providential deliverance. "Friday, February 9th, we had a comfortable watch-night at the chapel. About eleven o'clock it came into my mind, that this was the very day and hour in which, forty years ago, I was taken out of the flames. I stopped and gave a short account of that wonderful providence. The voice of praise and thanksgiving went up on high, and great was our rejoicing before the Lord."

[*Microscopic Animals—Wonders of.*]

"I met with a tract," says WESLEY, (*Journal*, vol. 10, p. 7,) "which utterly confounded all my philosophy. I had long believed that microscopic animals were generated, like all other animals, by parents of the same species. But Mr. Needham makes it highly probable that they constitute a peculiar class of animals, differing from all others in this: that they neither are generated, or generate, nor subsist by food in the ordinary way."

[*Wesley's Doubts on Astronomy.*]

"AT the request of the author, I took some pains in correcting an ingenious book shortly to be published. But the more I consider them, the more I doubt of all systems of astronomy. I doubt whether we can certainly know the distance or magnitude of any star in the firmament. Else why do astronomers so immensely differ, even with regard to the distance of the sun from the earth? Some affirming it to be only twelve, others ninety millions of miles!"—*Journal*, vol. 10, p. 92.

"I FINISHED Dr. Roger's Essay on the Learning of the Ancients. I think he has clearly proved that they had microscopes and telescopes, and knew all that is valuable in the modern astronomy. But indeed he has fully shown the whole frame of this to be quite uncertain, if not self-contradictory."—Ibid, p. 109.

[*Question, if those in Paradise know what is passing on Earth.*]

"WE had as usual most of the inhabitants (of Epworth) at the Cross in the afternoon. I called afterwards on Mr. —— and his wife, a venerable pair, calmly hastening into eternity. If those in Paradise know what passes on earth, I doubt not but my father is rejoicing and praising God, who has in his own manner and time accomplished what

he had so often attempted in vain."—*Journal*, vol. 9, p. 54.

[*Johnson never treated Whitefield's Ministry with Contempt.*]

"WHITEFIELD," said Johnson, "never drew as much attention as a mountebank does: he did not draw attention by doing better than others, but by doing what was strange. Were Astley to preach a sermon standing upon his head on a horse's back, he would collect a multitude to hear him; but no wise man would say he had made a better sermon for that. I never treated Whitefield's ministry with contempt: I believe he did good. He had devoted himself to the lower classes of mankind, and among them he was of use. But when familiarity and noise claim the praise due to knowledge, art, and elegance, we must beat down such pretensions."—BOSWELL, vol. 3, p. 328.

[*Four Popes destitute of Common Sense.*]

QUEEN Christina told Burnett "it was certain that the church was governed by the immediate care and providence of God; for none of the four Popes that she had known since she came to Rome had common sense." She added, "they were the first and the last of men."

[*Bishop Hall's Care on the drawing up of his Discourses.*]

BISHOP HALL composed his discourses with great care; "Never," he says, "durst I climb into the pulpit to preach any sermon, whereof I had not before in my poor and plain fashion, penned every word in the same order wherein I hoped to deliver it, although in the expression I listed not to be a slave to syllables."

[*Whitgift's Care in drawing up his Notes for Preaching.*]

"ARCHBISHOP WHITGIFT never preached but he first wrote his notes in Latin, and afterwards kept them during his life. For he would say, that whosoever took that pains before his preaching, the older he waxed, the better he should discharge that duty; but if he trusted only to his memory, his preaching in time would become pratling."—DR. WORDSWORTH'S *Eccl. Biog.* vol. 4, p. 377.

[*On the breaking off of Habits—exemplified in Wesley's leaving off Tea.*]

"AFTER talking largely with both the men and woman leader, we agreed it would prevent great expense, as well of health as of time, and of money, if the poorer people of our society could be persuaded to leave off drinking of tea. We resolved ourselves to begin and set the example. I expected some difficulty, in breaking off a custom of six and twenty years' standing. And accordingly the three first days my head aked, more or less, all day long, and I was half asleep from morning to night. The third day, on *Wednesday* in the afternoon, my memory fail'd, almost intirely. In the evening I sought my remedy in prayer. On *Thursday* morning my headache was gone. My memory was as strong as ever. And I have found no inconvenience, but a sensible benefit in several respects, from that very day to this."—WESLEY'S *Journal*, vi. p. 135.

[*On Blasphemous Thoughts.*]

"MANY persons about fifty or a hundred years ago," says MICHAELIS, "found themselves grievously oppressed with *spiritual trials* as they were called, and were filled with anguish on account of blasphemous thoughts which Satan was said to suggest. Books were written about this time, which still sometimes appear in auctions, under

the title of *Tela ignita Satanæ*. Divines too treated of these high trials, and gave advices as to the best plan for encountering Satan, which if collected together might with the greatest propriety be intituled, *Advices how to have Blasphemous Thoughts hourly and momentarily in the mind:* for the more pains a man takes to guard against any idea which he regards with peculiar horror, the more apt will it be to intrude." *Commentaries on the Law of Moses, translated by Dr. Smith*, vol. 2, p. 270.

[*Increase of Ungodliness admitted by the Assembly.*]

"*Conformist.* You make an outcry through the nation and tell the people that all ungodliness hath overflown it only since Bishops and Common Prayer came home again. Which is an arrant lie, as will be made good if need be against the best of you. For it began to break in upon us when the Bishops and all good order were thrown down, and the kingdom put into arms. Then men ran into excess of riot when there was no restraint upon them. I will not say into so much drunkenness, but into whoring (I may add atheism and irreligion) and such like wickedness, which are said now to be the reigning sins. And though men were not presently openly lascivious and profane (for the older wickedness grows the bolder it is) yet then they got loose from their chains, and these works of darkness secretly lurked and were privately practised.

"*Non-Conformist.* I do not believe you.

"*C.* You will believe the Assembly I am sure, and they say so.

"*N. C.* Where?

"*C.* In their petition to the Parliament of July 19, 1644, where they desire in the seventh branch of it, that some severe course may be taken against fornication, adultery and incest; which do greatly abound, say they, *especially of late, by reason of impunity.*"—*Friendly Conference*, p. 114.

[*Punishments enforced against Catholics.*]

"THE law made by Protestants prohibiting the practise of other religions beside their own, allotteth out the same punishment to all them that do any way vary from the public communion book, or otherwise say service than is appointed there, as it doth to the Catholiques for hearing or saying of a mass. And although the world knoweth, that the order set down in that book be commonly broken by every minister at his pleasure, and observed almost no where; yet small punishment hath ever ensued thereof. But for hearing of a mass, were it never so secret, or uttered by never so weak means, what imprisoning, what arrayning, what condemning hath there been!"—*Brief Discourse why Catholiques refuse to go to Church*, 1580.

A SORT of inferior royalty was attached to a Chief who had a Cathedral within his territories:

"*Regnante Kinwino rege West-Saxonum, erat quidam nobilis vir, Cyssa nomine, et hic erat regulus in cujus dominio erat Wiltesire et pars maxima de Berksire. Et quia habebat in dominio suo episcopalem sedem in Malmesbiria, regulus appellabatur. Metropolis vero urbs regni ipsius erat Bedewinde.*"—DUGDALE'S *Monasticon*, vol. 1, p. 97.

[*Question of false Principles.*]

"YOU may have some good done you by false principles," says the Conformist in the Dialogue, "nay, those very principles may make you do some things well, which shall make you do other things ill.

"*N. C.* That's strange.

"*C.* Not so strange as true. For what principle was it that led the Quakers to be just in their dealing?

"*N. C.* That they ought to follow the light within them.

"*C.* This led them also to be rude and

clownish, and disrespectful to governments. For all is not reason that is in us: there is a world of fancy also, and the flashes of this now and then are very sudden and amazing, just like lightning out of a cloud."—*Friendly Conference*, p. 131.

[*Appropriation of the Title of Saint.*]

"THEY will by no means give the title of Saint to one of the Apostles or Evangelists of the Lord (though I think they will call them *holy*, which is the same,) no, not when they read a text out of their writings; for which I can conceive no other reason but that their good dames and masters do not like it; they are afraid that it is popish. And rather than these *men servers* will be at the pains of convincing them of their error, or, to speak more properly, rather than venture the danger of losing them (for many might in a passion fly off, if they heard the name of saint given to any but themselves) they will not offend their tender ears by naming that abominable word."—*Friendly Conference*, p. 48.

[*False Miracles.*]

B. PETRUS DAMIANUS in his Life of S. Romualdo complains of the false miracles with which hagiology abounded in his days. He says, "*Nonnulli enim Deo se deferre existimant, si in extollandis Sanctorum virtutibus mendacium fingant. Hi nimirum ignorantes Deum nostro non egere mendacio, relictâ veritate, quæ ipse est, falsitatis ei putant se placere posse commento. Quos bene Jeremias redarguit, dicens—docuerunt linguas suas loqui, mendacium; ut inique agerant laboraverunt.*"—Acta SS. Feb. tom. 2, p. 104.

[*The Disputant and the Devil.*]

"ONE that used often to preach for Mr. Huntington, was talking one Lords-day morning at Providence Chapel, about a trial he underwent in his own parlour wherein the Devil had 'set in' with his unbelief to dispute him out of some truth that was essential to salvation. He said he was determined that the Devil should not have his way: and he therefore 'drew a chair for him, and desired him to sit down that they might have it out together.' According to his own account he gained a great victory over the empty chair."—*The Voice of Years concerning the late Mr. Huntington*, p. 12.

[*Encouragement given to the German Peasants by Thomas Monetarius.*]

P. RICHEOME, the Jesuit, says that Thomas Monetarius in his epistle to the German peasants during their insurrection, encouraged them thus: "*Battez sur l'enclume de Nembrot, et renversez la tour; il n' est possible de vous delivrer de la erainte des hommes, tandes que ceux-ci* (les magistrats, Empereurs and Roys) *vivent; on ne vous sçauroit rien dire de Dieu, tandis qu'ils vous commandent. C'est la signification de l' enclume martelee par trois mareschaux, qu'ils faisoient mettre a la premiere page de leurs livres.*"—Plainte Apologetique, p. 170.

[*Forced Abolition of Superstition.*]

P. RICHEOME quotes this from Calvin's Commentary on Daniel C. 6, "*Les Princes terriens s' eslevent contre Dieu, se privent de leur puissance, ains sont indignes d' estre mis au nombre des hommes. Il faut donc plutost leur cracher au visage que leur obeir, s'ils n'abolissent toute superstition.*" — Plainte Apologetique, p. 171.

[*Instance of Profound Humility.*]

"BARCENA, the Jesuit, told another of his order that when the Devil appeared to

him one night, out of his profound humility he rose up to meet him, and prayed him to sit down in his chair, for he was more worthy to sit there than he."—THOMAS ADAMS's *Divine Herbal.*

[*Princes of the Nations in Heaven.*]

"THE seventy nations which people the earth have their princes in heaven, who surround the throne of God, as officers ready to execute the orders of their King. They encompass the ineffable name, and every first day of the year petition for their new years' gifts,—that is, for a certain portion of blessings which they are to shed upon the people committed to their charge. To this measure which is then granted, nothing can be added or diminished: the princes may beg and pray all the days of the year, and the people petition their princes, but all to no purpose. And this makes the peculiar difference between the people of Israel and other nations; for as the name of Jehovah is peculiar to the Jews, they may every day obtain new graces."—BASNAGE, book 3, ch. 13.

[*Jordan and the Demoniac.*]

"THE blessed Jordan, second general of the Dominicans, is said to have pacified a raging madman by acceding to his wishes in a venturous experiment. The Demoniac who had violent and mischievous fits, being one day fast bound, and lying upon a bed, grinned at him and exclaimed, Oh if I could but get at thee, I would break every bone in thy body. Jordan immediately ordered him to be loosed, and the man lay still as if he could not move. He uttered however another pleasant wish;—Oh if I could but have thy nose between my teeth, and Jordan bent down, and put his nose close to the madman's mouth. The story says that the Demoniac having no power to bite, licked it like a dog."—*Acta SS.* Feb. tom. 2, p. 729.

[*John Walsh and the Earthquake at Lisbon.*]

"ONE thing I shall mention to you for its oddness. I was very well acquainted with Lisbon, and sometimes expressed a doubt of Divine Providence, because it was not swallowed up by an earthquake: thus, notwithstanding the Divine question, *Who art thou, O man! that judgest?* I sometimes puzzled those that were better than myself, with this. Why then is not such a 'cruel place destroyed by earthquakes?' Hence you may imagine that its fall affected me greatly; not so much with compassion alone for the sufferers, but as it was a means of convincing me of my error, and of making me more earnest in the work of faith."—JOHN WALSH. *Arminian Magazine*, vol. 2, p. 432.

[*Cotton Mather of the venerable Eliot.*]

COTTON MATHER says of the venerable Eliot, "his whole breath seemed in a sort made up of ejaculatory prayers, many scores of which winged messengers he dispatched away to heaven upon pious errands every day. By them he bespoke blessings upon almost every person or affair that he was concerned with; and he carried every thing to God with some pertinent hosannahs or hallelujahs over it. He was a mighty and a happy man that had his quiver full of these heavenly arrows! and when he was never so straitly besieged by human occurrences, yet he fastened the wishes of his devout soul unto them, and very dexterously shot them up to heaven over the head of all."—*Magnalia Christi Americana*, book 3, p. 176.

[*Bible translated into the Sclavonic Tongue by Jerome.*]

ST. JEROME is said to have translated the Old and New Testament into the Illyrian (or Slavonic) language, his native tongue. And this version was still used in

the church service when Dubrarius wrote. —DUBRARIUS, p. 4.

[*Bishop Croft and the Surplice Question.*]

"PERCHANCE," says the Humble Moderator, BISHOP CROFT, "I appear a great enemy to the surplice, so often naming it; I confess I am, would you know why? Not that I dislike, but, in my own judgement, much approve a pure white robe on the minister's shoulders, to put him in mind that purity becomes a minister of the gospel: but such dirty, nasty surplices as most of them wear, and especially the singers in cathedrals (where they should be most decent) is rather an imitation of their dirty lives, and have given my stomach such a surfeit of them, as I have almost an averseness to all: and I am confident had not this decent habit been so undecently abused, it had never been so generally loathed."

[*South's Description of True Wit.*]

"TRUE wit," says SOUTH, "is a severe and manly thing. Wit in divinity is nothing else but sacred truths suitably expressed. It is not shreds of Latin or Greek, nor a *Deus dixit* and a *Deus benedixit*, nor those little quirks or divisions into the ὅτι, the διότι and the καθότι, or the *egress*, *regress* and *progress*, and other such stuff (much like the style of a lease), that can properly be called wit. For that is not wit which consists not with wisdom. For can you think that it had not been an easy matter for any one in the text[1] here pitched upon by me, to have run out into a long fulsome allegory, comparing the scribe and the householder together, and now and then to have cast in a rhyme, with a *quid*, a *quo* and a *quomodo*, and the like? But certainly it would then have been much more difficult for the judicious to hear such things, than for any, if so inclined, to have composed them. The practice therefore of such persons is upon no terms to be endured." —*Sermons*, vol. 4, p. 48.

[1] Matthew xiii. 52.

[*William Edmundson the Quaker—his Goodness.*]

SPEAKING of the Journal of William Edmundson, a Quaker preacher in the seventeenth century, he says, "If the original equalled the picture (which I see no reason to doubt) what an amiable man was this! His *opinions* I leave: but what a *spirit* was here! What faith, love, gentleness, long-suffering! Could *mistakes* send such a man as this to hell? Not so. I am so far from believing this, that I scruple not to say, 'Let my soul be with the soul of William Edmundson!'"—WESLEY'S *Journal*, xiv. p. 14.

[*Death of the Good.*]

"I WAS desired by Lady F. to visit her daughter ill of a consumption. I found much pity, both for the parent and the child, pining away in the bloom of youth: and yet not without joy, as she was already much convinced of sin, and seemed to be on the very brink of deliverance. I saw her once more, on *Sat.* 29, and left her patiently waiting for God. Not long after my brother spent some time with her in prayer, and was constrained, to the surprise of all that were present, to ask of God again and again, that he would perfect his work in her soul, and take her to himself. Almost as soon as he had done, she stretched out her hands, said, 'Come, Lord Jesus,' and died."—*Journal*, vol. 9, p. 70.

[*Question of Evidence concerning a remarkable Miracle.*]

BISHOP HALL, speaking of the good offices which angels do to God's servants, says, "Of this kind was that marvellous cure

which was wrought upon a poor cripple at St. Maderus, in Cornwall, whereof, besides the attestation of many hundreds of the neighbours, I took a strict examination in my last visitation. This man, for sixteen years together, was obliged to walk upon his hands, by reason the sinews of his legs were so contracted. Upon an admonition in his dream to wash in a certain well, he was suddenly so restored to his limbs, that I saw him able to walk and get his own maintenance. The name of this cripple was John Trebble." "And were," says John Wesley, "many hundreds of the neighbours, together with Bishop Hall, *deceived* in so notorious a matter of fact, or did they *all* join together to palm such a *falsehood* on the world? O incredulity, what ridiculous shifts art thou driven to, what absurdities wilt thou not believe, rather than own any extraordinary work of God!"

[*An Impostor Prophet.*]

"I RODE with Mr. Piers to see one who called himself a prophet. We were with him about an hour; but I could not at all think that he was sent of God: 1. because he appeared to be full of himself, vain, heady and opinionated: 2. because he spoke with extreme bitterness both of the king and of all the bishops and all the clergy: 3. because he aimed at talking Latin, but could not; plainly shewing, he understood not his own calling."—WESLEY'S *Journal*, vol. 6, p. 128.

[*Catharine of Sienna—one of her lying Revelations.*]

IT is one of the lying revelations of St. Catharine of Sienna, that the Agony in the Garden was occasioned in our Saviour by the thought of those who would derive no salvation from his death. And that if he had prayed for them, even the reprobate must inevitably have been saved, but the love of justice prevented this, and made him add to his prayer the words, "nevertheless, not my will, but thine be done."—"*Ipsa in quâdam abstractione didicit, quod Salvator tristitiam et sudorem sanguineum passus est, orationemque illam fecit propter illos, quos prævidebat fructum suæ passionis non debere participare; sed quia diligebat justitiam apposuit conditionem, verumtamen non mea, sed tua voluntas fiat; quam si non apposuisset, dicebat ipsa, quod omnes salvati fuissent. Impossibile namque erat, orationem filii Dei frustrari suo effectu.*"—Acta Sanctorum, Ap. 30, p. 905.

[*Saint Furseus. "De minimis non curat Lex."*]

"IN one of the ecstasies of St. Furseus, the devil accused him of speaking idle words, and it appeared that the good axiom, *de minimis non curat lex*, was current law in heaven: *cumque victus Satanas sicut contritus coluber, caput relevasset venenosum, dixit, 'otiosos sermones sæpe protulit, et ideo non debet illæsus vitâ perfrui beatâ;' Sanctus Angelus dixit, 'Nisi principalia produceris crimina, propter minima non peribit.*"—Acta Sanctorum, 16 Jan. p. 38.

Extempore Preaching.

ACCORDING to BINGHAM, "Origen was the first that began this way of preaching in the church. But Eusebius says, he did it not till he was above sixty years old, at which age, having got a confirmed habit of preaching by continual use and exercise, he suffered the ταχυγράφοι, or notaries, to take down his sermons which he made to the people, which he would never allow before. Pamphilus, in his Apology for Origen, speaks the matter a little more plainly: for he makes it an instance of his sedulity in studying and preaching the word of God, that he not only composed a great number of laborious treatises upon it, but preached almost every day extempore sermons in the

church, which were taken from his mouth by the notaries, and so conveyed to posterity by that means only."

"Gregory Nazianzen, St. Basil, St. Augustine, and, above all, he of the golden mouth, were in the habit of extempore preaching; and both he and Augustine use expressions concerning 'illapses and assistances of the Spirit' in such preaching, which give more sanction to fanatics than Bingham is willing to allow. 'If a man,' he says, 'would disingenuously interpret these and the like expressions of the ancients, he might make them seem to countenance that preaching by the Spirit, which some so vainly boast of, as if they spake nothing but what the Spirit immediately dictated to them, as it did to the apostles by extraordinary inspiration. Which were to set every extempore, as well as composed discourse, upon the same level of infallibility with the Gospel. Which sort of enthusiasm the ancients never dreamed of.—All they pretended to from the assistance of the Spirit, was only that ordinary assistance which men may expect from the concurrence of the Spirit with their honest endeavours, as a blessing upon their studies and labours; that whilst they were piously engaged in his service, God would not be wanting to them in such assistance as was proper for their work, especially if they humbly asked it with sincerity by fervent supplication and prayer."—Book 14, ch. 4, § 11, 12.

[*Quaker's Grass—a Name in existence previous to the Sect.*]

In Cotgrave's Dictionary of the French and English Tongues, one of the significations of the word *Amourettes* is thus given, "also the grass termed Quakers and Shakers, or quaking grass." The date of the Dictionary is 1632. I believe it has generally been supposed that the grass obtained this common name in allusion to the sect which is so called; here however it occurs before the sect existed,—for at the time when Cotgrave's work was printed George Fox was only eight years old.

[*Humanizing Power of Literature, Religious especially.*]

"Letters accompanied their progress; the perusal of the Holy Scriptures, the transcribing of manuscripts, the decoration of churches, the illumination of books, the invention of various colours for painting, those amusements which might best contribute to wean the minds of barbarians from the din of arms, and the ferocious manners of savage life, all were cultivated with diligence, and rendered fashionable and endearing by religion."—Columbanus *ad Hibernos*, No. 6, p. 55.

[*Bishop Seth Ward's College of Matrons.*]

"But the greatest and most seasonable act of charity and public benefaction, was building and endowing that noble pile, I mean the college of matrons, for the entertainment and maintenance of ten widows of orthodox clergymen. I have often heard him express his dislike if any one called it an hospital; 'for,' said he, 'many of these are well descended, and have lived in good reputation; I would not have it said of them, that they were reduced to an hospital, but retired to a college, which has a more honourable sound.'"—Walter Pope's *Life of Bishop Ward*, p. 79.

[*Work of Conversion.*]

Toplady speaks of a man who, not understanding a word of Welsh, was converted by a Welsh sermon. "Can there be a stronger proof," he says, "that the work of conversion is the work of God only!"

[*Fanatical Persuasion.*]

"That fanatic," says South, "spoke home and fully to the point, who said, 'that he had indeed read the Scripture, and frequented ordinances for a long time, but could never gain any true comfort, or quiet of mind, till he had brought himself to this persuasion, that whatsoever he had a mind to do, was the will of God that he should do.'"

[*Thomas à Kempis.*]

Boswell says "there are sixty-three editions of Thomas à Kempis in the king's library, — and copies in eight languages. Latin, German, French, Italian, Spanish, English, Arabic, and Armenian."

[*Warning against R. C. Confession.*]

In his sermon of confession the Catholic Bishop Watson warns his hearers against the practice. "A sinner," he says, ought not to accuse himself wrongfully in general, as saying that he hath been the most shamefullest lived, and the greatest sinner that ever was, or that can be, or any other little saying, for they be nought and false. What knoweth he how great sinners hath been, or may be? and therefore men must put away such indiscreet sayings, and speak soberly, wisely and faithfully to Almighty God in their confessions, and then let them not doubt, but steadfastly trust of absolution and pardon for all their sins."—ff. 125.

[*Warning against Women Professors.*]

"St. Francisco de Paula warned his disciples to avoid the society of women in general, but of women who professed a greater love of devotion than others, he bade them beware especially—as if they were vipers. *Fœminarum, præsertim religiosarum, et quæ devotionis majoris studium profitentur, vitabat consortia, et Religiosis suis specialiter fugienda commendabat, tamquam si viperæ essent.*" — Acta Sanctorum. April. tom. 1, p. 108.

[*James II.'s Directions to Preachers.*]

In the directions concerning preachers which James II. set forth, 1685, it is said "Since preaching was not anciently the work of every priest, but was restrained to the choicest persons for gravity, prudence, and learning, the archbishops and bishops of his kingdom are to take care whom they license to preach, and that all grants and licenses of this kind heretofore made by any chancellor, official commissionary, or other secular person (who are presumed not to be so competent judges in matters of this nature) be accounted void and null, unless the same shall likewise be allowed by the archbishop, or the bishop of the diocese, and that all licenses of preachers hereafter to be made or granted by any archbishop or bishop, shall be only during pleasure; otherwise to be void to all intents and purposes, as if the same had never been made nor granted."

[*St. Patrick—a wonderful Preacher.*]

"Of all preachers St. Patrick was the most tremendous. He went through the four Gospels in one exposition to the Irish at a place called Finnablair, and he was three days and nights about it, without intermission to the great delight of the hearers, who thought that only one day had passed. St. Bridget was present, and she took a comfortable nap, and had a vision." — Joceline's *Life of St. Patrick*, p. 81-2. *Acta Sanctorum. Martii*, tom. 2, p. 560.

[*Paul Greenwood the Preacher.*]

"When Paul Greenwood (a well known preacher in his day) became delirious in

his last illness, it was first perceived by the gentleman at whose house he lodged, for upon asking him how he did, he answered, 'They tell me that the heavens and the earth are fled away, and there is no more place found for them.' His host replied, 'Well, if they are, we shall have new heavens and a new earth, you know.' 'That is true,' said Greenwood, and was out of bed in a moment to see what sort of appearance the world made. When he got to the window, he observed,—'The Lord hath spared this corner where we live: what a mercy that is!'"—PAWSON.

[*Variety of Men's Understandings, &c.*]

ONE of the most moderate writers that ever wrote upon the subject of the Church Establishment, says, "Men's understandings are as various as their speech or their countenance; otherwise it were impossible there should be so many understanding and moderate, yea, and conscientious men also, Papists, Lutherans, Calvinists, all in such opposition one against another, all believing Scripture, yet so differing in the deductions from Scripture."

The Naked Truth, by an Humble Moderator, Herbert Croft, Bishop of Hereford, as verily supposed.— SCOTT'S *Somers' Tracts*, vol. 7.

[*Sailors Swearing and Praying.*]

"A MAN who went to sea in a state of much religious distress, before he became a methodist, asked the sailors if they ever prayed. 'Pray?' replied one of them, 'Our prayers and swearing are just the same: for when we pray, we think of no good; and when we swear, we think of no harm.'"

[*Cranmer on Unholy Alliances in Germany.*]

"CRANMER says in a letter to Osiander, —*Nam ut interim de Usuris taceam, a vobis aut vestrum certe nonnullis, ut apparet, approbatis, deque eo quod Magnatum filiis concubinas habendas permittitis, (videlicet ne per nuptias legitimas hereditates dispergantur) qui concubinatum in Sacerdotibus tantopere aversati estis: quid poterit a vobis in excusationem allegari pro eo, quod permittitis, a divortio, utroque conjuge vivo, novas nuptias coire et quod adhuc deterius est, etiam absque divortio uni plures permittitis uxores. Id quod et tute, si recte memini, in quibusdam tuis ad me literis apud vos factum diserte expressisti, addens Philippum ipsum sponsalibus posterioribus, ut paranymphum credo atque auspicem, interfuisse.*"— STRYPE'S *Cranmer*, App., No. 29.

[*The Holy Spirit.*]

"THE Holy Spirit," says HUNTINGTON in one of his letters, "is the Spirit of all grace, the planter of all grace, and the life of every fruit which he produces. And hence he is called a wind to move his own plants, and to make them emit their scent, their savour and their odours. He is called dew, to refresh and enliven; water also to moisten and give rooting. But upon love and joy he operates as the Spirit of burning; warming, enflaming, and enlarging; and these to me are the most sweet. These are a few scraps to exercise, amuse, ponder over, and make out. *But after all it is but little we know of what we have got within.*"— Gleanings of the Vintage, Part 4, p. 40.

"MILAGROS de Nuestra Señora la Vulnerata, venerada en el COLEGIO INGLES desta Ciudad de Valladolid. Compuesta por el P. Gregorio de Mendiola." — *Valladolid*, 1667.

"WITH a relation of the miracles of this our Lady so venerated by the English College in Valladolid, is an account of what

the Holy Image suffered by *Heretics*, and particularly by that 'monstrous infernal Queen Elizabeth,' which induced the forming of English Colleges in this and other places as Houses of Refuge; a list of Englishmen belonging to the College of Valladolid is given at page 89, the resorting to which seems to have produced great sensation in Spain, and perhaps was the immediate cause of the attempt at Invasion by the Spanish Armada to reduce the English by force, to the Catholic Religion — 'entrando en un santo corage y zelo contra la heregia que à tanta desdicha, y miseria tenia reducida su patria; vistiendose de nuevo ferbor para hazer guerra y reducir à INGLATERRA a la sinçera y pura Religion Catholica.'"—*Book Catalogue.*

[*Doctrine of Universal Grace.*]

"THE doctrine of universal grace, says the editor of Thomas Letchworth's Discourses, of which a manifestation or portion is given to every man, and by obedience to which he is enabled to fulfil his duty, and to walk acceptably with his Creator, is the leading principle of the Society,—and they hold as the necessary result of it, that true worship consists in a humble prostration of heart and communion of spirit with the Father of mercies, and is therefore perfectly consistent with a state of silence."

Johnson on Women's Preaching.

"WHEN Boswell told Johnson one day that he had heard a woman preach that morning at a Quakers' meeting, Johnson replied, 'Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprized to find it done at all.'"

[*Fervency of Prayer.*]

IT is related of Edward Hopkins, one of the early Governors of Connecticut that "his prayers were so fervent that he frequently fell a bleeding at the nose through the agony of spirit with which he laboured in them."—COTTON MATHER. B. 2, p. 23.

[*Women's Offerings preceding the Covenant.*]

"THE Seamstress brought in her silver thimble, the chamber maid her bodkin, the cook his silver spoon, the vintner his bowl into the common treasury of war; and they who contributed to so pious a work were invited more than others in some churches to come to the Holy Communion in the very time of administration. And observed it was that some sorts of females were freest in those contributions, so as to part with their rings and ear-rings, as if some golden calf were to be molten and set up to be idolized,—which proved true, for the Covenant a little after was set up."—*Sober Inspections, &c.*, p. 128.

[*Sin against the Holy Ghost.*]

"SOME do sin of human frailty, as did Peter: and this is called a sin against the Father, who is called Power. Some do sin of ignorance, as did Paul; and this is called a sin against the Son, who is called Wisdom. Some do sin of mere will and malice, choosing to sin, although they know it to be sin; and this is the sin against the Holy Ghost, to whom is appropriated particularly grace and goodness, the which a man most wickedly contemneth and rejecteth when he sinneth wilfully against his own conscience; and therefore Christ saith, that a man shall be forgiven a sin against the Father and the Son, as we do see it was in Peter and Paul; but he that sinneth against the Holy Ghost, shall never be forgiven, neither in this world, neither in the world to come."

A brief Discourse contayning certayne reasons why Catholiques refuse to go to Church, ff. 4.—Doway, 1580.

COLLECTIONS

CONCERNING CROMWELL'S AGE.

Letters of Cromwell.

THE Letters annexed were forwarded to the lamented Southey by the Rev. J. Neville White, the brother of Kirke White, who states:—

"These three Letters of Oliver Cromwell were found among the Court Rolls belonging to the Manor of Wymondham Cromwell, in the County of Norfolk, and were given by the Steward of that Manor to the Rev. J. Neville White, who has presented them to his friend the Rev. Samuel Tilbrook, of St. Peter's College, Cambridge, in conformity to a wish expressed on his part, that through him these interesting relics of the Protector Cromwell, might be deposited in the Fitz-William Museum at Cambridge.

"N. B.—The Manor of Cromwell is situated in the parish of Wymondham, and was formerly in the possession of a branch of the Cromwell family,—from whom, it in the early part of the 17th Century passed by purchase to John, Lord Hobart,—in whose family it now continues."—*Vide* PLUMFIELD'S *History of Norfolk*, vol. 1, p. 120; and NOBLE'S *Memoirs of the Cromwells*, vol. 2, p. 132, &c.

The Editor has had them collated by his brother, the Rev. Edward Warter, M. A. President of Magdalen College, Cambridge, but he is not sure that all the words are correct even now. Those who wish for further information will find it in the remarks of the late Samuel Tilbrooke, of Peter House, affixed to the originals in the Fitzwilliam Museum. They have been before printed.

Southey's excellent Life of Cromwell, drawn more or less from the present collections, was first printed in No. 50 of the Quarterly Review, vol. 25, pp. 279-347.

CROMWELLI
TRES EPISTOLÆ AUTOGRAPHÆ
quêis "tempus edux rerum"
pepercit.[1]

To the Right Noble the Lord Wharton, Theise.

MY deare friende my Lord,

IF I knowe my hart, I love you in truth, and therefore if from the jealosi of unfaynned love I playe the foole a little, and say a word or two att guesse I know you will pardon itt. It wear a blithe thinge by letter to dispute over your doubts or to undertake answare your objections.—I have heard them all, and I have rest from the trouble of them, and what has risen in my

[1] Copy of the Inscription on the cover of the book which contains the Cromwell MSS.

owne hart, for which I desire to bee humblie thankefull.

"I doe not condemne your reasoninges, I doubt them, it's easie to object to the glorious actinges of God — if we look too much upon instruments. I have heard computations made of the members in par.[lat']—good kept out, the most bad remayning; it has beene soe this 9 yeears, yett what has God wrought, the greatest workes last, and still is at worke — therefore take heede of this scandall.—Bee not offended att the manner, perhaps noe other way was left, what if God accepted the zeale? as he did that of Phineas, whoose reason might have called for a furye. (?) What if the Lord have witnessed his approbation and acceptance to this alsoe? not only by signall outward acts, but to the hart alsoe. What if I feare my friend should withdrawe his shoulder from the Lord's worke, (O it's greivous to doe soe) through scandalls, through mistaken reasoninges, there's difficulty—there's trouble—in the other way, there's saftye—ease—wisdom.

"In the one noe cleerness, (this is an objection indeed) in the other satisfaction. It is well if wee thought of that first and severed from the other considerations which doe often byace if not bribe the minde, whereby mists are often raised in the way wee should walke in, and wee call it darknesse or dissatisfaction. O our deceiptfull harts, O this fleting world! How great is it to bee the Lord's servant in any drudgerie? (I thought not to have written neere the other side — love will not lett me alone. I have been often provoked)—in all hazards his work is fare above the worlds best. He makes us able in trouble to say soe, wee cannot of ourselves. How hard a thing it is to reason ourselves up to the Lord's service—though it bee soe honourable, how easie to putt ourselves out of itt, where the Flesh has soe many advantages.

"You was desired to goe alonge with us, I wish it still, yet wee are not tryumphinge —we may (for ought flesh knowes) suffer after all this, the Lord prepare us for his good pleasure. You were with us, in the forme of things—why not in the power? I am perswaded your hart hankers after the hearts of your poore friendes—and will untill you can find others to close with—which I trust (though wee in ourselves bee contemptible) God will not lett you doe.

"My service to the deare little lady, I wish you make her not a greater temptation than she is — take heede of all relations — mercyes should not bee soe, yet wee too ofte make them soe.

"The Lord direct your thoughtes into the obedience of his will, and give you rest and peace in the truth, pray for

Your most true and affectionate
Servant in the Lord,
O. Cromwell.

Corke, 1st of Sept. 1649.

"I received a letter from Rob. Hammond whome trulye I love in the Lord with most entyre affection, it much grieved mee, not because I judged but feared the whole spirit of itt—was from—tentation, indeed I thought I perceived a proceedinge in it at which the Lord will (I trust) cause him to vnlearne. I would fayne have written to him, but am straightened in tyme, would hee would bee with us a little, perhaps it would doe noe hurt to him."

For the Right Honourable
the Lord Wharton.

Note. For the Lord Wharton, that is, Philip Lord Wharton, whom Clarendon describes as "a fast man" to the Parliamentarians. See notices in Whitelock and Thurloe and in *Noble Memoirs.*

This first letter, as Mr. Tilbrook remarks, "was evidently intended to remove certain scruples entertained by Lord Wharton as to the justice of bringing King Charles to a criminal trial without the benefit of a jury." Robert Hammond, mentioned in the postscript, was Cromwell's cousin, and had married a daughter of Hampden. He commanded as a general officer at the battle of Naseby, and was governor of the Isle of Wight, and "the humane gaoler of Charles I. during his confinement there."—J. W. W.

"*For the Right Noble the Lord Wharton, Theise.*

"Dunbarr, Sept. 4th. 1650.

"My deare Lord,

"I PROVE I love you—love you the Lord—take heede of disputinge, I was vntoward when I spake last with you in St. Jeames parke, I spake crosse in stateinge groundes, I spake to my iudginges of you which was that you—shall I name others? H. Laurence—Rob. Hammond, &c. had ensnared your selves with disputes—I believe you desired to bee satisfied and weyed and doubted your sincerityе, 'twas well—but vprightnesse (if itt bee not puerlyе of God) may bee nay is comonlye deceaued, (?) the Lord perswade you, and all my deare friendes—the results of your thoughts concerning late transactions, I knowe all your mistakes by a better argument than successe, let not your ingaginge too far vpon your own iudgments bee your tentation or snare—much lesse successes—least you should bee thought to returne vpon lesse noble argument—it is in my hart to write the same thinges to Norton, Mountagu, and others—I pray you reade or comunicate theise foolish lines to others. I have knowne my folly do good—when affection has overcome my reason—I pray you iudge mee sinceere least a preiudice or coil bee putt vpon after advantages. How gracious has the Lord beene in this great businesse.

"Lord hyde not thy mercyes from our eyes—my servise to the deare Ladye,

"I rest your most humble Servant,

"O. CROMWELL."

Note. This letter was written the day after the battle of Dunbar,—on which day Cromwell appears to have written two other letters at least, one to Mr. Speaker Lenthall, and another to his relation, Richard Major, Esq. Harsley, Hants. See HAWE's *Life of Oliver Cromwell*, vol. 3, p. 238, and *Appendix*, p. 513.

The persons alluded to in it are Colonel Robert Hammond, abovementioned; H. Lawrence, afterwards Lord H. Lawrence; Colonel Norton; and Montague, afterwards Earl of Sandwich. See TILBROOKE's MSS.—J. W. W.

"*For the Right Honble. the Lord Wharton.*

"My Lord,

"I KNOW I write to my friend therefore give leave to one bould word, in my very hart, your Lordship Dick Norton, Tom Westrowe, Robt. Hammond (though not intentionally) have helped one an other to stumble att the dispensations of God, and to reason your selves out of his service—which (?) now you have an oportunitye to associate with his people in his worke—and to manifest your willingnesse, and desire, to serve the Lord, against his and his people's enemies. Would you bee blessed out of Zion—and see the good of his people—and reioyce with his inheritance—I advise you all, in the bowells of love, let it apeare you offer your selves willingly to his work—wherein to bee accepted is more honor from the Lord—then the world—can give or hath.

"I am perswaded it needes you not save—as our Lord and Master needed the beast—to shew his humilitye, meeknesse, and condescention—but you neede it to declare your submission to and owninge yourself the Lord's, and his people,—if you can breake through ould disputes I shall reioyce, if you help others to doe soe—alsoe doe not say you are now satisfied, because it is the ould quarrell as if it had not beene soe all this while, I have noe leisure, but a great deale of entyer affection to you and yours—and those names, which I thus plainly expresse—thankes to you and the dear Lady for all love and for poor foolish in all. (?) I am in good earnest, and soe alsoe,

"Yr Lordps faythfull Friend,

"and most humble Servant,

"O. CROMWELL.

"Stratford on Avon,
Augt. 27th. 1651."

Note. This letter was written during Cromwell's pursuit of King Charles II. and just a week previous to the memorable battle of Worcester, which was fought on the anniversary of that of Dunbar.

Mr. Tilbrook says, "of the third person men-

Laud.

Archbishop Abbot, in his Narrative (Rushworth, vol. 1,) speaks of him thus malignantly.

"This man is the only inward counsellor with Buckingham, sitting with him sometimes privately whole hours, and feeding his humours with malice and spight. His life in Oxford was to pick quarrels in the lectures of the public readers, and to advertise them to the then Bishop of Durham, that he might fill the ears of King James with discontents against the honest men that took pains in their places, and settled the truth (which he called Puritanism) in their auditors. He made it his work to see what books were in the press, and to look over epistles dedicatory and prefaces to the reader, to see what faults might be found. It was an observation what a sweet man this was like to be, that the first observable act that he did was the marrying of the Earl of D. to the Lady R. when it was notorious to the world that she had another husband, and the same a nobleman who had divers children then living by her. King James did for many years take this so ill, that he would never hear of any great preferment of him; insomuch that the Bishop of Lincoln, Dr. Williams, who taketh upon him to be the first promoter of him, hath many times said, that when he made mention of Laud to the King his Majesty was so averse from it, that he was constrained oftentimes to say, that he would never desire to serve that master which could not remit one fault unto his servant. Well, in the end he did conquer it, to get him to the Bishopric of St. Davids, which he had not long enjoyed but he began to undermine his benefactor, as at this day it appeareth. The Countess of Buckingham told Lincoln, that St. David's was the man that undermined him with her son. And verily such is his aspiring nature, that he will underwork any man in the world, so that he may gain by it.

"This man who believeth so well of himself, framed an answer to my exceptions. But to give some countenance to it, he must call in three other bishops, that is to say, Durham, Rochester, and Oxford, tried men for such a purpose; and the whole style of the speech runneth *We* and *We*." —p. 440.

1626. Laud wrote a kind letter in behalf of some Catholic Priests in the Clink prison whose rooms had been searched, and complaint made to the H. Commons of the superstitious matters found there. "Good Mr. Attorney (General)," he says, "I thank you for acquainting me what was done yesterday at the Clink. But I am of opinion that if you had curiously enquired upon the gentleman who gave the information, you should have found him to be a disciple of the Jesuits, for they do nothing but put tricks on these poor men, who do live more miserable lives than if they were in the Inquisition in many parts beyond the seas. By taking the oath of allegiance, and writing in defence of it, and opening some points of high consequence, they have so displeased the Pope, that if by any cunning they could catch them, they are sure to be burnt or strangled for it. And once there was a plot to have taken Preston, as he past the Thames, and to have shipt him into a bigger vessel, and so to have transported him into Flanders, there to have made a martyr of him. In respect of these things, King J. always gave his protection to Preston and Warrington. Cannon is an old man, well affected to the cause, but meddleth not with any factions or seditions, as far as I can learn. They complain their books were taken from them, and a crucifix of gold, with some other things, which I hope are not carried out of the house, but

tioned in this letter, '*Tom Westrowe*,' I can find no mention whatever. Had it been '*Desbrowe*' no difficulty would have occurred."—*MSS. Notes.* J. W. W.

may be restored again unto them; for it is in vain to think that Priests will be without their beads or pictures and models of their saints; and it is not improbable that before a crucifix they do often say their prayers." —RUSHWORTH, vol. 1, p. 243.

ACCOUNT *of his Letters to Vossius*, NICHOLS'S Calvinism, p. cxxxi.

1637. THE information against Alex. Leighton, a Scotsman and D.D. charged him with affirming in his plea against Prelacy "that we do not read of greater persecution and higher indignity done upon God's people in any nation professing the Gospel, than in this our Island, especially since the death of Queen Eliz." Our prelacy he termed Anti-Christian and Satanical; the Bishops, men of blood, enemies to God and the State,—ravens and magpies that prey upon the state; and he said that the maintaining and establishing them in this realm is a main and master sin established by law. Kneeling at the Sacrament was "the received spawn of the Beast." The Queen he called the "daughter of Heth," and seemed most impiously to commend him "that murdered Buckingham, and to encourage others to second him in such like attempts."—RUSHWORTH, vol. 2, p. 55.

"WHEN the sentence was given against Prynn, Bastwick and Burton, Laud in his speech said, 'My care of this church, the reducing of it into order, the upholding of the external worship of God in it, and the settling of it to the rules of its first Reformation, are the causes, (and the sole causes, whatever are pretended) of all this malicious storm which hath lowred so black upon me and some of my brethren. And in the mean time, they which are the only, or the chief innovators of the Christian world, having nothing to say, accuse us of innovation; they themselves and their complices, in the mean time, being the greatest innovators that the Christian world hath almost ever known. I deny not but others have spread more dangerous errors in the Church of Christ; but no men, in any age of it, have been more guilty of innovation than they, while themselves cry out against it. Quis tulerit Gracchos' "— Ibid. vol. 2, p. 383.

LETTER to Lord Traquaire, 7th Aug. 1637, after the explosion at Edinburgh.

"I think you know my opinion, how I would have church business carried, were I as great a master of men, as (I thank God) I am of things. 'Tis true, the church there as well as elsewhere hath been overborne by violence, both in matter of maintenance and jurisdiction. But if the church will recover in either of these, she and her governors must proceed, not as she was proceeded against, but by a constant temper she must make the world see she had the wrong, but offer none. And since law hath followed in that kingdom, perhaps to make good that which was ill done; yet since a law it is, such a reformation or restitution would be sought for, as might stand with the law, and some expedient be found out how the law be by some just exposition helped, till the state shall see cause to abolish it."— Ibid. vol. 2, p. 389.

SOME of Laud's libellers complained "that the prayer for seasonable weather was purged out of the last Fast-book, which was," said they, "one cause of shipwrecks and tempestuous weather."

After pleading the undoubted right to put in or leave out whatever should be thought fit on such occasions, he observes that "for the particular, when this last book was set out, the weather was very sea-

sonable. And it is not the custom of the church, nor fit in itself, to pray for seasonable weather when we have it, but when we want it. When the former book was set out, the weather was extreme ill, and the harvest in danger; now, the harvest was in, and the weather good.

"Thirdly, 'tis most inconsequent to say that the leaving that prayer out of the book of devotions caused the shipwrecks and the tempests which followed; and as bold they are with God Almighty in saying it was the cause. For sure I am, God never told them that was the cause. And if God never revealed it, they cannot come to know it."—1637, *Speech at the Censure of Prynne, Bastwick and Barton*, RUSHWORTH, vol. 2, p. 2, App. 120.

20 Nov. 1640. "A RESOLUTION of the House of Commons that none should sit in that House after the communion-day, but those that had first received the sacrament. And a committee was appointed to go to the Lord Bishop Williams, Dean of Westminster, to desire that the elements might be consecrated upon a communion table standing in the middle of the church, according to the Rubrick, and to have the table removed from the altar thither. The Dean replied, He would readily do it at their request, and would do the like for any parishioner in his diocese." — Ibid. p. 3, vol. 1, p. 53.

THE London Petition, 1640, complains of "the suppressing of that godly design set on foot by certain saints, and sugared with many great gifts by sundry well-affected persons, for the buying of impropriations and placing of able ministers in them, maintaining of lectures, and founding of free-schools, which the prelates could not endure, lest it should darken their glories, and draw the ministers from their dependence upon them."—Ibid. p. 94.

ALSO of "the great conformity and likeness, both continued and increased, of our Church to the Church of Rome, in vestures, postures, ceremonies, and administrations; namely, as the bishop's rotchets and the lawn sleeves, the four-cornered cap, the cope and surplice, the tippet, the hood and the canonical coat; the pulpits cloathed (especially now of late) with the Jesuits' badge (I. H. S.) upon them every way."

SIR HARBOTTLE GRIMSTON. 1640.

"There is scarce any grievance or complaint come before us in this place, wherein we do not find him intermentioned, and as it were, twisted into it; like a busy angry wasp, his sting is in the tail of every thing. This man is the corrupt fountain that hath corrupted all the streams, and till the fountain be purged, we can never expect nor hope to have clear channels."—Ibid. part 3, vol. 1, p. 122.

"AT the beginning of Charles's reign, the monks and secular clergy disputed in print concerning their respective rights to the abbey lands! The latter relied upon the dispensation granted by Cardinal Pool in the second year of Queen Mary, and therefore, they argued, this dispensation having been given in public parliament, and parliament having enacted that it should stand of form in law to be pleaded, &c. it may now be questioned whether, by the ancient laws of this land, his holiness can now restore the lands of those deaneries and chapters challenged by the monks, to any religious order without express consent of the king, and that this act of parliament be first repealed.

"'And therefore,' says Mr. Button, a missioner, writing in 1628, 'we may see what folly it was in these monks, that published their challenge in print, to make both us and themselves laughing-stocks to such as hold the possession from us both; and

may, for ought we know, hold it longer than the youngest child now breathing may live."—DODD's *Church History*, vol. 1, p. 565.

THE FEOFFMENT. "Had the managers been honest, much good and glory might have been expected from it. But they are represented to have been parties of the Puritan faction, and so to have restored no impropriations to the parish church, nor settled them on the incumbent, but only to have set up stipendiary lecturers, and maintained silenced ministers, &c. From a sense of which abuses, and a jealousy of greater, this method was first reflected on by Mr. Peter Heylin, in an Act sermon at St. Mary's in Oxon, July 11, 1630. After which, by the vigilance of Bishop Laud, and the prosecution of Mr. Noy, this feoffment was judicially suppressed in the Court of Exchequer by a sentence given Feb. 13, 1633. To take this power out of the hands of those particular men, might possibly be a good and necessary service; but to annul the design in general seems to have been a great miscarriage. For the abuse not lying in the thing, but in the parties concerned, they should not have subverted the whole project, but have committed the trust to more faithful stewards. And no doubt, had there been a new legal corporation of honest, able men, of good interest and standing authority, to prosecute the purchase of impropriate tithes, as successive opportunities should offer, and reunite them to the endowment of one fixed incumbent, it would by insensible degrees have had a glorious effect in recovering and settling the patrimony of the Church. And had the iniquity of those times allowed it, this was the real design of that great and good Archbishop."—KENNETT's *Parochial Antiquities, &c.* vol. 2, p. 58.

"THIS laudable custom of wakes prevailed for many ages, till the nice Puritans began to exclaim against it as a remnant of popery. And by degrees the precise humour grew so popular that at the summer assizes held at Exeter, 1627, the Lord Chief Baron Walter and Baron Denham made an order for suppression of all wakes. And a like order was made by Judge Richardson for the county of Somerset, an. 1631. But on Bishop Laud's complaint of this innovating humour, the king commanded the last order to be reversed; which Judge Richardson refusing to do, an account was required from the Bishop of Bath and Wells, how the said feast days, church ales, wakes and revels, were for the most part celebrated and observed in his diocese. On the receipt of these instructions the Bishop sent for and advised with seventy-two of the most orthodox and able of his clergy, who certified under their hands that on these feast days (which generally fell on Sundays) the service of God was more solemnly performed, and the church much better frequented both in the forenoon and afternoon than on any other Sunday in the year: that the people very much desired the continuance of them; that the ministers did in most places do the like for these reasons, viz. for preserving the memorial of the dedication of their several churches; for civilizing the people, for composing differences by the mediation and meeting of friends; for increase of love and unity by these feasts of charity; for relief and comfort of the poor, &c. On the return of this certificate, Judge Richardson was again cited to the council table, and peremptorily commanded to reverse his former order. After which it was thought fit to reinforce the declaration of King James, when perhaps this was the only good reason assigned for that unnecessary and unhappy license of sports, &c. However, by such a popular prejudice against wakes, and by the intermission of them in the late confusions, they are now discontinued in many counties, especially in the east, and some western parts of England; but are commonly observed in the north, and in these midland

parts."—KENNETT's *Par. Antiq.* vol. 2, p. 309.

"WHEN Laud's house was attacked, 1640, the rabble were raised by a seditious paper which Lilburne posted on the Royal Exchange."—NALSON, vol. 1, p. 343.

IN a sermon preached February 6, 1625, at the opening of the parliament by Laud, this memorable passage occurs, "One thing more I'll be bold to speak out of a like duty to the church of England and the house of David. They whoever they be, that would overturn *sedes ecclesiæ*, the seats of ecclesiastical judgement, will not spare, if ever they get power, to have a pluck at the throne of David. And there is not a man that is for parity, all fellows in the church, but he is against monarchy in the state. And certainly either he is but half-headed to his own principles, or he can be but half-hearted to the house of David."—Ibid. vol. 2, p. 5.

HIS book against Fisher the J. "was so well digested by his great master's royal heart and hand (for Bishops Andrews, Laud and Hooker were this prince's three great authors), that if that epitome which his majesty made thereof, and I have seen under his own hand, might be communicated, it might be looked on as another Εικὼν Βασιλικὴ."—SIR P. WARWICK, p. 82.

GROTIUS, through Pocock, intreated him to escape if he could, but he refused.—See *Pocock's Life*, p. 83.

OF Laud and Juxon SIR P. WARWICK says, "Had Nature mingled their tempers, and allayed the one by the prudence and foresight of the other, or inspirited the other by the zeal and activity of his friend, Nature had framed a better paist than usually she doth when she is most exact in her work about mankind; sincerity and integrity being eminent in them both."—P. 94.

HIS patience in confinement.—SIR P. WARWICK, p. 167.

H. PETERS and Clotworthy annoy him at his death.—Ibid. p. 171.

WHITELOCKE refused to be one of the committee for managing the evidence against him.—*Memorials*, p. 75.

SOME very spirited remarks upon his trial and murder in PARKER's *Reproof to the Rehearsal Transposed*, pp. 352-7.

"THE papists abroad frequently tell the English, that if we could but once be united amongst ourselves, we should be a formidable church indeed. And for this reason there was none whom they so mortally hated (I speak upon certain information) as that late renowned Archbishop and Martyr, whose whole endeavour was to establish a settled uniformity in all the British churches: for his zeal and activity in which glorious attempt, the Presbyterians cut him off, according to the Papists' hearts' desire."—SOUTH, vol. 4, p. 189.

LAUD's anxiety for the Irish church, 1633.—STRAFFORD's *Letters*, vol. 1, p. 82.

HIS want of power to effect the good he wishes.—Ibid. vol. 1, p. 111.

A PLEASANT passage of familiar kindness on his promotion to the primacy.—Ibid. vol. 1, p. 111.

Writing to Bedell, Laud says he never knew him but by a little tract of his against Wadsworth, "and were it but for that alone, I should be very sorry you should do any thing in your place unlike it, for that is very full of judgement and temper."—Ibid. vol. 1, p. 134.

" — If there be either in yourself, or any of your brethren, a misdeeming fear for matter of religion, take this from me, and be assured that there is no man, nay, no bishop, in that kingdom or this, more truly, conscientiously and constantly set forth for the belief and maintenance of religion, as it is now established, than his majesty (God be blessed for it!) is."—Ibid.

" I very well know that in places when less action is necessary than in Ireland, a man may be as well too old as too young for a bishoprick. I would have no man a bishop any where under forty. And if your lordship understood clergymen, as well as I do, I know you would in this be wholly of my judgement."—Ibid. vol. 1, p. 132.

" For the schools, if your lordship (Wentworth) will remedy anything, you must take the same way for restoring their temporalities, without which reward no man will take pains; and there are not many men which deserve better or worse of a state than schoolmasters."—Ibid. vol. 1, p. 213.

Bedell. " I make no doubt but that you will find him very ready and constant in the king's service; and then I know his other worth will merit your love."—Ibid. vol. 1, p. 214.

" I am glad you will so soon take order that divine service may be read throughout in the churches, be the company that vouchsafe to come never so few. Let God have his whole service with reverence, and he will quickly send in more to help to perform it.—For the holding of two livings, and but two with cure, since you approve me in the substance, I will yield to you in the circumstance of time. Indeed, my lord, I knew it was bad, very bad, in Ireland, but that it was so stark naught I did not believe. Six benefits not able to find the minister clothes; in six parishes scarce six to come to church! Good God! Stay the time you must, till there be more means, and some more conformable people."—Ibid. vol. 1, p. 254.

" In the care for the schools it was passing well thought on that they might be taught English, not only to soften the malignity and stubbornness of the nation, as you write, but also because they will with the more ease, and sooner, be acquainted with English fashions, which yet can do no harm in that country."—Ibid. vol. 1, p. 254.

His refusal to recommend any person peremptorily for preferment.—Ibid. vol. 1, p. 268. A very conscientious letter.

1634. Garrard says " Mr. Seldon is remitted of those fetters that lay upon him: I take it to be my Lord's Grace of Canterbury's favour to him that hath wrought his peace with the King."—Ibid. vol. 1, p. 373.

1635. " Some exception hath been taken by my Lord's Grace of Canterbury, which he presented first to the King, and by his Majesty's command to the council table, to the great, I may say the over great recourse of his Majesty's subjects to the Queen's chapel at Somerset House, and to ambassadors' houses in the town, which must needs be the cause of the growth of Popery in this kingdom. They have taken into

consideration, and I hope will give a speedy remedy to this growing evil. It pleased his Grace to say, 'that the Papists were the most dangerous subjects of the kingdom, and that betwixt them and the Puritans, the good Protestants would be ground to powder.'"—GARRARD, Ibid. vol. 1, p. 426.

STRAFFORD says, that "without the diligence and instruction of Laud, I should neither have had the power nor yet the understanding how to have served the church to so good purpose, and in so right a way as I now trust is done."—Ibid. vol. 2, p. 20.

IN a dispute about Dublin College, between the primate and visitors on one part, and the provost and some senior fellows on the other, which was referred to Laud, he says, "one thing there is remaining which I think very necessary to be done in point of common and indifferent justice, before I give my determination, which is, that a narration of the fact be agreed upon by all parties, that none of them may say that that upon which I ground my sentence is mistaken."—Ibid. vol. 2, p. 37.

To Wentworth. "As for some others which you speak of, certainly they do not only sing the psalms after the Geneva tune, but expound the text too in the Geneva sense, at least so far as they can possibly venture upon it; and your lordship knows I ever said so much, and have had too good cause to know it. But those things and many other must be past over, or there will be no peace."—Ibid. vol. 2, p. 100.

Probably he alludes to Usher.

STRAFFORD says to him, "Lord, in what several moulds are we cast. Your grace can be pleased to welcome a denial when it is fortified with reason. If others were so, friendship would be longer preserved among men, but some, I find, that if all be not done as they desire or fancy, how unfit, how unequal soever it be for others, instantly exchange their merited respects for deadly hatreds."—Ibid. vol. 2, p. 119.

GARRARD acknowledging Laud's aid in obtaining the mastership of the Charter House for him, says, "many doubted him, because a divine stood for it; I never did. He took his own way, doing always more for his friends than he makes show of."—Ibid. vol. 2, p. 153.

To Strafford.—"I can say nothing of the book of rates till it come out, and then I believe I shall be able to say as little; for I think it will be referred to the great officers of the exchequer to consider of. But if any thing do come in public to the board, I must needs be of opinion, that you there understand the trading of that kingdom, and consequently the rates which it may bear, better than Sir Abraham. And yet, let me tell you beforehand, that if you have sunk the rates which he set, overmuch, it will hardly please here. For though Dives dwell in this Abraham's bosom, yet I know where Lazarus dwells too."—Ibid. vol. 2, p. 263.

BOOKS and MSS. sent to Oxford.—LAUD'S *Diary*, p. 56.

CLARENDON on his death.—*State Papers*, vol. 2, p. 328.

CHARLES, before his death, recommended the book against Fisher to his children, with Bishop Andrews's Sermons and Hooker, as what would ground them against popery. —J. NICHOLS, p. 375.

Peter Heylyn's Second Journey, containing a Survey of the Estate of the two Islands, Guernsey and Jersey. 1656.

P. 282. The French meant to retaliate upon these islands for the provocation given unto them at the isle of Rhe. Heylyn went as chaplain with the Earl of Danby, who was appointed governor on that occasion. 1628.

331. Lay elders in the Calvinistic churches. "To them the charge is specially committed of inquiring into the lives of those within their division, by which device is not only a kind of satisfaction given to the multitude, but a great deal of envy is declined by the ministry, which that curious and unneighbourly inquisition would otherwise derive upon them."

332. Their power extended unreasonably "to the weightiest causes of the church, censure and ordination."

333. Beza more anti-episcopal than Calvin.

334-5. Elizabeth unwarily allows the discipline to be introduced to these islands, 1563-7, and this raised the hopes of the faction in England, and made them set to work for imposing it on the English church. They stirred not in England till this breach was made. 336, 417.

336. At a time when a Spanish invasion was expected, the Puritans threatened to petition the Queen with one hundred thousand hands.

343. Ministers to visit every household once in the year at least.

What to be done when any one was offended with the preaching of the minister.

344. Doctors next to pastors. His charge to expound the Scripture in his lectures, without applying it by way of exhortation.

345. Schoolmasters to be visited twice a year by the ministers, and the scholars to be brought to sermons and catechisms, there to answer to the minister.

346. Elders to certify all scandals to the consistory, to visit all the households before every communion: and once yearly, with the minister, to know the better how they behave themselves in their several families.

349. Ministers every Sunday after dinner shall catechise. The church locked immediately after sermon and the public prayers, to avoid superstition,[1] and the benches shall be orderly disposed, that every one may hear the voice of the preacher.

The churches being dedicated to God's service, shall not be employed to profane uses, and therefore entreaty shall be made to the magistrate that no civil courts be there holden.

350. Baptism. The minister shall not admit of such names as were used in the time of paganism, the names of idols, the names attributed to God in scripture, or names of office, as angel, baptist, apostle.

The holy supper four times a year, to be received *sitting* or *standing*, and by the men first.

353. Persons not to marry a second time without leave of their parents, in default whereof they shall incur the censures of the church.

354. No marriage on Sundays, but on week lecture-days.

Those two families before marriage, not permitted to marry before they have made confession of their fault before the whole congregation: if the fault is not notoriously public, the consistory shall determine it.

354. Widows not permitted to contract themselves till six months after the husband's death. As for men, they also shall be admonished to attend some certain time, but without constraint.

355. No burial in the church, and neither sermon, nor prayers, nor sound of bell, nor any other ceremony whatsoever.

356. Mode of excommunication. The first Sunday the people shall be exhorted to pray for the offender, without naming the person or the crime. The second Sunday the person shall be named, but not the crime. The third, the person shall be named, his offence

[1] See 370.

published, and himself be excommunicated.

360. The elders shall not make report unto the consistory of any secret faults, but shall observe the order commanded by our Saviour, reproving in secret such faults as are secret.

363. Those articles which concern the discipline, are so established, that forasmuch as they are founded upon the word of God, they are adjudged immutable.

366. Parity in the church, "that which all their projects did so mainly drive at, and by those of this party so earnestly affected in the church, the better to introduce it also into the state."

369. "Dangerous and saucy" diligence of the elders, inquiry into private affairs, not only by the voice of fame, but by tampering with their neighbours, and examining their servants.

371. A Puritan refused to baptize a child "Richard."

Walking recipients of the Sacrament in the Netherlands.

374. Under "the head of scandal, all offences were brought under cognizance of the consistory.

376. Lecturers preparing the way for the platform.

379. James's hope of uniting the Protestant churches, for which cause he had the Liturgy translated into Latin and most adjacent languages.

414. Insolence shewn in Guernsey to the soldiers and the chaplain.

Christmas *un*celebrated there.

415. Charles, in pursuance of his father's plan, must begin with uniformity at home.

419. The inquisitorial discipline unpopular.

Snape and Cartwright were the means of obtruding the discipline on these islands.

Laud.

Juxon and Laud are buried in the same grave, at St. John's.

His appeal to the council for his constant respect and reference to the law. — *Calv. & Arm.* p. 651.

His views, as stated to Gauden. — Ibid. 658.

Hatred of the Dutch Calvinists to him, long before the rebellion.—Ibid. 664.

Letter to Vossius, 1629, upon the evils which he foresaw.—Ibid. 659-75.

Lord Brooke seems to agree with him in thinking celibacy desirable to the higher clergy.—*Remains*, p. 61.

Gifford, B. J., vol. 7, p. 19, censures him too hastily concerning Mountjoy's marriage with lady Rich.

"Ludlow is of opinion that Laud's sentence was passed to encourage and please the Scots, who were then beginning to be very troublesome to the party who had called in their assistance." — *Monthly Review*, No. 358.

Clarendon.

"The place from whence he took his title, derives its name from Constantius Chlorus, thus:—when he came to Britain, he built a fortification, near New Sarum, upon the side of the Downs, the ramparts whereof still appear very apparently, and the place is called Chloren, after the name that the Britons gave him by reason of his long train carried up after him. It standeth in Wiltshire, upon the north corner of Chlorendon Park, now called Clarindon, which taketh his name thereof,—a park of that largeness and bigness that it exceedeth any park in the kingdom. If we give credit to a late poet, the park had twenty groves in it, each of them of a mile compass. It had a house of the king's within, but long since dilapidated. It doth now belong to the right hon. William Earl of Pembroke, lord chamberlain to his majesty, whose heart is as large and liberal as the park is wide."—*Hist. of Allchester.*

Hyde tells the king, 1642, "Your greatest strength is in the hearts and affections of those persons who have been the severest assertors of the public liberties, and so besides their duty and loyalty to your person, are in love with your inclinations to peace and justice, and value their own interests upon the preservation of your rights."—Clarendon *Papers*, vol. 2, p. 139.

"June, 1646. To Nicholas.

"I would not yet buy a peace at a dearer price than was offered at Uxbridge, and I am persuaded in my soul, if ever it shall be purchased at a more dishonourable or impious price, it will be more unpleasant and fatal to those who shall have their hands in making the bargain, than the war hath been. It is ill logic to infer that because you cannot have it cheaper, therefore you must give whatsoever is asked. It may be, God hath resolved we shall perish; and then it becomes us all to perish with those decent and honest circumstances, that our good fame may procure a better peace to those who succeed us than we were able to procure for them, and ourselves shall be happier than any other condition could render us. God preserve England from being invaded by the Turk! for in my conscience, in this conjuncture it is prepared for quietness' sake to take any religion."—Ibid, vol. 2, p. 237.

Ibid, vol. 2, p. 241. His feelings in retirement at Jersey. July 1646.

Ibid, vol. 2, p. 284. On the *compositions* which were then frequent.

286. His view of parties, and the little sincerity among them, except in the antimonarchical leaders. 291.

291. Dislike of French assistance. 307.

306. His refusal to act upon secret instructions, in opposition to formal ones.

307. His hopes. Opinion of the Independents.

308. Apprehension that a monarchy will be established in Cromwell's family.

Monarchy and Episcopacy.

310. Cheerfulness and resignation.

318. Religious feeling concerning the want of religion in states.

322. Hobbes one of his old acquaintance.

331-6. Advice to Digby. 1636.

Hallam says his letters are full of strange and absurd expectations, and demonstrate that he was no practical statesman, nor had any just conception at the time of the course of affairs. And he sneers at his inflexibility upon the affairs of the Church. This is quite worthy of Hallam.—Vol. 2, p. 62.

He would have had Charles remain in Oxford, and after the defending it to the last biscuit, been taken prisoner with his honest retinue about him, and then relied upon his own virtue in imprisonment, rather than to have thrown himself into the arms of the Scots, who held them not fully open. —Clarendon *Papers*, vol. 2, p. 339.

See the rest of this passage which is very fine,—and the comfort which he expresses in his good conscience.

340. His English feeling respecting the sufferings of England, and the danger of a restoration by means of foreign aid.

349. An admirable picture of what England under the rebels would be to a loyal and religious family.

350. He asks Dr. Earles for a discourse in the end of his contemplations upon the Proverbs, in memory of my Lord Falkland, "of whom in its place I intend to speak largely, conceiving it to be so far from an indecorum, that the preservation of the fame and merit of persons, and deriving the same to posterity is no less the business of history, than the truth of things."

356. Letter to his wife, expecting it would not be delivered till after his death.

358. His will, written at that time 1647.

359. Wise views concerning Church Government.

360. Advice to his children.

361. Desire that they may be bred up in friendship with Lord Falkland's.

Solemn protestation concerning the integrity of his own conduct, — and 363, of the king's intentions.

364. — "I am not of the Dean's mind: if I could not get enough to keep me out of England, I would rather take a gaol, than skulk up and down with the perpetual agony and apprehension of being taken. A gaol is a quiet place, besides the benefit of having a man's friends know where to find him; which as the world goes, is no small conveniency. I wonder that our friends who are so intoxicated with the love of the English air do not get them lodgings there; it is worth an hundred of compounding."

365. 1647.—"I am very glad the Clergy in Scotland carry themselves so impetuously. It is a spirit impossible to be severed from the Presbytery, and will sooner convert the nobility and gentry of Scotland, than all the reason that can be spoken to them; and they will find all the power they have wrested from the king will do them no good, if the *jus divinum* of that tribe be suffered to conclude that Jesus Christ hath trusted them only with the advancement of his kingdom. There is no question the clergy will always have an extraordinary influence upon the people; and therefore (except there be an army kept on foot to govern both, as you will find there is in all places where the clergy have no power) there must be a way to govern the clergy absolutely, and keep it subject to the rules and orders of state; which never was, nor never can be, without bishops: so that in truth civil prudence would make unanswerable arguments for that order, if piety did not."

367-8. His opinion upon the difference between the Protestant churches, — and Presbyterian ordination.—p. 402-3.

368. Of outward dignity for a Church.

379. Exhortation against conceding anything which ought not to be conceded— this is very true and very characteristic of Hyde—"In a word, dear Jack, we are not sure God Almighty hath not determined the ruin of king and kingdom; but we are sure he hath determined neither of them shall be preserved by impious or dishonest means."

386. Concerning his account of Falkland, —to Dr. Earles.

402. Want of Bishops a matter of necessity at first in the foreign Protestant churches.

411. His counsel to yield nothing unreasonable, but to stand fast upon the old rock of established law. 1648.

417. A declaration of his principles to the Queen.

459. To Digby.

478. His feeling toward the Queen after Charles' murder.

520. Writing from Spain he says "the people are generally more incurious than is easy to be believed, and much less respective of learning, and consequently less supplied with learned men than I imagined. Yet they are careful in writing their own histories, which I am studying diligently, and out of them inform myself more of the state of England than I could do by my own chronicles; and if I had money, I could supply myself with more materials concerning our own country, than out of our own records: I mean of the ancientest times."

522. On the failure of the Scotch attempt — to Sir J. Berkeley, "I know I shall be thought too scrupulous, if not superstitious but I cannot forbear to desire you, who are an honest man, to remember that though God hath suffered us to be undone by the perjury and dissimulation of ill men, he will never suffer us to reverse those his judgements by our perjury and following the same courses."

525. Prejudices against him.

529. Instability of the loyalists.

—"I have long thought our nation will be either utterly extinguished under this great judgement, or be restored and preserved in

such an extraordinary way as we shall not be able to assume any part of it to our own wits and dexterity; for methinks God Almighty exceedingly discountenances all the designs which our natural reason is apt to flatter us with."

Omens.

"I was told at Dumfermline," says Dr. Whitaker (*Craven*, 163,) "that when Charles I. was in his cradle there, an Image (by which was meant an Angel) descended from Heaven, and covered him with a bloody mantle."

The Church of England dated its misfortunes from the Long Parliament, Nov. 3rd, 1640. "The very day was thought ominous; so that before the appointed time some persuaded the Archbishop (Laud) to move the king to have the sitting respited for a day or two longer; because the Parliament in Henry VIII.'s reign, which ended with the diminution of the clergy's power, and the dissolution of religious houses, began the same day. But the Archbishop took little notice of the advertisement."—Dodd, vol. 1, p. 117, quoting *Collier*, vol. 2, p. 161.

Dodd says, "Providence seems to have had a design to retaliate upon the Church of England, that it should fall by the same weapons which it had made use of against others." Several circumstances occurred to occasion such reflections.

"On April 23, was his Majesty's (Charles II.) coronation day; the day being very serene and fair, till suddenly in the afternoon, as they were returning from Westminster Hall, there was very terrible thunders, when none expected it. Which made me remember his father's coronation, on which, being a boy at school, and having leave to play for the solemnity, an earthquake (about two o'clock in the afternoon) did affright the boys and all the neighbourhood. I intend no commentary on these, but only to relate the matter of fact."—Baxter's *Life*, p. 303.

1639. "One remarkable accident did not a little awaken those just resentments which his majesty had conceived against the covenanters. For upon the 19th of November being the anniversary of the king's birthday, part of the walls of the castle of Edinburgh fell down, and the king having given orders for the necessary repair, the covenanters would not suffer any materials to be carried in for that purpose."—Nalson, vol. 1, p. 278.

Charles's funeral. "It was observed that at such time as the king's body was brought out from St. George's hall, the sky was serene and clear, but presently it began to snow, and the snow fell so fast, that by that time the corpse came to the west end of the royal chapel, the black velvet pall was all white, (the colour of innocency) being thick covered over with snow. — Thus went the *White King* to his grave." — Mr. Herbert's *Account of the Funeral, in Wood's Athenæ*, vol. 2, p. 703.

"The lesson for the 30th January *was* the chapter of the Passion." — South, vol. 3, p. 434.

Mixed Extracts.

Charles "had been always averse to Popery, and detested it utterly after he had viewed the practice of it in Spain."—Carte's Ormonde, vol. 1, p. 54.

Both Ireland and Scotland were in a state which required the rough remedy of civilization by conquest, — a Roman civilization. These kingdoms therefore were in a better state under Cromwell's iron sway, than while they enjoyed their own barbarous

usages. But England had long been accustomed to order, and all the blessings which accompany it.

THAT rebellion which real grievances would not have provoked, was kindled by imaginary ones. The people submitted to tyranny, and suffered their rights to be violated and in fact destroyed; but they would not kneel at the communion, tolerate the surplice, use the finest liturgy that ever was composed, or bow at the name of Jesus.

THE Prince of Parma was the first General who introduced religious discipline into an army. — See STRADA, Dec. 2, l. 8, p. 457.

Gustavus probably imitated him, — and Cromwell, Gustavus.

Two evils had their origin in the Low Country Wars, for there the foundation was laid for English republicanism, and French preponderance.

I SUSPECT that the decree for coining half the plate (June 1641) was past with a view of depriving the king of that resource.

"THE present state of Christendom is apparent, that the House of Austria began to diminish, as in Spain, so consequently in Germany, and that the French do swell and enlarge themselves; and if they grow and hold, they will be to us but Spain nearer hand." — SIR B. RUDYARD. 1641. RUSHWORTH, 3, tom. 1, p. 381.

"BUT in England it is a common way of reforming, even in state matters, instead of amending or paring away what is amiss, to kick down whole constitutions all at once, however in themselves excellent."—ROGER NORTH.

"TIBERIOQUE etiam in rebus quas non occuleret, seu naturâ, sive adsuetudine, suspensa semper et obscura verba: tunc vero, nitenti ut sensus suos penitus abderet, in incertum et ambiguum magis implicabantur."—TACITUS, *Annal.* l. 1, c. 11.

How well does this apply to Cromwell.

"NOTHING can make recompense for a certain change, but a certain truth, with apparent usefulness in order to charity, piety, or institution."—J. TAYLOR, vol. 12. p. 74.

"AMONGST us there are, or have been, a great many Old Testament Divines, whose doctrine and manner of talk, and arguments and practices have too much squinted toward Moses."—J. TAYLOR, vol. 12, p. 286.

"ARGUMENTUM pessimi turba est. Quæramus quid optimum factu sit, non quid usitatissimum; et quid nos in possessione felicitatis æternæ constituat, non quid vulgo, veritatis pessimo interpreti, probatum sit." —SENECA *de Vita beata*, c. 2.

"THE government of the Church by Bishops," says JEREMY TAYLOR, "is consigned to us by a tradition greater than some books of scripture, and as great as that of the Lord's day; and that so notorious, that thunder is not more heard than this is seen in all the monuments of antiquity."—Vol. 13, p. 118.

"TYRANTS usually make good laws, and after they are dead are so hated that even their good laws are sometimes the less regarded."—Ibid. vol. 13, p. 408.

"So violent was the zeal of that reforming period against all monuments of idolatry, that perhaps the Sun and Moon, very ancient objects of false worship, owed their

safety to their distance."—DOUGLAS's *East Coast of Scotland*, p. 185.

"THOMAS HOLLIS, the eccentric republican wrote these lines characteristic enough of such republicans,—

"I freely declare it, I am for Old Noll,
Though his government did a tyrant resemble,
He made England great and her enemies tremble."—

Memoirs of T. HOLLIS, p. 289.

WHITELOCKE's History of the Parliament of England, and of some resemblances to the Jewish and other councils. MSS. were given by Hollis to the British Museum.

"THEY magnified the New Invention of Calvin at Geneva calling it 'the Pattern in the Mount.'"—NALSON, xxxvii.

See Barrow concerning the opposers of Episcopacy, vol. 3, p. 113.

1639. "IN many places the elections were managed with much popular heat and tumult by the countenance of those English nobility and gentry of the Scottish faction. At the County election for Essex, for instance 'the Earl of Warwick made good use of his lord lieutenancy, in sending letters out to the captains of the Train-bands, who having power to charge the people with arms, durst not offend, which brought many of his side.'—'Those ministers who gave their voices for my Lord of Warwick, as Mr. Marshal and others, preached often out of their own parishes before the election.' 'Our corporation of Essex consisting most of Puritans, and having had their voices in electing their own burgesses, and then to come to elect knights, is more than the greatest lord of England hath in their boroughs; the multiplicity of the people are mean-conditioned, and most factious, and few subsidy-men; and therefore no way concerned in the election.'

"A man having but forty shillings a year freehold, hath as great a voice in the election as any; and yet this man is never a subsidy-man, and therefore no way concerned in the election for his own particular: and when the statute was made, forty shillings it was then twenty pound in value now. And it were a great quiet to the state if it were reduced to that; and then gentlemen would be looked upon, and it would save the ministers a great deal of pains, in preaching from their own churches."

NALSON, vol. 1, pp. 279-80. "A paper sent to the Secretary of State by Mr. Nevil of Cressing Temple, the unsuccessful candidate, whose life was threatened. 'It was said among the people that if Nevil had the day, they would tear the gentleman to pieces.'"

AN intercepted letter from Scotland, but written apparently by an Englishman —(1640) says, "we know as well what the honest king does in his bedchamber, as that papist wench that lies by his side, who is the only animator on of the best sort of men that are against us. For to say honestly, as God bade, there are divers commanders or brave men of that whorish religion; but woe be to them and their posterity, for the close-fisted chiel will forget them as he doth poor Reuen (Ruthen, Governor of Ed. Castle) who is like to die of a flux with sour drink if God give the victory to his own. For the lords, we had a trial of them last year; they have been most of them gotten with Luneys (?) and Jockeys (Jacobuses?) save three or four which we fear will be too honest and too ceremonious to a king which hath not a heart to reward the brave but will spend thousands upon a mask or brave organs."—NALSON, vol. I, p. 509, i. e. 409—the book being more inaccurately paged than any I remember to have seen.

17th Nov. 1640. "Cornelius Burgess preached before the House of Commons on Jer. l. 5. 'They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves unto the Lord in an everlasting covenant that shall not be forgotten.'

"'You cannot,' said he, 'be ignorant of the many murmurs, and more than whisperings of some desperate and devilish conceptions, suspected to be now in the womb of the Jesuitical faction; therefore it becomes you above all others to be first in a covenant. 2ndly, that till they did this, there could not be such a full enjoying of God as otherwise there might be, and we might have much more of God even in this life than now we have, if we could be persuaded to such a covenant with him. 3rdly, Consider that whatever work God calls you to, you will never buckle thoroughly to it, till you have entered into covenant with him. 4thly, As if he were resolved to verify that of the poet, Flectere si nequeo Superos, Acheronta movebo, he draws arguments for covenanting from wicked men and devils, For, says he, wicked men stick not at a covenant with death and hell. Nay, 5thly, Consider that the devil himself will have a covenant from all his vassals that expect any extraordinary matters from him. There is not a witch that hath the devil at her back, but she must seal a covenant with him, sometimes with her blood."—Nalson, vol. 1, p. 532.

Stephen Marshal preached on the same day to the same purpose, and they had each a piece of plate bestowed upon them by order of the House out of the Charity money which was gathered from the members at the Communion upon Sunday, 29th.—Ibid. p. 533.

April, 1641. "Sir Thomas Aston petitioned the House of Lords setting forth that one Henry Walker and some other stationers had printed and dispersed a counterfeit petition as in the name of the county Palatine of Chester against episcopacy and the liturgy, as anti-christian and unlawful. This was not welcome to those lords who favoured the faction; and therefore offence was taken at some unfit and indiscreet words in Sir T. Aston's petition, for which he received a reprehension from the House. However, Walker and the others were likewise sent for, and received also a gentle rebuke for their offence,—a slender punishment for so notorious a piece of forgery."—Nalson, vol. 1, p. 795.

"The petitions were framed generally by Dr. Burgess' his junto in London *pro re natâ*, and transmitted to their correspondents, who by persuasions and threatenings, and all the methods imaginable procured hands to them."—Ibid. p. 799.

1644. "A happy thing it were," says Richard Boothby, "both for them (the Madagascar-men) and this kingdom, if that project had or should go forward, which a gentleman of Huntingdonshire, bred a merchant, in love told me; which he heard from others, or rather as I understand it, from Bishop Moreton's own mouth; that if the bishops of England, lately dismissed from voting in Parliament, and tyrannizing in temporal authority, should still continue in disrespect with the king and Parliament, they, or most part of them, would go and plant a colony in Madagascar, and endeavour to reduce those ignorant souls to christianity."—Harleian *Collection of Voyages*, &c. vol. 2, p. 635.

"Tel qui n'avoit qu'une disposition mediocre à devenir fanatique le devient jusqu'à l'exces par l'émotion que lui causent les idées de la guerre; et comme les esprits sont alors dans l'inquietude, ils croient plus aisement tout ce qu'ils entendent dire de prodigieux."—Bayle, *Pensées sur la Comète*, vol. 2, p. 320.

He then quotes Seneca, "Alios cito timor sibi reddit, alios vehementius perturbat, et in dementiam transfert. Inde inter bella erravere lymphatici; nec usquam plura exempla vaticinantium invenies, quam ubi formido mentes, religione mixtâ, percussit." Seneca. *Nat. quæst.* l. 6, c. 29.

The Jansenists also taught that the saints are the only lawful proprietors of the world.—See Mosheim, vol. 4, p. 380.

Bishop Hacket says of Charles, he "had a quality to his life's end (I will call it humility; it is somewhat like it, but it is not it,) to be easily persuaded out of his own knowledge and judgment, by some whom he permitted to have power upon him who had not the half of his intellectuals."—*Life of Williams*, p. 164.

Cromwell laid Manasseh Ben Israel's proposal before a meeting "composed of two judges, seven citizens of London, and the divines. The judges considered their toleration merely as a point of law, and declared they knew of no law against it; and that if it were thought useful to the state they would advise it. The citizens viewed it in a commercial light, and as probably they had different trade interests, they were divided in their opinions about its utility. Both these however dispatched the matter briefly. But most of the divines violently opposed it, by text after text, for four whole days. Cromwell was at length wearied, and told them he had hoped they would throw some light on the subject to direct his conscience; but instead of this, they had rendered it more obscure than before: he desired therefore no more of their counsels, but lest he should do any thing rashly, he begged a share in their prayers. Sir Paul Ricaut, who was then a young man, pressed in among the crowd, and said he never heard a man speak so well in his life, as Cromwell did on that occasion."—Orme's *Life of Owen*, p. 160.

"La fanatisme, ce n'est point par des livres in-folio qu'il s'accroît. C'est sur-tout par ces discours publics appellés *sermons*: c'est par les entretiens particuliers qui accompagnent la direction des ames."—Linguet, *Hist. des Jesuites*, vol. 1, p. 188.

"In the first years of the war," says Aitzema, of his countrymen the Dutch, "when they might easily have helped the king they would not help him; all here including the preachers were against him. Afterwards when he, his affairs and his whole family lay prostrate, then they helped him with sermons and poems and ballads, upon which a war followed under the name of *retorsie*,—but then it was too late."—Vol. 1, p. 536.

Charles and his Parliament—

"Postulabant, non ut assequerentur, sed causam seditioni. Et Flaccus, multa concedendo, nihil aliud effecerat, quam ut acrius exposcerent, quæ sciebant negaturum."—Tacitus. *Hist.* l. 4, c. 19.

Be it remembered that what the speculative English Republicans admired was the Venetian Government;—the most merciless and inquisitorial tyranny that ever existed.

Who was the judge under Charles II. who in Cromwell's time proposed to apprentice the Dean of Gloucester to some good trade?—South, vol. 3, p. 309. *Note.*

"Nothing was safe above ground. A man was forced to bury his bags, to keep himself alive."—Ibid. vol. 3, p. 310.

The Puritan preachers addressed the women, "daughters of Sion and matrons of the New Jerusalem, as they called themselves."—See the passage, South, vol. 3, p. 402.

It was proposed to execute Charles "in his robes, and afterwards drive a stake through his head and body, to stand as a monument upon his grave!"—Ibid. vol. 3, p. 435.

Orders to examine his body!—Ibid. p. 437.[1]

To these battles what Scaliger says upon the death of the two Larals is applicable.—"Nam clades æstimandæ, non numerandæ sunt: neque interest quot homines sed quos amiseris."—Ep. 182, p. 380.

Clarendon says that "no question our gamesters learned much of their play from Davila."—*State Papers*, vol. 2. p. 334.

Nalson's papers were in the hands of Dr. Williams, senior Fellow of St. John's, Cambridge. Twenty volumes about.—Carte's *Preface to Life of Ormond.*

Cromwell's Age.

"Surely they that quarrel betwixt preaching and prayer, and would have them contend, never meant well to either."—Sir Benj. Rudyard. Rushworth, vol. 2, pt. 2, p. 1130.

"I know not how it comes to pass, but it happeneth to us, which is in no other religion in the world, that a man may be too religious: and many one by that scandal is frighted into a deep dissimulation."—Ibid.

"Edward, the black Lord Herbert" (of Cherbury? sic opinor,) "upon hearing the Scots' demands of £40,000 per month, advised the king not to accede to it, but to fortify York against them. 'Reason of state,' he said, 'having admitted fortification of our most inland towns against weapons used in former times, it may as well admit fortification against the weapons used in these times. But he mistook the spirit of the times when he added that towns have been observed always averse to wars and tumults, as subsisting by the peaceable ways of trade and traffic; insomuch that when either great persons for their private interests, or the commons for their grievances, have taken arms, townsmen have been noted ever to continue in their accustomed loyalty and devotion.'"—Rushworth, vol 2, pt. 2, p. 1293.

He had forgotten Ghent, Constantinople, Rome. Large towns where is a populace, will always be hot-beds of sedition.

"Projects and monopolies are but leaking conduit-pipes, the exchequer itself at the fullest, is but a cistern, and now a broken one; frequent parliaments only are the fountain."—Sir B. Rudyard. Ibid. 1341.

What Sir B. Rudyard ascribed to the Papists, the Puritans were actually doing.—C. 12.

1640. "I have often thought and said, that it must be some great extremity that would recover and rectify this state; and when that extremity did come, it would be a great hazard whether it might prove a remedy or ruin. We are now, Mr. Speaker, upon that vertical point."—Sir B. Rudyard. Rushworth, vol. 2, pt. 2, p. 1358.

"Et quoniam Deus ora movet, sequar ora moventem
Rite Deum; Delphosque meos, ipsumque recludam

[1] See Note at the end of "Letters concerning Cromwell's Age."

Æthera; et augustæ reserabo oracula mentis." OVID'S *Met.* xv. p. 143.

This was the feeling of G. Fox, and of every other ignorant enthusiast in that age.

SERJEANT MAYNARD, the best old book lawyer of his time, used to say that "the law was *ars bablativa.*"—*Life of Lord K. Guildford*, vol. 1, p. 26.

THE time fixed for the Irish massacre was St. Ignatius's day.—RUSHWORTH, vol. 3, pt. 1. p. 398.

Jan. 12, 1641.

"WHEN Sir J. Hotham was that day made governor of Hull, with orders 'not to deliver it up, or the magazine, or any part thereof, without the King's authority signified by the Lords and Commons in Parliament,' to hasten this order down to Hull, John Hotham his son was ordered to go immediately with the same, and he, then standing up in the gallery of the House of Commons, thus expressed himself, 'Mr. Speaker; fall back, fall edge, I will go down and perform your commands.'"—Ibid. vol. 3, pt. 1, p. 496.

3 April, 1642.

"DEPOSITIONS were made before the House of Commons, that one Edward Sandeford, a taylor of the City of London, had called the Earl of Essex, the Earl of Warwick and the parliament traitors, curst the parliament and wished the Earl of Warwick's heart in his boots, and King Pym and Sir John Hotham both hanged. They sent for him to the bar of the house, and the sentence pronounced upon him by the Speaker was 'that he should be fined to our sovereign lord the King 100 marks, stand on the pillory in Cheapside and Westminster; be whipped from thence at a cart's tail, the first day to the Fleet, the second day to Bridewell, and there be kept to work during his life.'"—Ibid. vol. 3, pt. 1, p. 559.

"THE likeness of the standard was much of the fashion of the City streamers used at the Lord Mayor's show, having about twenty supporters, and was carried after the same way. On the top of it hangs a flag, the King's arms quartered, with a hand pointing to the crown, which stands above with this motto, 'Give Cæsar his due.'

"Sir Thomas Brooks, Sir Arthur Hopton, Sir Francis Wortley, and Sir Robert Dadington were the four chief knights baronets appointed to bear it."—Ibid. p. 784.

"THE partizans of the Commonwealth were no losers by their disloyalty. But the ruinous effects of this contest to the one party and not to the other, are to be accounted for, not merely from the vindictive spirit of the parliament, and the easy nature of Charles II. equally disinclined to reward and to punish, but from the sour and parsimonious temper of the Puritans, and the extravagant jollity and license of the Royalists."—WHITAKER'S *Craven*, p. 35.

AT Gisburne Park a picture of Cromwell, by Sir Peter Lely. "This," says DR. WHITAKER, "gives a truer, that is a worse idea, of the man, than any portrait of him which I have seen. It is said to have been taken by his own order, with all the warts and protuberances which disfigured his countenance. On the canvass is painted the word *Now*, which probably alludes to his peremptory mandate for the immediate execution of the King. This was brought from Calton Hall, and seems to have been his own present to Lambert."—Ibid.

"IT was a tradition at Broughton Hall (in Craven), that a son of the family was shot on the lawn; and that the village had been so compleatly pillaged of common

utensils (in these wars) that an old helmet travelled in succession from house to house for the purpose of boiling broth and pottage."—Ibid. p. 97.

1638. Lord Arundel in a letter to his very good lord and cousin, Lord Clifford at Skipton, says of our three poor northern shires, "it will be fitter to fit them with such light arms as they have been accustomed to use and bear, than load them with heavier, which mingled with some other, may stand in good stead, and archery to be kept on foot."

Dr. Whitaker asks if this is not the latest instance of the use or intended use of archery in an English army?—Ibid. p. 299.

The very nature of the King's army rendered good discipline difficult or impossible, composed as it was in great part of men of rank and fortune, the flower of the gentry and nobility of England, serving as adventurers. The lax state of discipline which thus arose is noticed in Pharonnida.[1] Quote that fine passage.

"I am sorry to find Sir J. Eliot in the first parliament (1625) warmly representing to the house, that six Romish priests had lately been pardoned upon the Queen's intercession. These complaints were followed with an humble petition to his majesty that the laws against Popish recusants might be put in execution."—Dodd, vol. 3, p. 3.

Henrietta's priests were impudently imprudent, 1629, they would have baptized the Queen's child in the bedchamber, if the King had not stept in and ordered one of his chaplains to perform that office.—Echard.

[1] An Heroic Poem by William Camberlayne of Shaftsbury, London, 1659. 8vo. In his Notes to Joan of Arc, Southey said he hoped to rescue it from undeserved oblivion.

Of the Queen mother Echard says, "that the English hated her, or suspected her, for her own sake, for her Church's, for her country's, and for her daughters.'"

When the court of wards was taken away, 1646, I am sorry to find Sir B. Rudyard, who had been surveyor of that court, indemnified with lands to the value of 6000 from the Earl of Worcester's estate. That the Lord Say, as being master, should have £10,000 worth from the same estate was only in character, and could not stain him.—Wood's *Athenæ quoted*, vol. 2, p. 237.

"Henry Bard, son of the vicar of Stains, of Eton and King's, a great Oriental Traveller, was one of the first who appeared in arms at York. The Queen soon procured him a colonel's commission. He was afterwards made governor of Cambden House in Gloucestershire, which he quitted and laid in ashes when it was no longer tenable. He was also for some time governor of Worcester. Knighted 1643, soon after created a baronet, and in 1645, made baron of Bromley and viscount Bellamont in the kingdom of Ireland. Being afterwards taken prisoner, he petitioned to be released, with a promise that he would appear no more in arms, but quit the land. 'Hitherto' said he, 'I have only pursued my fortune, and have fought neither for your religion, nor for your laws, but to maintain the rights of an injured prince, whom Providence seems now disposed to abandon to some hard fate, while religion is entirely lost, and the laws become a mouse trap.' This merry and frank declaration purchased him his freedom, with permission to retire into Flanders. After the King's murder Charles II. sent him to Persia in hopes of obtaining money for the recovery of his crown, the King of Persia being under some obligations to England, upon account of the assistance our merchant

ships gave him at Ormuz. But Bellamont when crossing the desert was lost in a hurricane of sand.

"He had been a Catholic for some years. Prince Rupert had a son called Dudley Rupert, by his daughter Frances; this son served as a volunteer at the siege of Buda, and was killed there.

"After the Restoration Lord Bellamont's widow was obliged to seek for relief at King's College, Cambridge, where her husband had formerly been fellow."—DODD, vol. 3, p. 48. WOOD referred to.

DODD (vol. 3, p. 58,) affirms that "at Drogheda all were put to the sword, together with the inhabitants, women and children, only about thirty persons escaping, who with several hundreds of the Irish nation were shipped off to serve as slaves in the island of Barbadoes, as I have frequently heard the account from Captain Edmund Molyneux, one of that number who died at St. Germains, whither he followed the unfortunate king James II.

"As for Sir Arthur Ashton he had his brains dashed out with his wooden leg."

This agrees well with Ludlow. Had he *gilt* his wooden leg? Very likely I think.

This is the same Ashton who commanded at Reading.

THE person who was shot for surrendering Blechingdon House to Cromwell, was Col. Francis Windebank, the secretary's second son. "Some suppose that the supposed demerits of the father had no small influence over his persecutor."—Ibid. vol. 3, p. 59.

"I CANNOT," says BISHOP KENNET, "but commend the piety of those gentlemen employed to inter the body of King Charles I. who taking a view of St. George's Chapel in Windsor, to find the most fit and honourable place of burial, they declined at first the tomb house built by Cardinal Wolsey, as supposing King Henry VIII. was buried there, 'in regard his Majesty would, upon occasional discourse express some dislike of King Henry's proceeding in misemploying those vast revenues the suppressed abbeys, monasteries, and other religious houses were endowed with.'"—*Parochial Antiq.* vol. 2, p. 51. WOOD quoted.

BAXTER held that notion "that the Papists were busy in furthering the work of schism and confusion. The Papists, he said, had begotten the Quakers, first pretending to strange revelations, visions and trances, such as commonly mentioned in the lives of their saints in the legends, and so you have here and there a Papist lurking to be the chief speaker among them; and those have fashioned many others to their turns, who yet know not their own fathers."

"WE know in the latter times of our confusion a project was carried on of destroying the ancient right of tithes, and converting that pious maintenance of the clergy into settled portions of money."—KENNET'S *Par. Antiq.* vol. 2, p. 295.

THE Hampden family are said to have been settled upon the same estate before the conquest.—*Hist. of Chilton.*

"CHARLES was first brought before the High Court on a Saturday, the next day a fast was kept at Whitehall, where preached Joshua Sprigg, whose text was, 'He that sheds man's blood, by man shall his blood be shed:' then Mr. Foxley, whose text was, 'Judge not, lest you be judged;' lastly, Hugh Peters, whose text was, 'I will bind their kings in chains, and their nobles in fetters of iron;' and thus by their wicked application of the Word of God, they endeavoured to justify their most execrable murder of their lawful King."—*Arbitrary Government displayed to the life*, p. 37.

The five ministers ordered to administer spiritual help to him after his sentence, were Marshal, Nye, Caryl, Salway and Dell.—Ibid. p. 39.

"I cannot here forbear to mention Haselrig's bloody proposition, that six gentlemen of the best quality, royalists, might be put to death in revenge of Dorislaus,[1] to deter men from the like attempt hereafter."—Ibid. p. 97.

"The notorious and blasphemous wretch, pander and buffoon, Hugh Peters, chaplain in ordinary to two great potentates, Lucifer and Oliver Cromwell."

He is here said to have been expelled from Jesus College, Cambridge, for his lascivious life, and to have then turned player in Shakespere's company, usually acting the jester or fool.—Ibid. p. 98.

"The money drained away from the Royalists, and the vast sums raised on the people by taxes, assessments and excise, coming into the soldiers' pockets, they set it going into motion; which with the vast sums raised on the sale of the King's, Queen's, Princes', Bishops' and Delinquents' lands, made a flood of money for the present, and nothing of want then appeared, which was the effect rather of the tyrant's rapacity than good management. For when this glut began to fall again into the private sinks of rich men, who lived by the use of money; and others who had any great sums fallen to their shares, fearing the iniquities of the times, and knowing no man could promise himself to be long master of his own, especially money, where the will of the tyrant was law, and whom to disoblige was fatal; they remitted vast sums for their security into the bank in Holland, making them rich by trading with our money, whilst we sate contented with three per cent. for to be secure, so that our trade fell, and in some time after a scarcity of money appeared."—Ibid. p. 143.

The amount of the weekly meal was paid for half a year, according to this book,

"Likewise in sixteen hundred, forty five,
'Twas ordered also every man to give,
A penny a week of every family,
For one whole year together,—'tis no lye:
And this was sent poor Ireland to relieve,
If those that ordered did not us deceive."
Ibid. p. 212.

"An eminent dissenter (Dr. Caudry, a Presbyterian minister, in his book called Independency a Schism) hath made this observation on the vast toleration that was given in the time of the Commonwealth government, that the seven years' toleration then given had done more hurt to religion, than all that could be called persecution for seventy years before that."—G. Keith.

"The holy Thorn at Glastonbury was cut down in the civil wars by those madmen who looked upon every object of curiosity, especially if considered with a religious eye, as a monument of superstition, and so set themselves in open hostility to almost every monument of religion among us."—Whitaker's *Life of St. Neot*, p. 53.

It was the hawthorn of Judea, brought by some travelling brother, from the Holy Land, where it flowers about Christmas day.

The taking of Dundee by Monk is reckoned one of the greatest misfortunes that ever happened to any town in Scotland. There were at that time above sixty vessels in the harbour, and so great was the spoil, that it is said every private soldier had £60 sterling for his share.

[1] See Clarendon. History of the Rebellion. Book xii. vol. 6, pp. 297. 421. He was an agent of the Parliament, killed at the Hague. J. W. W.

"In the street called the Murray Gate several bombs unburst, were lately found, deep sunk in the earth, 1782."—DOUGLAS's *East Coast of Scotland*, p. 43.

"THE high altar at Aberdeen, a piece of the finest workmanship of any thing of the kind in Europe, was hewn to pieces in 1649, by order of the parish minister. The carpenter employed for this infamous purpose struck with the noble workmanship refused to lay a tool on it, till the more than gothic priest took the hatchet from his hand and struck the first blow."—Ibid. p. 185.

"I HAD it," says GEORGE KEITH, "from the mouth of an honest faithful man, that he heard John Livingston say in prayer, 'Lord, since Dunbar, thou hast spit in our face, and since that never looked over thy shoulder to us again.' This is he whom the author of the postscript calls that great man of God, and this prayer he had in a certain family in Aberdeen."—*The Way Cast up*, p. 59.

A COLLECTION of verses on Oliver's peace with the Dutch, 1654, was printed at Oxford, with this title Musarum Oxoniensium Ἐλαιοφορία. "Mr. Hollis," says the worthy biographer of that thoroughly bigotted cosmopolitan, "calls this a curiosity, and so indeed it is, as it contains so many oily compliments to Oliver, from an university which has not been remarkable in this last century for their veneration of his memory." And he goes on in a strain of commonplace insult not worth transcribing. He is quite stupid enough to have written in ignorance or forgetfulness of the fact that Oliver had purged Oxford, and filled it with his creatures when this volume was produced.

It is the height of impudence to accuse Oxford of having acted with time-serving policy in those days.

THORESBY had two servants, the mother of one of whom, and the grandmother of the other were knights' daughters. He mentions it as an instance of the mutability of fortune; but doubtless it was one of many such instances produced by the civil wars and the extent of ruin which was thus brought on.

"IN the ingenious Dr. Sampson's MSS." says THORESBY, "is an account of Oliver Cromwell's being set upon when at Cambridge by two mastiffs, whereupon he set his back against a tree, and taking his head with both his hands, as if he would have flung it at them, frighted them away."

"MR. JOHN JACKSON, a good old Puritan, and one of the assembly of divines at Westminster, was yet so zealously affected for King Charles I. when he heard of his being brought before a pretended high court of justice, that he prayed earnestly that God would please to prevent that horrid act, which would be a perpetual shame to the nation, and a reproach to the Protestant religion; or at least would be pleased to remove him that he might not see that woeful day. His prayer was heard and answered as to himself—for he was buried the week before."—THORESBY, Appendix, p. 157.

"WILLIAM LISTER, ESQ. was slain at Tadcaster in the civil wars. His son travelling through that town many years after was inquisitive after the place of his father's sepulchre. The sexton who was then making a grave in the quire, told him it was thereabouts. He stays for further satisfaction. Upon taking up the skull they found in it the bullet that had given the fatal wound. This mortifying and so unexpected object made such an impression upon the gentleman, that he died upon it shortly after."—Ibid. p. 158.

March 26, 1644,

ANOTHER ordinance for the contribution of the value of one meal a week.

"This having been voluntarily practised by many well affected persons, and found to be very useful (for raising auxiliaries) they have thought fit to add convenient power to that way of contribution, that so the burden may not rest alone upon the willing party. All therefore within the bills of mortality shall pay upon each Tuesday the value of one ordinary meal for themselves and families, to be assessed by the alderman, deputy, common council men and others appointed; in case of nonpayment distress to be made for double the value, and if no distress can be found, the person to be committed. This ordinance for three months, and not to extend to such as receive alms."—RUSHWORTH, vol. 5, p. 748.

April 6, 1644.

"AN ordinance that none shall sell any wares or fruits, nor work, nor travel, nor use, nor be present at any exercises, games, or pastimes, on the Lord's day. And that all May-poles (a heathenish vanity, generally abused to superstition and wickedness), be taken down."—Ibid. p. 749.

June, 1644.

"A DUNKIRK ship having been taken near Arundel, wherein there were found several Popish pictures, and particularly one curious large piece, (designed to be set up in St. Ann's church at Seville,) representing the story of Ursula (that went to Rome, as the legend hath it, with 11,000 virgins), and her husband Conanus, and their addresses to the Pope, &c. which picture of Conanus being fancied to be very much like the King, the piece was taken to represent the Queen, directing the King to surrender his sceptre to the Pope, and about this time publicly exposed at Westminster, and some pamphlets gave that interpretation of it. But others honestly explained the true design of the painter."—Ibid. p. 714.

May, 1644.

"THE Earl of Forth writes to Essex 'in the behalf of a very worthy lady, Mrs. Elizabeth Crofts, one of the maids of honour to the Queen, who for recovering of her health, is very desirous to repair to London: and for that purpose I entreat your lordship may be pleased to grant her a pass for herself, three women, and two men, a coach and six horses, and one saddle horse, with their necessaries, which I shall take as a great favour done unto, my lord, your lordship's humble servant, FORTH.'

"Essex communicated this to the Two Houses, and they agreed not to grant any such safe-conduct for any from Oxford."—Ibid. vol. 5, p. 669.

Aug. 6, 1647.

DECLARATION of General Massey, and Colonel-General Pointz, showing the true grounds and reasons that induced them to depart from the City, and for awhile from the kingdom.

"—Services begun by command of the state, grew first into suspicion, and afterwards into offence. It was a crime to do anything but what must be cried up by those who would have all things to dance according to the motions of their own sphere.

"—We hold it safer wisdom to withdraw to our own friends, whom we have always found fast and entire to their first principles, than continue with those who like waves are beaten with every wind, and do take or receive counsel as their fears do prompt them. But not without this confession, that we acknowledge the General himself to be an excellent personage, and free from those violent distempers and heats of passion in which other men do delight and perish.

"—We shall always labour to keep ourselves in that posture, both with heaven

and earth, as to be ready to wade through a sea of blood, and increase it with our own, that the Gospel of truth may flourish, and that the peace of the King, the Parliament, and the Kingdom may grow high and happy."—Ibid. vol. 7, p. 766.

"The Scotch in their Declaration, 13 Aug. 1647, quote, to complain of, a pamphlet against the House of Lords, in which the sectaries say, 'that the Lords are but painted puppets and Dagons; that our superstition and ignorance, their own craft and impudence have erected no natural issue of laws, but the mushrooms of prerogatives, the wens of just government, putting the body of the people to pain, as well as occasioning deformity. Sons of conquest they are and usurpation, not of choice and election, intruded upon us by power, not constituted by consent; not made by the people, from whom all power, place, and office that is just in this kingdom ought only to arise.' "—Ibid. vol. 7, p. 770.

1647. Wakefield.

"We begin to do justice apace, keep Councils of War often, punish offenders. At a Council of War yesterday, one Mac Ro, an Irishman, a notorious drunkard swearer, and one that slighted the Commander in Chief, was tried. He was clearly convicted, and it was so bad that all cried out against it. His sentence was to be bored through the tongue with a red-hot iron, to suffer fourteen days' imprisonment, with bread and water, to be cashiered the army, made incapable of ever serving the army again, to deliver up his horse and arms. Another delinquent was also tried for being disorderly in his quarters, and other crimes, and was adjudged to a week's imprisonment, to stand in the market-place during the time of the market, at the head-quarters for the space of an hour, with his faults, written in great letters on his breast. These are strange things here, and much gazing at it. Ingenuous people both martial and civil are much taken with it. It hath wrought much good *against* the soldiers already: the officers do confess it, and the country are sensible of it. Money and justice will work great reformation."—Ibid. vol. 7, p. 809.

"Wednesday, 22 Dec. 1747, was, according to appointment, kept as a solemn Fast by the General and Officers; the duties of the day were performed by divers of the Officers, amongst whom there was a sweet harmony. The Lieutenant-General (Oliver Cromwell), Commissary-General Ireton, Colonel Tichburne, Colonel Hewson, Mr. Peters, and other officers, prayed very fervently and pathetically; this continued from nine in the morning till seven at night."—Ibid. vol. 7, p. 943.

Denunciations of Mr. Saltmarsh against the army, and his death, Dec. 1647.—Ibid. vol. 7, p. 944.

Feb. 9, 1647-8.

An ordinance for the more effectual suppressing of Stage Plays, "by committing and fining such as shall offend herein for the first offence, and whipping them for the second, as being incorrigible."—Ibid. vol. 7, p. 991.

"Those
That snuffle their unlearned zeal in prose,
As if the way to heaven was through the nose."

Litany, 1641. Nalson, vol. 2, p. 809.

"When the civil war raged in England, and King Charles the First's Queen was driven by the necessity of affairs to make a recess in Warwickshire, she kept her court for three weeks in New Place."—*Shakespeare's House at Stratford.* Theobald's *Preface*, p. 25. Boswell's *Malone*, vol. 1.

Catholic flattery to Cromwell, and hopes of his conversion, by Dr. Thomas Bailey, a convert to the church of Rome. In the *Preface to* Foulis's *Romish Treasons.*

Doleman's book (Parson's) brought forth in another form by the Parliamentarians, changing it from dialogue into speeches.—Foulis's *Plots of our Pretended Saints*, p. 15.

Ravages in the churches. Ibid. 136-7-8.

Mrs. Beal, of Westminster, put up prayers for the return and conversion of her son, "who is fallen away from grace, and serves the king in his wars."—Ibid. p. 181.

Men are as credulous in political as in religious matters. See what Montaigne says, (L. 3, chap. 10.) tom. 8, p. 332.

"I have known some citizens," says Brian Walton, "yea women in London, who having learned to read Hebrew, were so conceited in themselves, that they have despised the ablest divines about the city, and have almost doubted of the salvation of all persons that could not read Hebrew."—*The Considerator Considered*, p. 31.

"Cromwel qui devoit son elevation au fanatisme, et qui etait lui meme, à ce que bien des gens croient, sujet à des intervalles fanatiques, faisoit mettre dans l'almanack de Londres ses desseins assez souvent, et s'en trouvoit bien, dit-on. Et parce que cette confidence donnoit beaucoup de credit a l'almanack, l'astrologue qui le faisoit, craignant de ne pouvoir pas soutenir sa reputation sous le regne de Charles II. s'il ne se voioit gratifié d'une semblable lumière, fut trouver un jour ce prince pour lui demander la continuation des influences politiques dont il avoit joui sous l'usurpateur. Le Roi se moqua de lui, et les renvoia en lui disant qu'il ne s'embarrassoit pas comme Cromwel de projets vastes, et de vuës longues."

Bayle adds, in the margin, "J'ai apris ceci d'un gentilhomme tres docte de la Grande Bretagne."— *Pensées sur la Comète*, tom. 2, p. 204.

"Sir T. Smith, being one of the Deputy-Lieutenants in Essex, searching the houses of the disaffected after the restoration for arms, recovered some of the old weapons of which his own had been plundered."—Strype's *Smith*, p. 173.

Vote of Remonstrance. "If the loyal part had staid it out (who appeared the greater number in the beginning of the questions,) they had cast it out for a vile defamation; but the one half of that part had slunk away, and were gone to bed."—Hacket's *Life of Williams*, pt. 2, p. 164.

"How many wretched souls have we heard to say in the late troubles, what matter is it who gets the victory? We can pay but what they please to demand, and so much we pay now."—Hobbes's *Dialogue concerning the Common Law.*

Lord Capel, in his last moments reflected bitterly upon what he called his cowardly compliance with a prevailing party, in voting for Strafford's death.

"The allowance which the Parliament made to their ambassadors, was incomparably beyond all former precedents, and better paid, being permitted to draw bills of exchange upon their masters, a thing never heard of heretofore."—Somers' *Tracts*, vol. 7, p. 504.

Sir J. Reresby says of Cromwell, "that his figure did not come up to his character: he was indeed a likely person, but not handsome, nor had he a very bold look with him. He was plain in his apparel, and rather negligent than not. Tears he had at will, and was doubtless the deepest dissembler on earth."

"Lesley would sometimes merrily say, he had learned no High Dutch but one proverb:—'Ein bernhertziker soldat ist ein honsfoot,[1] fore Godt.'—A merciful soldier is a rogue in God's repute."—Sir P. Warwick's *Memoirs*, p. 108.

Strafford, (*Letters*, vol. 1, p. 495,) thanks the king, (1635,) "for his favour to Sir John Hotham: indeed the gentleman is of very good affections, and will, I am persuaded, shew himself very forward in such services as may be required at his hands."

Coke to Strafford, (vol. 2, p. 80,) "If more antiquities shall come to your hands, the sending of them to his Majesty will be a very acceptable service."

1637. The Earl of Rothes said to a Dutchman, "Holland is a well governed state; I hope to see this country so governed ere it be long, for we will have no more kings but this: and if we were rid of this king, we would never have any other; and if he will not give us way in what we expect, we will make our own way."—Strafford's *Letters*, vol. 2, p. 274.

"Hyde to Lord Cottington, 1646.

"Your pupil, Lord Hopton, wants some good counsel from you, his head is so full of islands and plantations, to settle him. Sometimes he thinks of going against the Turk, to hinder him from joining with the Independents in England; sometimes of going to sea, to discover the errors of Hackluyt's voyages."—Clarendon *Papers*, vol. 2, p. 292.

One wonders such schemes were not carried into effect upon a large scale. But emigrants live always in hope.

"In the town (ship) of Whickham, there is a stratum of burnt earth, consisting chiefly of clay and stone. According to tradition, the king's army encamped in the church lands below the church, and in the fields adjoining; the Scots, under Lesley, lay at Newburn; and on their crossing the Tyne to attack the king's army, the latter fired their tents and fled: this fire communicated with a small seam of coal, which burnt for several years, and at night flames issued from different parts of the village and grounds adjoining. The fire has been long extinguished, and the burnt earth and stones are used for the highway."—Surtees' *Durham*, vol. 2, p. 239.

Marchmont Needham published Mercurius Britannicus for the Parliament, beginning August 16-22, 1643. In 1647, he commenced Mercurius Pragmaticus for the King, and 1649, Mercurius Politicus for Oliver; journalists having in that age about as much probity as in this:

—"Whose scurrilous pamphletts, flying every week in all parts of the nation, 'tis incredible what influence they had upon numbers of unconsidering persons, who have a strange presumption, that all must needs be true that is in print. This was the Goliah of the Philistines, the great champion of the late usurper, whose pen was, in comparison of others, like a weaver's beam."—*British Bibliographer*, vol. 1, p. 511.

"Gainsborough. 30th July, 1643.

"Lord Willoughby, of Parham, had taken this town after a desperate assault, made prisoners there the Earl of Kingston, Sir Gervais Scroop, several other gentlemen

[1] Now obsolete. See Wackter's Glossarium in v. Hon, *contumelia, opprobrium*. I. W. W.

and officers, and about two hundred and fifty common soldiers, and released about two hundred prisoners, many of them belonging to Lord Fairfax. The Earl's house held out a day after the town was taken, and store of treasure was found in it. The Earl was sent in a pinnace to Hull, because the King's troops were drawing from Newark and other places to recover the town; but some of these troops espying the pinnace, drew up some musqueteers to the Trent side, and firing at her unhappily killed the Earl and his man Savile in their cabin." See *Mrs. Hutchinson* concerning this.

"Colonel Cromwell then drew toward Gainsborough to secure it. After taking Burley House, he marched to Grantham, where he met about three hundred horse and dragooners of Nottingham, and proceeding with them, formed a junction, as had been concerted with the Lincolneers at North Searle. At two in the morning they advanced toward Gainsborough, which was ten miles distant, and some mile and half from the town fell in with a forlorn hope of the enemy, some one hundred horse in number. 'Our dragooners laboured to beat them back, but not alighting of their horses, the enemy charged them, and made them retire unto their main body. Cromwell advanced, and came to the bottom of a steep hill.' 'We could not,' he says, 'well get up but by some tracts, which our men essaying to do, the body of the enemy endeavoured to hinder, wherein we prevailed, and got the top of the hill. This was done by the Lincolneers, who had the vanguard. When we all recovered the top of the hill, we saw a great body of the enemy's horse facing of us, at about a musket-shot or less distance, and a good reserve of a full regiment of horse behind it.' The King's troops advanced to take them at disadvantage, 'but in such order as we were,' says Cromwell, 'we charged their great body. I having the right wing, we came up horse to horse, where we disputed it with our swords and pistols a pretty time, all keeping close order, so that one could not track the other; at last they a little shrinking, our men perceiving it pressed in upon them, and immediately routed this whole body, some flying on one side, and others on the other, of the enemy's reserve; and our men pursuing them, had chase and execution five or six miles.' Cromwell, seeing that the reserve was still unbroken, kept back Whaley, who was his major, from the chase, and with his own troops and the other of his regiment, three troops in all, got into a body. 'In this reserve stood General Cavendish, who one while faced me, another while faced four of the Lincoln troops, which was all of ours that stood upon the place, the rest being engaged in the chase. At last General Cavendish charged the Lincolneers and routed them. Immediately I fell on his rear with my three troops, which did so astonish him, that he gave over the chase, and would fain have delivered himself from us. But I, pressing on, forced down a hill, having good execution of them, and below the hill drove the general with some of his soldiers into a quagmire, where my captain-lieutenant slew him, with a thrust under his short ribs. The rest of the body was wholly routed, not one man staying upon the place.'

"Cromwell having relieved the town with such powder and provision as he brought, thought to pursue his good fortune and fall upon a party of the King's troops, about a mile on the other side of the town, consisting of six troops of horse and three hundred foot. For this purpose he asked Lord Willoughby for four hundred foot, in addition to his own horse, and marched toward them; but fell in with Newcastle's army. Before he could call off his foot they were engaged, and were of course forced to retreat in disorder and with some loss, to the town, 'where now they are. Our horse also came off with some trouble, being wearied with the long fight and their horses tired, yet faced the enemy's fresh horse, and by several removes got off, without the loss of one man. The honour of this retreat is due to God, as also all the rest. Major Whaley did in this carry himself with all gallantry

becoming a gentleman and a Christian. Thus have you this true relation as short as I could: what you are to do upon it is next to be considered. The Lord direct you what to do.'

"This letter is addressed to the Committee for the Association, sitting at Cambridge, and Cromwell begins by saying, 'Gentlemen, it hath pleased the Lord to give your servant, and soldiers, a notable victory now at Gainsborow." — RUSHWORTH, 3 vol. 2, p. 278.

"Oct. 1642.

"Two demi-cannons used by Newcastle at the siege of Hull, thirty-six pounders, were called Gog and Magog, and the Queen's pocket pistols. At the fight near Hornecastle, 12th October, after the siege was raised, both parties had drawn out all their horse and dragoons from the adjacent garrisons. The King's army had seventy-four colours of horse, and twenty-one of dragoons. 'Manchester had not above half so many colours, but as many men, for his troops were fuller. It was late before the foot could be drawn up. Manchester's horse and dragoons went on in several bodies singing of psalms. Quarter-master General Vermuden, with five troops, had the forlorn hope, and Colonel Cromwell the van, seconded by Sir T. Fairfax. The Royalist's word was, Newcastle; that of the Parliamentary party, Truth and Peace. The dragoons gave the first charge, and then the horse fell in. Colonel Cromwell charged with great resolution immediately after the dragoons of the other side had given him their first volley; yet within half pistol shot they saluted him with a second charge. His horse was killed and fell down upon him, and as he rose he was knockt down again by the gentleman that charged him, which was supposed to be Sir Ingram Hopton. But he got up, and recovered a new horse in a soldier's hand, and so mounted again. The van of the Royalists' horse, being driven back upon their own body, that was to second them, put them into disorder; and Manchester's troops, taking that advantage, charging all in with them, put them to the run; leaving their dragoons (which were now on foot,) behind him. And so, being totally routed, they had the pursuit, and did execution upon them for five miles together. The Earl of Manchester's foot hastened their march to come up to the engagement; but the horse had done the work before they came: the number killed being computed to be about one thousand of the royal party, and on his side very few slain, and none of note.'

"The Parliamentary horse said by Sir William Widdrington to be very good and extraordinarily armed." — RUSHWORTH, 3 vol. 2, p. 282.

"IN the old house of Denton, then the property of Ferdinando, Lord Fairfax, Prince Rupert lodged on his way from Lancashire to York, immediately before the battle of Marston Moor. There was then in the house a very fine portrait of John Fairfax, younger brother of the then lord, who had been slain while defending Frankendale in the Palatinate, 1621. With this painting the Prince was so much delighted that he forbade any spoil to be committed upon the house; an act of generosity more likely to be prompted by a fine work of art, than by respect for the owner of Denton."—WHITAKER, *Loidis and Elmete*, p. 195.

How is it that Whitaker has overlooked the real motive? John Fairfax and his brother had fallen in the Elector Palatine's cause.

Marston Moor.

"SUNDAY, June 30. The besieger hearing towards evening of Prince Rupert's advance, and that his quarters would be at Knaresborough, or at Borough Bridge that night, thought it best to raise the siege, and give him battle with their whole strength. During the night therefore, and in the ensuing

morning, they broke up from before the town, removed all their artillery without loss, and took up a position four or five miles from York, upon a great moor S. W. of the river Ouse, called from the neighbouring villages sometimes Hessam Moor, but more commonly Marston. Then they drew up in battalia, expecting there to meet the Prince on his way to York. But Rupert ordered a party of his horse to face them, near a bridge, where their retreat was secure, quartered his foot and ordnance that night in the forest of Gortrey, within five miles of the city, and entered the city himself with about 200 horse.

"There he had a conference with Newcastle. The marquis entreated him not to give the enemy battle, when he had every thing to gain by delay, and they every thing to lose. The Scots and English were upon such terms in the Parliamentary army, that if their mutual ill-humour were allowed to work, he had good reason to believe they would separate. But in two days he expected a powerful reinforcement, 3000 men under Colonel Clavering, from the North, and 2000 more from different garrisons. This advice must have prevailed if Prince Rupert at that period of his life had ever listened to reason. He declared that he had positive orders to fight, which, as in duty bound he must obey. Some of Newcastle's friends advised him not to engage, seeing the command was thus taken from him; but that gallant nobleman replied, that happen what would, he would not shun the action, his only ambition being to live and die a loyal subject to his Majesty. And when the army was drawn up he asked Prince Rupert what service he would be pleased to command him. The Prince said he should begin no action till the morning, and desired him to repose till then. Newcastle accordingly went to rest in his own coach, which was close by, in the field; but he had not long been there before the firing began.

"The Parliamentarians (it is Rushworth's word) finding that the city was relieved, quartered themselves that night at Long Marston, and the places near, but great part of their horse stayed all night upon the moor. Early the next day they marched toward Tadcaster, meaning to prevent Rupert from furnishing York with provisions out of the East Riding, and also to obstruct his march southward. The Earl of Denbigh, and the Lancashire forces were advancing from the West, whence he came. Before they could reach the town, they heard that the Prince was pressing close upon their rear, on the moor near Marston, appearing resolved to fight them. Hereupon their foot and carriages were ordered back with all speed, some of them being advanced four or five miles. The Prince had possessed himself of so much of the moor that not being able to form there, they drew up their men on a large field of rye. This Rupert endeavoured to prevent, because it was an advantageous position, being on a rising ground, but the party which he sent was beat back. Their pioneers now made way to get ground, whereon to extend the wings of their army, and at last their army fronted to the moor from Marston to Topwith, being a mile and half in length. 'The Prince having part of his foot beyond Owse was as late as they before he had fully drawn up; but between two and three o'clock both armies were pretty well formed.'

"Rupert had in the field, including the forces drawn out of the city, about 14,000 foot, and 9,000 horse, and about 25 pieces of cannon. He led the right wing of the horse, (which had in it twelve divisions, consisting of 100 troops, and might be 5,000 men). Sir Charles Lucas and Colonel Hurry commanded the left wing of the horse. Whether Goring, Porter, Tyherd, or all of them commanded the main body, Rushworth could not learn.

"'On the other side, the three conjoined armies (by reason of the parties they had sent forth [as into Lancashire, under Sir John Meldrum, &c.] which were not yet returned, and the men they had lost in this

tedious siege), were so much reduced, that they did not exceed the Prince's in number; but in that respect both armies seemed pretty equal.' Sir Thomas Fairfax commanded the right wing of horse, consisting of 80 troops, being his own and part of the Scotch horse. Next in the main battalia was the Lord Fairfax, commanding the foot towards the right wing, consisting of all his own infantry, and two brigades of Scots for a reserve. And towards the left General Leven, with the rest of the Scotish foot, and two brigades of the Earl of Manchester's, with six regiments of Scots, and one of Manchester's brigades for a reserve. The left wing of the horse was commanded by Manchester, and his Lieutenant General, Cromwell, consisting of the Earl's whole cavalry, and three regiments of the Scottish horse under Lesley, in all about 70 troops. The Prince's army extended in the front somewhat farther than theirs, and therefore on their left, to secure the flank, the Scottish dragoons were placed, under Colonel Frizel.

"The *Field-word* given by the Prince was God and the King; by the other party, God with Us.

"About three the great ordnance on both sides began to play, with little effect. About five there was a general silence on each side, expecting who should begin the charge, 'for that there was a small ditch and a bank between the two armies, (though they had drawn up their wings within musquet shot) which either side must pass if they would charge the other, which would be a disadvantage, and apt to disorder them that should first attempt it. In this posture they continued a considerable time, so that on each side it was believed there would be no action that night. But about seven in the evening the Parliament's Generals resolved to fall on, and then the signal being given, the Earl of Manchester's foot, and the Scots of the main body advanced in a running march, soon made their way over the ditch, and gave a smart charge.'

"'The front divisions of horse mutually charged. Prince Rupert in person charging Cromwell's division of 300 horse. Cromwell was very hard put to it, being charged by Prince Rupert's bravest men, both in front and flank,' and they 'stood at sword's point a pretty while, hacking one another.' At last Cromwell broke through, and at the same time the rest of his horse of that wing, and Lesley's regiments (who behaved very well) had wholly broken all that right wing of the Prince, and were in chase of them beyond their left wing, and Manchester's foot on the right hand of these went on by their side, almost as fast as they, dispersing and cutting down his foot. Newcastle's regiment of White Coats were almost wholly cut off; for they scorned to fly, and were slain in rank and file, and the rest of that part of their army which escaped killing, or being taken prisoners, fled in confusion towards York.

"But Hurry with the Prince's left wing defeated the Parliament's right; 'for though Sir T. Fairfax, with Colonel Lambert, and 5 or 6 troops, charged through them, and went to their own left wing, the rest of his troops were defeated. Lord Fairfax's brigade was furiously assaulted, and at the same time disordered by some of Sir T. Fairfax's new-raised regiments, who wheeled about, and being hotly pursued, fled back upon them and the reserve of Scottish foot, broke them wholly, and trod many of them under foot. So that their right wing, and part of their main body were routed, and fled several miles toward Tadcaster and Cawood, giving out that all was lost.'

"The Royalists were pursuing, and just ready to seize all the carriages, when Cromwell with his horse and Manchester's foot came back from the chase; both sides were now not a little surprised to see they must fight it over again, for that victory which each thought they had already gained. However the Royalists marched with great resolution down the corn fields, the face of the battle being now exactly counterchanged; for the King's forces stood on the same ground, and with the same front

that the Parliament's right wing before stood to receive their charge; and the Parliament's forces in the same ground, and with the same front as the King's did when the fight began.

"The battle thus renewed grew very desperate. but after the utmost efforts of strength and courage on either side, the parliamentary forces before ten had cleared the field, recovered their own ordinance and carriages which were in so much danger, took all the Prince's train of artillery, and followed the chase with great slaughter within a mile of York.

"Sir Charles Lucas, Lieutenant General of Newcastle's horse, Major General Porter, Major General Tilyard, and the Lord Goring's son were taken, and near 100 other officers, 1500 common soldiers, 25 pieces of ordnance, 130 barrels of powder, several thousand arms, and as was computed about 100 colours, for which though there was a proclamation made to bring them in to the generals, yet the soldiers had already torn to pieces most of them, delighting to wear the shreds in their hats. Some of them sent up to the Parliament were

"Prince Rupert's standard, with the arms of the palatine, near five yards long and broad, with a red cross in the middle.

"A black coronet, with a black and yellow fringe, and a sword brandished from the clouds, with this motto, *Terribilis ut acies ordinata.*

"A willow green, with the portraiture of a man, holding in one hand a knot, in the other a sword, and this word, *This shall untie it.* Another coloured with a face, and this motto, *Aut mors, aut vita decora.*

"A yellow coronet, in its middle a lion couchant, and behind him a mastiff seeming to snatch at him, and in a lable from his mouth, written KIMBOLTON: at his feet little beagles, and before their mouths written PYM, PYM, PYM, and out of the lion's mouth these words proceeding, *Quousque tandem abutére patientiâ nostrâ.*

"The countrymen who were commanded to bury the dead, gave out that they interred 4150 bodies. It was generally reported that at least 3000 of the Prince's men were killed. The Parliament's party would not acknowledge in all their three armies above 300 slain.

"Cromwell, who was acknowledged by all to be a great agent in this victory, was wounded in the neck, but not dangerously. Fairfax being unhorsed and flung on the ground, and wounded in the head and face, was relieved and carried off by a party of his own horse. On the King's side abundance of gentlemen expressed wonderful courage, and charged with as much resolution as could be expected from men: insomuch that it was then confidently reported Prince Rupert should say, 'I am sure my men fought well, and know no reason of our rout but this, that because the devil did help his servants.'"—RUSHWORTH, 3, vol. 2, p. 631.

"THOUGH the Marquis of Newcastle's foot stood like a wall, yet he (Oliver Cromwell) mowed them down like a meadow."—SIR P. WARWICK.

"AT Cropedy Bridge, Waller lost five drakes, a minion, and several leather guns of Weems's invention and making. Waller was a Scotch general of the artillery, and was taken also."—RUSHWORTH, vol. 5, p. 676.

ESSEX writes of his defeat in Cornwall, "It is the greatest blow that ever befell our party." He complains that "never so many gallant and faithful men were so long exposed without succour," and says "this is a business that shall not sleep, if it be in the power of your—Essex."

Naseby.

"FAIRFAX marched to Gilsborough, four miles west of Northampton, and within

five miles of Burrough-hill, where his Majesty's army still continued, to whom a commanded party of horse gave an alarm. By some prisoners taken, he understood that his Majesty was diverting himself with hunting, the soldiers in no good order, and many of their horses at grass, having no thoughts of the so near advance of the Parliamentarians. Yet the alarm was so quickly taken through all their quarters, that Fairfax's foot being somewhat behind, and night approaching, he did not then think fit to venture any further attempt: but being rather apprehensive they might visit his quarters, mounted about twelve that night, and rode about the horse and foot guards till four in the morning, where an odd adventure happened. Having his thoughts otherwise busied, he himself forgot the word, and was stopt at the first guard; whereupon declaring who he was, and requiring the soldier that stood sentinel to give it to him, the fellow refused, saying, he was to demand the word from all that past him, but to give it to none; and if he advanced without it he would shoot him. And so made the general stay in the wet, till he sent for the captain of the guard to receive his commission to give the word. And in the end the soldier was rewarded for his duty and carefulness."

"Ireton made a soldierly and notable defence."—Sir. P. Warwick.

"In Sir Marmaduke Langdale's wing which Cromwell soon routed, there were some trivial but pernicious disputes betwixt him and the commander of the Newark horse."—Ibid.

Club-men.

"When Cromwell defeated about 4000 of them (1645) at Hambleton-hill, near Shrawton, (which had been an old Roman work, deeply trenched), they 'shot briskly from the bank of the old work, and kept the narrow passage with musquets and other weapons. Desborough with the general's regiment, went round about the ledge of the hill, and made a hard shift to climb up, and enter on their rear, which they no sooner discerned, but after a short dispute they ran; many slid and tumbled down that steep hill with great hazard.' There were taken about twelve colours; the motto of one of them was thus, '*If you offer to plunder our cattle, be assured we will bid you battle.*'"—Rushworth, part 4, vol. 1, p. 62.

Colonel Poyer—at Pembroke.

"The man is certainly in two dispositions every day, in the morning sober and penitent, but in the afternoon drunk and full of plots. When he heareth news that pleaseth him, he puts forth bloody colours, and then he is for the King and Book of Common Prayer; but if that wind turn, then he is for the oath and covenant, and then puts forth blue and white. He takes it very ill the King is in the Isle of Wight, and calls the general, King Thomas Fairfax, with other opprobrious language. He got a gentleman the other day, and prest him to tell him whether he was an Independent, or a Presbiter. The gentleman answered, neither, for he was a Protestant. Why so am I, quoth Poyer, therefore let us be merry. So in they went, and drunk so hard that neither was able to stir in four and twenty hours after.

"Fairfax says 'I am now preparing an arrow to send in a message unto his men, who I hope shortly will bring him out bound, and as many more as have run unto him, since the first summons.'"—Ibid. vol. 7, p. 1033-4.

Wales.

May 1648. "Most of the enemies have in their hats a blue and white riband, with this motto, 'we long to see our king.' The Countries are universally bent against the

Parliament; wherever forces come, they carry away their children, cattle, with what goods they can get, fly into the woods, leaving their houses empty; which how sad would it be to them, should we take the German way? Their smiths are all gone, their bellows cut by themselves before they went. If one would give forty shillings for a horse shoe, or a place to make it, it is not to be had. There is no possibility of ending this trouble, but by such a power, and such a way, as is lamentable to think."—Ibid. p. 1098.

Colchester.

"THE other night they roasted a whole horse at one of their courts of guard; the foot were very merry at it, but the troopers are discontented for the loss of their horses, not knowing how to get others; nor well liking the service of mowing with their new devised long sithes, which weapons are put into the hands of such as were troopers."—Ibid. vol. 7, p. 1204.

IN a house called the Red Hall, at Leeds,[1] because the first that was built of brick, (1628) by Thomas Medcalf, alderman of the city, is an apartment called the King's Chamber, where Charles is said to have lodged: "probably," says a note in Whitaker's edition of Thoresby, (p. 25) "while in the hands of the Scots and on his way from Newark to Newcastle, a maid servant entreated him to put on her clothes and escape, offering to conduct him in the dark out of the garden door into a back alley called Land's Lane, and thence to a friend's house, from whence he might make his way to France. The King declined this, but gave her a token (the garter says the story) by which his son might reward her good will, if it should never be in his own power. She married a man who was an Under Bailiff, and Charles II. in consequence made him Chief Bailiff in Yorkshire, and he afterwards built Crosby House in the Head Row."

[1] See suprà; 1st series, p. 532. J. W. W.

"WHEN I was at Marston, alias Hutton Wandsley," says THORESBY, "Mr. Corlas, the Rector, shewed me the door that Bishop Moreton had caused to be made out of his chamber, 1602, when the great plague being at York, that excellent prelate, (then minister there) exercised the most heroical charity to the poorer part of the infected, who being turned out of the city had booths erected for them on Hob-Moor, whither he went to pray with and for them, and to make him the more acceptable, he usually carried a sack of provisions with him. But because none should run any hazard thereby but himself, he would not suffer any servant to attend him, but went from his study through this door to the stables, where he was his own groom."—*Appendix*, p. 148.

DR. RICHARD MARCH, Vicar of Halifax. "The soldiers coming in to the house in search of him, and supposing he might be hid in bed, stabbed their swords into it, where his wife was laid, and so frighted and wounded her, that it threw her into labour and she expired almost as soon as delivered. The doctor fled, and a maid servant made her escape with the child in the night, with nothing but her shift on, carrying it in that condition fourteen miles in the dark, to a relation of the doctor's."—*History of Halifax*, p. 489.

Usher.

STRAFFORD to Laud, 1634. "I am clear of your lordship's opinion, it were fit the Canons of England were received here as well as the Articles; but the primate is hugely against it. The business is merely point of honour, (or as Sir Thomas Cognesby would have expressed it, matter of punctilio,) lest Ireland might become subject to the Church of England, as the

province of York is to that of Canterbury. Needs, forsooth, we must be a Church of ourselves, which is utterly lost unless the Canons here differ, albeit not in substance, yet in some form from yours in England; and this crotchet put the good man into such an agony, as you cannot believe so learned a man should be troubled withal. But I quieted him by approving his writing to your lordship, and assuring him I should repose myself in whatever was assented by your grace; to whose wisdom indeed I wholly submit myself, being very ready to do therein as I shall receive directions from you. The truth is, I conceive, there are some Puritan correspondents of his, that infuse these necessities into his head, besides a popular disposition which inclines him to a desire of pleasing all, the sure way I think never to please a man's self. You will amongst the rest find a rare canon against the sword salve, which I take to be a speculation far-fetched and dear bought."—STRAFFORD's *Letters*, vol. 1, p. 381. See p. 145.

Strafford.

GROTIUS says of Strafford "that his letter[1] to the King, and his expressions when about to suffer death, are strong presumptions of great virtue."—NICHOLS, *Calv.* p. 289.

EVELYN says, "I beheld on Tower Hill the fatal stroke which severed the wisest head in England from the shoulders of the Earl of Strafford, whose crime coming under the cognizance of no human law, a new one was made, not to be a precedent, but his destruction. To such exorbitancy were things arrived."

THE mayor of Kilkenny, in an address delivered to Wentworth, 1636, eulogized him for "so many wholesome laws and statutes voted in the last parliament; so many provisions of state, regulating the disorders of human society, daily issuing from your Solomon-like prescience; in which and by which we, in this your garden of Ireland, smell the gracious flowers of your government, enjoy the felicity of your plantations, and feed our hearts with the satiety of present and hope of future improvement, so that no place, no degree, no sex over all this pleasant paradise, but is partaker of your comfortable influence. Even those choked up in the midst of the darkest prisons acknowledge the sunshine of your provident care, and receiving new life and relief from your hands, cry out, Long live our life, our relief, noble Wentworth."—*Collect. Hib.* vol. 2, p. 413.

"WHATEVER affection he had for power, he had very little of self-interest in him."—CARTE's *Ormonde*, vol. 1, p. 56.

"IF he could be said to lean on any side it was in favour of the poor."—Ibid. p. 86.

"THEY," says NALSON (vol. 2, p. 1), "who will pull down the throne of Solomon, always first endeavour to remove and destroy the lions that support it."[1]

"WHEN he was made lord lieutenant of Ireland, he, by Laud's assistance, procured from his Majesty the restoring of all the impropriations which in that nation were then in the crown to the bishops and clergy; thereby rescuing the churchmen from those disadvantages which contempt and poverty in these declining ages of religion had reduced them to; and by proposing rewards to merit, virtue, learning and piety, encouraged men of parts to dedicate them-

[1] That letter was a *forgery*.—CARTE's *Ormonde*, vol. 1, p. 138.

[1] "Let judges also remember, that Solomon's throne was supported by lions on both sides; let them be lions, but yet lions under the throne; being circumspect, that they do not check or oppose any points of sovereignty."—BACON's *Essays, Of Judicature*. J. W. W.

selves to those nobler studies, that, contenting themselves with those competent provisions, they might be enabled to resist the temptations of applying themselves to the more gainful arts of secular professions."—NALSON, vol. 2, p. 4.

DIGBY'S speech upon the attainder.—Ibid. pp. 157, 864-5.

CHARLES said to Dr. Sheldon (afterwards archbishop), "that if ever he was in a condition to perform his vows, it was his intention to do public penance for the injustice he had suffered to be done to Strafford."—Ibid. p. 194.

HIS death.—Ibid. pp. 198-9. Poems upon him, p. 204.

STATE of the army under him in Ireland.—Ibid. vol. 2, p. 537.

"HIS memory was great, and he made it greater by confiding in it."—SIR P. WARWICK.

"HE gave an early specimen of the roughness of his nature when in the eager pursuit of the House of Commons after the Duke of Buckingham, he advised or gave a counsel against another, which was afterwards taken up and pursued against himself. Thus pressing upon another man's case, he awakened his own fate. For when that house was in consultation how to frame the particular charge against that great duke, he advised to make a general one, and to accuse him of treason, and to let him afterwards get off as he could, which befell himself at last."—Ibid. p. 111.

HIS good management of Ireland.—Ibid. p. 115.

"RICHELIEU, hearing of his death, said, the English nation were so foolish that they would not let the wisest head among them stand upon its own shoulders."—Ibid. p. 162.

BRUTALITY at his execution.—Ibid. p. 163.

JUXON'S advice to Charles.—SOUTH, vol. 4, p. 26.

IN a letter to Sir John Jackson, 1624, he says, "being, I must confess, in my own nature a great lover and converser of hereditary good wills, such as have been amongst our nearest friends; and therefore I desire that as they live still in us otherwise, so they may too in their affections."—STRAFFORD'S *Letters*, vol. 1, p. 25.

"BELIEVE me, I keep a narrower watch over myself than any of them can do, and I trust God shall so assist me with his grace, that where they think to surprize me, shame shall fall upon themselves. I much value not what men say, govern myself, am persuaded as little by opinion as most men: yet I could be content that dogs should rather fawn than snarl upon me; and sometimes to hear from a faithful wise friend, what judgement others have of me; for so I may come to hear of my errors, which I should be sure to amend with all possible speed and care." To Lord Cottington.—STRAFFORD'S *Letters*, vol. 1, p. 163.

"I AM happy to live in the noble memory of my lady; it is her ladyship's great goodness to have it so, else this bent and ill-favoured brow of mine was never prosperous in the favour of ladies. Yet did they know how perfectly I do honour, and how much I value that excellent and gracious sex, I am persuaded I should become a favourite amongst them. Tush, my lord, tush, there are few of them know how gentle a *Garçon* I am." To the Earl of Exeter.—Ibid. vol. 1, p. 179.

1633. He writes from Ireland to the King, that "the yearly payments in that country alone (without the debt) are impossible by any other ordinary way to be in time supplied, but by the subject in Parliament: and to pass to the extraordinary, before there be at least an attempt first to effect it with ease, were to love difficulties too well,—rather voluntary to seek them, than unwillingly to meet them, and might seem as well vanity in the first respect so to affect them, as faintless to bow under them when they are not to be avoided."—Ibid. vol. 1, p. 183.

The Earl of Exeter says to him, "My lord, I could be angry with you, were you not so far off, for wronging of your bent brow, as you term it in your letter: for you had been curst with a meek brow and an arch of white hair upon it, never to have governed Ireland nor Yorkshire so well as you do, where your lawful commands have gotten you an exact obedience. Content yourself with that brave commanding part of your face which sheweth gravity without dulness, severity without cruelty, clemency without easiness, and love without extravagancy; and if it should be any impeachment unto your favour with that sex which you so much honour, you should be no loser; for they that have known them so long as I have done, have found them nothing less than *diabolos blancos*."—Ibid. vol. 1, p. 241.

—"My opinion hath ever been, that honourable and just redemptions of the subject from oppression and wrong, should be the immediate acts of sovereignty, indeed the proper charge and office of kings to provide for, without interposition of any parliament, or other body, betwixt their light and the eyes of their people: who discerning whence those blessings are communicated, may be justly moved to praise and magnify them for their goodness and protection."—Ibid. vol. 1, p. 245.

Strafford recommends to the King a constant rule that nothing imposed by way of fine upon delinquents should come into any other purse than his own exchequer.—Ibid. vol. 1, p. 249.

Speaking of the Bishop of Durham's vexing the Catholicks for clandestine marriages, &c. after they had compounded for their recusancy, Strafford says (A. D. 1634), "But yet did I never know Puritans capable of this *Christian* wisdom, as I take it to be, to choose fit times and opportunities: their zeal ever eating up all human judgement and providence with a *Deus providebit*, or some such misapplied text of holy writ. I beseech your lordship he may be learnt a little to believe his majesty and his ministers, and how to carry himself in these civil matters; for it is too much he should exercise sovereignty over us both in and forth of the pulpit. Neither hath his Majesty these under instruments in right tune, till he hath made them and taught them to dance his measure, rather than one invented after their own fancy."—Ibid. vol. 1, p. 268.

1634. To Lord Cottington.—"By my truth, my lord, in good earnest, I grow extremely old, and full of gray hairs, since I came into this kingdom, and should wax exceeding melancholy were it not for two little girls that come now and then to play by me. Remember, I tell you I am of no long life, and then shall you lose the faithfullest of all your lordship's most humble and most affectionate servants."—Ibid. vol. 1, p. 294.

1634. "I hear the Spanish resident is very angry, I am sorry for it. Would to God our master could hit it with that crown! for undoubtedly, in my poor judgement, the common and public interests of these kings and their people stand best together of any

other two nations in Christendom."—Ibid. vol. 1, p. 299.

"FAR be it from me, my lord," he says to Laud, "ever to take a difference in opinion offensively from the meanest of my friends, much less sure from your grace, whom I protest upon my faith, I reverence more than I do any other subject in the whole world, and to whose judgement I shall sooner lean and trust myself than my own; so as if you be not free with me in that kind, upon all occasions, you proceed not with me as with your son, and take from me the glory of that obedience I have set apart for you as my ghostly father."—Ibid. vol. 1, p. 299.

"YOU mention my garden at Woodhouse," he says to Sir Ed. Stanhope, "and I thank you for the visit. And as prosperous as you conceive his Majesty's affairs go here (and indeed unprosperous, I praise God, they have not been hitherto) yet could I possess myself with more satisfaction and repose under that roof, than with all the preferment and power a crown can communicate with her grace and favour. My mind works fast towards a quiet, and to be discharged of the care and importunity of affairs, which, God knows, force me against my will from many of those more excellent duties I owe his goodness and blessings. Nor can I judge any men so entirely and innocently happy as those that have no necessity of business upon them, but such as they may take or leave as they please, without being accountable for any neglect or success to others."—Ibid. vol. 1, p. 303.

WRITING to Laud, 1634, upon the affairs of the Irish church, he says, "it is very true that for all the primate's silence, it was not possible but he knew how near they were to have brought in those articles of Ireland, to the infinite disturbance and scandal of the church, as I conceive; and certainly could have been content I had been surprized. But he is so learned a prelate, and so good a man, as I do beseech your grace it may never be imputed unto him. Howbeit I will always write your lordship the truth, whomsoever it concerns."—Ibid. vol. 1, p. 343.

— "I AM not ignorant that my stirring herein will be strangely reported and censured on that side; and how I shall be able to sustain myself against your Prynne's, Pim's and Ben's (? Rudyard?) with the rest of that generation of odd names and natures, the Lord knows."—Ibid.

— "WITHOUT offence to Mr. Jones, or pride in myself, be it spoken, I take myself to be a very pretty architect too."—Ibid. vol. 1, p. 348.

1634. "I FIND well enough I am upon the disadvantage ground, where I am like still to be troublesome to my friends, and seldom in place and season to speak either for myself or for them, which, in good faith, I should the more freely do of the two. I spend more here than I have of entertainment from his Majesty; I suffer extremely in my own private at home; I spend my body and spirits with extreme toil; I sometimes undergo the misconstructions of those I conceived should not, would not have used me so, in such a measure (I know well what I write), as I vow to you, I would absolutely leave all, but that I have the comfort and assurance of my master to be with him accepted, however I be with others. God reward that goodness towards this absent servant of his, and make me able to serve him answerable to those sovereign duties I owe him."—Ibid. vol. 1, p. 354.

Concerning the admission of the English Articles in Ireland, he asks for a letter from the King, "that so if a company of Puritans in England may chance in Parliament to have a month's mind a man's ears should be horns, I might be able to shew his Majesty at least approved of the proceedings. There is not any thing that hath passed since my coming to the government I am liker to hear of than this; and therefore I would fence myself as strongly as I could against the mousetraps and other the smaller engines of Mr. Prynne and his associates."—Ibid. vol. 1, p. 381.

1635. To his brother, Sir George W.—"If my Lord Treasurer (Weston) be dead, and that you hear me by any nominated to succeed him, I pray you make answer, that upon some former rumours of the like heretofore, you have heard me in private seriously profess it was the place in the whole world the most unfit for me; and that I desire it should be so understood by all that love me. For, you are sure, that I neither follow the service of the crown with so indiscreet affections, or so far neglect the moderate care of my own contentment and subsistence, as (being a person in my own opinion so uncapable) to accept an employment so much to the disservice of my master, or my own ruin. And therefore intreat all my friends that speak of it, to silence it as much as may be, as a thing not to be entertained by me."—Ibid. vol. 1, p. 391.

1635. To the Earl of Newcastle.—"If I had any design upon it, I confess your lordship's counsel for my repair to court is very sound, and I humbly thank you for it; it being indeed very much which a man's own presence moves in those cases. But judging the place unfit for me, and I for it, my purpose is to take a clean contrary way: for I will be so far from hastening thither, as I will delay all writing to court as long as I possibly can, that so, till the place be again settled, I may be in a land where all things are forgotten. There shall I trust to enjoy my own quiet more to my contentment, and that (as your lordship observes most judiciously) so great a place and high employment will never stoop to him that neither looks after it, nor regards it."—Ibid. vol. 1, p. 411.

"Believe me, I have no ambition, nay no inclination to that place; for it is most certain I have an inward and obstinate aversion from it. I do not serve the king out of the ordinary ends that the servants of great princes attend them with. Great wealth I covet not: greater powers than are already entrusted with me by my master I do not desire: I wish, much rather, abilities to discharge these I have, as becomes me, than any of those I have not. Again, I serve not for reward, having received much more than I shall ever be able to deserve. Besides there should, and I trust in God there shall be, a time for me in stillness and repose to consider myself, and those other more excellent and needful duties than these momentary trifles below, which the Treasurer's place admits not, at least to my satisfaction; for this is most certain, that a Treasurer must die so, or be dishonoured, if not altogether ruined. And to be tied to the importunity of affairs all my life, in good faith all the preferments, and what else soever men most esteem in this world, shall, I trust, never so far lay asleep or infatuate, the sense I ought to have of that much better which remains after this life."—Ibid. vol. 1, p. 420.

To Lord Cottington, 1635.—"'Tis true I am in a thing they call a progress, but yet in no great pleasure for all that. All the comfort I have is a little *Bonneyclabber;* upon my faith I am of opinion it would like you above measure; would you had your belly full of it; I will warrant you you

should not repent it; it is the bravest, freshest drink you ever tasted. Your Spanish Don would, in the heats of Madrid, hang his nose and shake his beard an hour over every sup he took of it, and take it to be the drink of the gods all the while."—Ibid. vol. 1, p. 441.

1635. Laud writes concerning the Earl of Corke—"I find his majesty very careful that the church should have all her own restored to her, and that the Earl be fined answerable to that which upon publication his cause shall merit; and that the ordering of this shall be by your Lordship, and your experience upon the place and of the fact. All that I can perceive is earnestly desired is the declining of a public sentence, and saving of the Earl, for his place and alliance' sake, from the stain which a sentence would leave upon record, both on himself and his posterity, which, when you have taken into serious consideration, I leave to your wisdom.

"My Lord, I am the bolder to write this last line to you upon a late accident which I have very casually discovered in Court. I find that notwithstanding all your great services in Ireland, which are most graciously accepted by the King, you want not them which whisper, and perhaps speak louder where they think they may, against your proceedings in Ireland, as being overfull of personal prosecutions against men of quality, and they stick not to instance in St. Albans, the Lord Wilmot, and this Earl. And this is somewhat loudly spoken by some on the Queen's side. And although I know a great part of this proceeds from your wise and noble proceedings against the Romish party in that kingdom, yet that shall never be made the cause in public, but advantages taken (such as they can) from these and the like particulars to blast you and your honour, if they be able to do it. I know you have a great deal more resolution in you than to decline any service due to the king, State or Church, for the barking of discontented persons; and God forbid but you should. And yet my Lord, if you could find a way to do all these great services and decline these storms, I think it would be excellent well thought on. I heartily pray your Lordship to pardon me this freedom, which I brought with me into your friendship, and which (though sometimes to my own hurt) I have used with all the friends I have."—Ibid. vol. 1, p. 480.

Justification of his apparent rigour.—Ibid. vol. 2, p. 20.

He represented to the King that "the Londoners were laying out great sums upon the plantation, and that it were not only very strict in their case, but would discourage all other plantations, if the uttermost advantage were taken. Besides it was very considerable the too much discouraging of the City, which in a time thus conditioned (1636) and when they were to be called upon still for those great payments towards the shipping business, might produce sad effects; whereas, in my poor judgement, they were rather to be as tenderly, as possibly might be, dealt with, if not favoured, and kept in life and spirit."—Ibid. vol. 2, p. 25.

Writing from Gawthorp, 1636, he says to Laud, "I am gotten hither to a poor house I have, having been this last week almost feasted to death at York. In truth, for anything I can find, they were not ill-pleased to see me. Sure I am it much contented me to be amongst my old acquaintance, which I would not leave for any other affection I have, but to that which I both profess and owe to the person of his sacred Majesty. Lord! with what quietness in myself could I live here in comparison of that noise and labour I meet with elsewhere; and I protest put up more crowns in my purse at the year's end, too. But we'll let that pass, for I am not like to enjoy that

blessed condition upon earth. And therefore my resolution is set to endure and struggle with it so long as this crazy body will bear it; and finally drop into the silent grave, where both all these (which I now could, as I think, innocently delight myself in) and myself are to be forgotten; and fare them well. I persuade myself, *exuto Lepido*, I am able to lay them down very quietly, and yet leave behind me, as a truth not to be forgotten, a perfect and full remembrance of my being your Grace's most humbly to be commanded." WENTWORTH. —Ibid. vol. 2, p. 26.

THERE were some near the King, and so STRAFFORD tells him, who publicly professed his ruin.—Ibid. vol. 2, p. 33.

"As for wit or importunity," says WENTWORTH, "in the former I did never affect other than a single plainness; nor is my nature possibly to be hardened into the latter."—Ibid. vol. 2, p. 33.

HE says to the King, "Out of the truth of my heart, and with that liberty your Majesty is pleased to afford me, admit me to say, Reward, well applied, advantages the services of kings extremely much; it being most certain that not one man of very many serve their masters for love, but for their own ends and preferments, and that he is in the rank of the best servants that can be content to serve his master together with himself."—Ibid. vol. 2, p. 41.

UPON the appearance of a breach with Spain, WENTWORTH says, "The servant his Majesty employs here shall be sure to have his hands full; and if we prosper not in our designs upon the House of Austria, there is reason for him to believe he may happen to suffer through the misfortune as soon, and as deeply, as any other minister of his Majesty's, howbeit he had no part at all in the counsels; therefore, as well for our own indemnity as your glory, you may be sure of our prayers."—Ibid. vol. 2, p. 54.

"IF once the season come to that part, Lord deliver me from seeking an alms from the hands of a Puritan! It is a generation of men more apt to begin business than obstinately to pursue and perfect it; and the part they delight most in is to discourse rather than suffer."—Ibid. vol. 2, p. 54.

This is said with reference to the Palatinate.

1637. THE paper upon the policy of going to war with Austria on the Palatine's quarrel, contains plain indications of a design to render the Crown independent of Parliament.—Ibid. vol. 2, pp. 60-2.

A STRONG passage addressed to Laud, against the desired war for the Palatinate, and the designs of those who were urging the King to it,—with a clear sense of his own danger.—Ibid. vol. 2, p. 66.

This is one of the most considerable passages in the Letters.

FAIRFAX'S son left under STRAFFORD'S care by his grandfather. £1200 appointed for his education.—Ibid. vol. 2, p. 70.

"PERCHANCE some in my case would bemoan himself, thus still to have the negative singly and severely put upon him by your ministers on that side, by that means to find every hand lift up, and hear every mouth opened wide in his contrary. But in truth this moves me very small; and such are the purposes I have assumed in your service, and so much more earnestly do I seek after it, than after myself, as I am able to bear this and much more with ease and contentment."—Ibid. vol. 2, p. 83.

"Now howbeit my Lords the then Justices, and with them this whole Council, informed his Majesty before my coming into this kingdom, it was impossible to improve his revenues here, save only by imposing 12*d.* a Sunday on the recusants, yet all these particulars, leaving that penal duty untouched, make up the increase of threescore and ten thousand pounds by year, whereof the better half is already actually settled.—Ibid. vol. 2, p. 91.

Account of his means, and vindication of his expenditure, addressed to Laud, in answer to those who were maligning him at Court.—Ibid. vol. 2, pp. 105-6-7.

This letter is of great importance in the view it opens of his spirit and temper.

To Laud, 1638. "Good and faithful assistance in truth I have here at the Committee of Revenue, but this goes no further than the private; for as for the public envy and malice contracted in the execution, from persons pretending and interested, that I must take to myself—tread that thorny path alone. God help me and sustain me, for assuredly it begins to press and pinch me shrewdly. This testimony I must ever give, that his Majesty is to acknowledge the best part of that great work of the plantations to the comfort and cheerfulness you have ever given me in the undertaking and prosecution of it. By my troth, I had otherwise long since sunk under the burthen, so much it is against my nature and disposition continually to dwell upon contestation in a manner with all men, where nothing is sought by me but quietness, silently and peaceably to pass over this life. I call the Heavenly Power to witness, no other respect but the service of God and his Majesty should longer oblige me unto it."—Ibid. vol. 2, p. 157.

To Laud. "I still beseech you be pleased to settle a peace, if possibly it may be, in the house of my late Lord of Clare, which I shall most humbly acknowledge, howbeit perchance this is more than either I or yourself shall have from any body else. But I owe so much to the memory of the wife I had from them, that it gives me infinite contentment when I am able to further anything I think would have pleased her."—Ibid. vol. 2, p. 194.

—"My Lord, I am not so blind but I am able to discern betwixt a proceeding of affection personally towards me, and a languishing purpose to hold me up by the chin, *tellement quellement*, for as long as I may be of use in these affairs. Nay, I discern you in one of these, and somebody else in the latter."—Ibid.

—"It is alone your goodness and affection that moves you to consider any trouble of mine, which as I cannot but take most kindly from your Grace (as what had I ever from you other than as from a father?) so in other respects all things of this life are become wondrous indifferent to me, since I am sure the best of it is past already."—Ibid.

To Laud, 1638. "God send them (the Scots) well into their right wits, say I, deliver the public peace from the ill of them, and me out of their fingers. You may pray as much if you please, for your share, for if truth were known, they wish you no better than myself, and that, believe me, is ill enough."—Ibid. p. 196.

To Windebank, Aug. 1638. "The business—indeed gathers fearfully and apace, and sits wondrous dark upon the public peace; may God be pleased in his mercy to disperse and clear up all again! The skirts of the great rain, if not part of the thundering and lightning I confess, is probable enough will fall upon this kingdom. Believe me this consideration travails my thoughts exceedingly, day and night, and

requires the whole man; *omne verbum vigilans* with me that toucheth upon that string. For love of Christ, let me have early instructions what I am to do, and then I trust we shall be able (and that alone will be I assure you a mighty work) to hold ourselves here upon the stayes, by one means or other. I humbly thank you for your friendly and kind wishes to my safety; but if it be the will of God to bring upon us for our sins that fiery trial, all the respects of this life laid aside, it shall appear more by actions than words, that I can never think myself too good to die for my gracious master, or favour my skin in the zealous and just prosecution of his commands, *statutum est semel.*"—Ibid. vol. 2, p. 202.

Of the Scottish business, he says to Lord Clifford, (Aug. 1638,) "as I am not at all advised with hitherto, to speak of, so I shall more voluntarily interest myself in, as in truth having in this kingdom sufficient, if not too much for one man to go through with."—Ibid. vol. 2, p. 208.

To Laud, "Undoubtedly that business concerning Mr. Croxton is at rest, for I hear no more of it, for which I am glad. For as the times are now disposed, the fewer of those questions are stirred the better. However Dr. Sing, nor all the minstrels in Ireland to help him, shall neither sing nor play me forth of the remembrance I have upon what terms Mr. Croxton was commended unto me before I touched Irish earth, and so both they and he shall find if there be occasion."—Ibid. vol. 2, p. 249.

"I understand I am deep in that lord's displeasure, (Hamilton's) but why or wherefore, by all Truth I know not, and therefore care not. I procure daily so many ill wishers, keep the friends I have with so much difficulty, in this rigid way I go for my master's service, as almost makes business unwelcome unto me, yet so long as I do serve, I will *thorough* by the grace of God, follow after what shall please him to send."—Ibid. vol. 2, p. 250.

Holland insinuated that he was insane, and to have it said he had been confined three quarters of a year. If I understand his reply, he had been delirious three days in his childhood.—Ibid. vol. 2, p. 292.

1638. To Newcastle—

"In sadness I judge my wisdom in manageing of affairs to be very small, yet do know my desires and resolutions in the pursuit of my masters commands and trusts to be so just and faithful, that I am not out of hope within a little more time to have as few declared enemies, as now I have many. Surely when they shall find how much they have been misinformed of me, they will either for truth sake, or shame give me over. In the mean time I shall practise quietness in my own thoughts, and patience towards other men."—Ibid. vol. 2, p. 256.

1638. "If it shall not please God to put the Scottish subjects into their right wits again, that they do humbly and repentantly conform to your Majesty's will, I shall give order that for this next year there be paid at York to Sir William Uvedale your treasurer for the wars, as my rents come in, £1000 at Midsummer, and £1000 at Christmas; and if this be not sufficient, I do most humbly beseech your Majesty command all I have there to the uttermost farthing. And I am desired by the Master of the Rolls, and Sir George Radcliffe, that £500 betwixt them may be accepted upon the same terms and the same days of payment. And in like manner a young Captain of your Majesty's, my brother, that hath some fortune by his wife there, £100."—Vol. 2, p. 279.

"I thank God I never found a purpose in my heart to wrong any creature; yet for

all that, on the other side, I confess a natural stiffness there which hardly brooks an injury unprovoked, and causelessly put upon me."—Ibid. vol. 2, p. 284.

"WHENEVER I fail to the uttermost of my skill and power to serve his person and crown faithfully and justly, let shame cover me at after[1] as a cloak, and be for ever fastened to my posterity as a garment not to be cast off."—Ibid. vol. 2, p. 286.

"ARGYL having sent him some publications of the Covenanters, he returns 'his Majesty's most gracious proclamation, one for all, *instar omnium* indeed; neither to my seeming is it ingrete, for Glaucus his exchange you will find it, our gold for your brass."—Ibid. vol. 2, p. 299.

1639. "IF his Majesty's mind had been known to me in time, I could have as easily have secured it (Dunbarton) against all the Covenanters and devils in Scotland, as now walk up and down this chamber: but where trusts and instructions come too-late, there the business is sure to be lost. Besides sometimes overmuch secresy towards persons that wish well to business, doth as much hurt, depriving ourselves by that means of their concurrent counsels and assistance, as at another time the inconsiderate discovering ourselves to such as wish ill unto them. For my own part I never was much in love with the way of King James his keeping of all the affairs of that kingdom of Scotland amongst those of that nation, but carried indeed as a mystery to all the council of England; a rule but overmuch kept by our master also; which I have told my Lord of Portland many and often a time, plainly professing unto him, that I was much afraid that course would at one time or other bring forth ill effects. What those are we now see and feel at one and the same instant."—Ibid. vol. 2, p. 325.

"THE Archbishop of Tuam says to him on his departure—'this kingdom shall give you no other valediction than was given to Josiah

—similem cui nulla dederunt
Sæcula, cui similem sæcula nulla dabunt."

1640. GOOD Friday—

"But this is not a season for bemoaning of myself; for I shall cheerfully venture this crazed vessel of mine, and either by God's help wait upon your Majesty before that Parliament begin, or else deposite this infirm humanity of mine in the dust."—Ibid. vol. 2, p. 403.

"OF all things I love not to put off my cloaths, and go to bed in a storm."—Ibid. vol. 2, p. 408.

"OLD RICHARD (?) hath sworn against me gallantly; and thus, battered and blown upon on all sides, I go on the way contentedly, take up the Cross, and gently tread those steps, which I trust lead me to quietness at last."—Ibid. vol. 2, p. 415.

LAST Letter to his son.—Ibid. vol. 2, p. 417.

HIS last suit to the king by Usher, was that he could be pleased to remember two of his friends, Ormond and Sir G. Radcliffe. —RADCLIFFE'S *Life of Strafford.*

HE never did any thing of any moment without taking advice. Care to discountenance drunkenness in Ireland.—Ibid. p. 433.

"I LEARNED one rule of him," says SIR G. RADCLIFFE, "which I think worthy to be re-

[1] "*At after* souper goth this noble king
To seen this horse of bras," &c.
CHAUCER. *The Squire's Tale.* J. W. W.

membered: when he met with a well penned oration or tract upon any subject or question, he framed a speech upon the same argument, inventing and disposing what seemed fit to be said upon that subject, before he read the book; then reading the book compare his own with the author, and note his own defects, and the author's art and fulness, whereby he drew all that ran in the author more strictly, and might better judge of his own wants to supply them." — Ibid. p. 435.

STRAFFORD offered his life if he would urge the king to abolish Episcopacy. — LAUD'S *Troubles*, p. 177.

Fairfax.

HE had a collection of ancient coins, which were purchased by Thoresby's father.

"OF the heterogeneous character of Sir T. Fairfax," says WHITAKER, "it would be unpardonable in an antiquary to speak without gratitude, in an Englishman, without a mixture of censure and pity. He was bred a presbyterian, though without any violent hostility against the Church of England, and he served the Parliament without any personal animosity against the king. Till roused by action, the native powers of his mind seemed to doze; his deportment was awkward, his temper sullen, his conceptions clouded, his utterance embarrassed. In the field of battle he was all on fire, prompt, intelligible and spirited. He was a man of no intuition into character, and suffered himself to be duped by the Parliament into the fashionable opinion of their absolute supremacy, even over the king himself, as the great council of the nation. This is strongly, though politely expressed in the following letter, addressed to the Queen on her landing at Burlington, which has never before been published.

"To the sacred Majesty of the Queen."

SELBY, the 25th Feb. 1642-3.

MADAM,

"Your Majesty's safe and happy arrival in this county doth infinitely rejoice the hearts of all men, who though divided in opinions and fallen into most bloody dissentions, yet every one hopes by your Majesty to obtain his desires. My hopes and the expectation of all men with me are, that by the powerful influence of your Majesty's presence, your gracious mediation and great wisdom, this kingdom which hath tasted nothing but war and misery since your Majesty left it, shall now be restored to the happy condition of peace, and all misunderstanding taken away, which in human reason is the only means to make your majesty and your royal posterity to be loved and rich at home, potent and feared abroad.

"Madam,—The Parliament (the sceptre) by which all the glorious and happy princes of this land have governed, hath commanded me to serve the King and your Majesty in securing the peace of these northern parts. My highest ambition and humblest suit is, that your Majesty refusing all attendance and service of those who by that highest Court have been found and declared enemies of the peace and state, you will be pleased to admit me and the forces with me to guard your sacred person, wherein I and this army shall all of us more willingly sacrifice our lives than suffer any danger to invade the trust reposed in, madam, your most loyal, most humble servant, T. Fairfax."—*Loidis and Elmete*, p. 194.

"THE most extraordinary part of Fairfax's character was a passionate fondness for antiquarian pursuits, which might seem alike incompatible with 'the drowsy humour of the Presbyterian' and the active engagements of the soldier. To him we are indebted not only for the basis of Thoresby's museum, but what is of infinitely more importance, for the voluminous col-

lections of Dodsworth, which perpetuated so many thousands of charters relating to the genealogical and monastic antiquities of the northern counties, just transcribed under his patronage, before the blowing up of St. Mary's Tower at York consigned the originals to destruction. These he bequeathed to the University of Oxford." — Ibid. p. 195.

FAIRFAX refused to open the king's letters taken at Naseby, but Cromwell and Ireton pressed him to it. — RUSHWORTH, vol. 6, *preface* iii.

AFTER the surrender of Colchester, Fairfax writes thus to Manchester, Speaker *(pro tempore)* of the House of Peers, "for some satisfaction to military Justice, and in part of avenge for the innocent blood they have caused to be spilt, and the trouble, damage and mischief they have brought upon the town, this country and the kingdom; I have, with the advice of a council of war of the chief officers, both of the country forces and the army, caused two of them who were rendered at mercy, to be shot to death before any of them had quarter assured them. The persons pitched upon for this example were Sir Charles Lucas, and Sir George Lisle; in whose military execution I hope your lordships will not find cause to think your honour or justice prejudiced. As for the Lord Goring, Lord Capel, and the rest of the persons rendered to mercy, and now assured of quarter, of whose names I have sent your lordship a particular list, I do hereby render unto the Parliaments judgment, for further public justice and mercy to be used, as you shall see cause."— RUSHWORTH, vol. 7, p. 1243.

SIR P. WARWICK says of Fairfax, he was "a man of a military genius, undaunted courage and presence of mind in the field both in action and danger, but of a very common understanding in all other affairs, and of a worse elocution, and so a most fit tool for Mr. Cromwell to work with."

Bastwick.

NALSON (vol. 1, p. 499,) quotes this from his libel p. 19, speaking of the Romish Hierarchy, purposely from that topic to traduce the English Church. "In the number of which," saith he, "are cardinals, patriarchs, primates, metropolitans, archbishops, bishops, deans, and innumerable such vermin, a member of which monstrous body our hierarchy is; this is not known in Sacred Writ, nor never came from God, but rather from the pope and the devil. *Diabolus caccavit illos.*"

OF Laud he says, "I am so hardened in goodness, as I fear neither post nor pillory; conceiving always that I hold my ears by a better tenure than he holds his nose, being a loyaller subject to my prince than he hath grace to be, and better able to do him service than he hath ability to judge of. But if he should by his might and power, and the iniquity of the times, advance me to that desk (the pillory), I doubt not by the grace of God I shall make there the funeral sermons of all the prelates in England. I hope I shall have the honour of the good work, and withal bring such things to light, as all Europe and the whole Church of God shall be the better for it to the world's end. And if they shall sacrifice me upon the altar of the pillory, I shall so bleat out their episcopal knaveries, as the odour and sweet smelling savour of the oblation shall make such a propitiation for the good of this land and kingdom, as the King himself and all loyal subjects shall fare the better for it.

"And he closes his admonition to the reader with this sentence, from whence it took the name of his Litany, 'from plague, pestilence and famine, from bishops, priests and deacons, good Lord deliver us.'"—p. 10.

BASTWICK's whole letter to the Keeper

of the Gate House (NALSON, vol. 1, p. 500,) should be given in a note.

IN another letter he entreats the keeper to give him liberty upon the word of a Christian, and one reason is that he might go abroad to practise upon such as had the plague, which was then in London, "of which he tells him he is not afraid; and indeed who ever reads the whole libel would have reason to credit him; for it is so pestilent that no plague could be more mortal."—Ibid. p. 502.

MORE specimens of his crazy humour, Ibid. p. 503; and of his beastly abuse. p. 502.

WHEN Bastwick quarrelled with Lilburne he fell as foul upon the Independents as he had done upon the bishops, and deduced them also from the devil's posteriors.—Ibid. p. 512.

"HIS libel was written when he was a prisoner for a book which he had written against one Chouncy when under pretence of battering down the pope's supremacy, he aspersed the English Church. A wealthy and grave citizen visited him then as a martyr, and urged him to write his Litany; rewarded him with ten pieces of gold for it, and circulated it in MS. Lilburne then newly out of his apprenticeship got it printed in Holland, and the disperser made £60 by the first edition, but on the second the disperser saved himself by informing against Lilburne, who was thus brought within reach of the law."—Ibid. vol. 1, p. 513-4.

GARRARD says that B. writes an excellent Latin style. — STRAFFORD'S *Letters*, vol. 2, p. 57.

1637. "IN the palace yard two pillories were erected, and there the sentence of Star Chamber against Burton, Bastwick and Prynne was executed. They stood two hours in the pillory; Burton by himself, being degraded in the High Commission Court three days before. The place was full of people, who cried and howled terribly, especially when Burton was cropt. Dr. Bastwick was very merry; his wife, Dr. Poe's daughter, got a stool, kissed him; his ears being cut off, she called for them, and put them in a clean handkerchief, and carried them away with her. Bastwick told the people the lords had collar days at court, but this was his collar-day, rejoicing much in it."—GARRARD, vol. 2, p. 85.

Prynne.

NALSON says (vol. 1, p. 798,) "I have heard a gentleman his familiar avow that he was so infinitely sensible both of the folly and mischief of those youthful and passionately injudicious essays, which were rather the results of prejudice and revenge than law or reason, that he has heard Mr. Prynne say, that if the King had cut off his head when he only cropt his ears, he had done no more than justice, and done God and the nation good service."

1634. "No mercy shewed to Prynne: he stood in the pillory, and lost his first ear in a pillory in the palace at Westminster in full term, his other in Cheapside; where while he stood his volumes were burnt under his nose, which had almost suffocated him."—GARRARD. STRAFFORD'S *Letters*, vol. 1, p. 261.

1634, June 20. "MR. PRYNNE, prisoner in the Tower, who hath got his ears sewed on, that they grow again as before to his head, is relapsed into new error."—Ibid. p. 266.

1637. "A LITTLE more quickness in the government would cure this itch of libelling. Laud writes to Wentworth, agreeing with him in this mind. But what say you to it that Prynne and his fellows should be suffered to talk what they pleased while they stood in the pillory and win acclamations from the people, and have notes taken of what they spake, and those notes spread in written copies about the city; and that when they went out of town to their several imprisonments, there were thousands suffered to be upon their way to take their leave and God knows what else!"—Ibid. vol. 2, p. 99.

"ONCE again you return to Prynne and his fellows, and observe most justly that these men do but begin with the church, that they might after have the freer access to the state: and I would to God other men were of your lordship's opinion, or if they be so already I would they had some of your zeal too for timely prevention: but for that, we are all too secure, and will not believe there is any foul weather towards us, till the storm break upon us."—LAUD. Ibid. vol. 2, p. 101.

"MR. PRYNNE'S case is not the first wherein I have resented the humour of the time to cry up and magnify such as the honour and justice of the King and state have marked out and adjudged mutinous to the government, and offensive to that belief and reverence the people ought to have in the wisdom and integrity of the magistrate. Nor am I now to say it anew, (even there, where the right understanding, and right use made of this mischief would be the only way to take off the ill it threatens to us all) that a prince that loseth the force and example of his punishments, loseth withal the greatest part of his dominion. Yet still methinks we are not got thorough the defence, nay I fear do not sufficiently apprehend the malignity of it. In the meantime a liberty thus assumed, thus abused, is very unsufferable; but how to help it I know not, till I see the good as resolute in their good, as we daily observe the bad to be in their evil ways: which God of his grace infuse into us; for such are the feeble and faint motions of human frailty, as I do not expect it thence." —Ibid. STRAFFORD *to Laud*, vol. 2, p. 119.

STRAFFORD to Laud. "It is strange indeed to see the frenzy which possesseth the vulgar now-a-days, and that the just displeasure and chastisement of a state should produce greater estimation, nay reverence to persons of no consideration either for life or learning, than the greatest and highest trusts and employments shall be able to procure for others of unspotted conversation, of most eminent virtue and deepest knowledge: a grievous and overspreading leprosy; but where you mention a remedy, sure it is not fitted for the hand of every physician; the cure, under God, must be wrought by our Æsculapius alone, and in that my weak judgment to be effected rather by corrosives than lenitives; less than *Thorow* will not overcome it. There is a cancerous malignity in it, which must be cut forth, which long since rejected all other means, and therefore to God and him I leave it."—Ibid. vol. 2, p. 136.

"I THANK you," says Hyde to Nicholas (1647) "for your friend Lilburne, and desire you to send me as many of his books as you can. I learn much by them; and in earnest I find a great benefit by reading ill books, for though they want judgment and logic to prove what they promise, yet they bring good materials to prove somewhat else they do not think of. And so I gain very much law by reading Mr. Prynne, though nothing of it be applicable to those purposes to which he produces it."—CLARENDON *Papers*, vol. 2, p. 363.

My Lord of Buckingham having been long since Master of the Horse at court, is now made master also of all the wooden horses in the kingdom, which indeed are our best horses; for he is to be high-admiral of England. So he is become dominus equorum et aquarum."—Hoell's *Epistolæ Ho-Elianæ*, p. 1880.

In Cato's letters, though it is falsely said of Strafford, that "he was no sooner got into the court, but he began openly to counteract the whole course of his past life, he devised new ways of terror and oppression, and heightened all those grievances of which he had complained," the writer, fierce whig as he is, justly adds, "but though the two great parts of his life were thus prodigiously inconsistent, I do not remember that he ever condemned the worst, though he suffered for it; or recanted the best. It is probable his judgment in both cases approved his conduct."—Vol. 2, p. 289.

Strafford's Letters and Dispatches. Dublin, 1740.

Ded. In Ireland.—"He did not exact of the recusant the twelve-pence a Sunday, as by law he might have done. But let none hence conclude that his Lordship was a favourer of the Papists, and an encourager of their religion. No, he very well knew a better way to secure the Protestant interest, a more noble and effectual means than penal laws, viz. repairing of churches and building mansion-houses for ministers; introducing a learned clergy, and enjoining them strict residence; affording them countenance and protection against the encroachments of the powerful, restoring to them means of hospitality, and looking carefully to the education and marriages of the King's wards. This was his method of supporting the Protestant cause; and thereby he gave a deadly blow to the Church of Rome."

P. 9. Lord Clifford promises absolutely a seat in Parliament for Appleby.

15. 1621. "Neither do I conceive it to be within the power or ability of Spain to diffuse itself, and maintain war against so many prevalent enemies in places so far distant; and then it will follow, if he must needs lay down arms somewhere, in no place with more honour to himself, with more advantage to his affairs, than in the Palatinate."

16. The enjoyments in the country. 1623-24.

19. 1623. "My opinion of these masters (Parliament,) your Lordship (Clifford,) knows sufficiently, and the services done there coldly requited on all sides, and which is worse, many times misconstrued. I judge further, the path we are like to walk in is now more narrow and slippery than formerly; yet not so difficult but may be passed with circumspection, patience, and principally silence."

22. Treaty of marriage. "Commissioners are appointed to treat with my Lord of Carlisle, the prime whereof is the Cardinal of Richelieu, which occasioned a difference about placing of them, Cardinals taking precedence of all but kings in person, which was wiped away with this accord, that they should meet in the Cardinal's house, and that the Cardinal must keep his bed. This rock passed over by this sick accommodation," &c.

23. "I was best pleased to hear of that commodity, being for all the rest, John Indifferent."

27. Sir Richard Beaumont to Wentworth:—"If it be tolerated that men shall come six, seven, nay ten apprentices out of a house, this is more like a rebellion than an election. The gentry are wronged, the freeholders are wronged."

29. When he was nominated sheriff, (1625,) it was told me by two counsellors, that the King said you were an honest gentleman; but not a tittle to any of the rest.

30. A private and husbandly course, when sheriff, advised. 32. His intentions on this matter.

31. Question concerning the sheriff's office disqualifying him for sitting.

33. 1625. Course which he means to pursue happily expressed.

35. His favour with James.

38. Chief Justice Hyde.

Toleration intended in Ireland, but rejected there. 1627.

42. Isle of Rhé.[1] This only every man knows, that since England was England, it received not so dishonourable a blow. Holles.

46. The Speaker sends him copies of speeches which he writes for 1628. Probably ministers' speeches which may have been written, as being necessarily prepared.

48. The president's place, "the highest pitch of northern honour."

49. "You tell me God hath blessed you much in these late proceedings," says Wandesford to him.

Nescia mens hominum!

Dread of the Papists on his appointment. 52.

51. Cottington speaks of Hocus? Hocus's dog—silver with five legs,—and puppets?

60. "In my own nature I am the man least suspicious alive." His temper, 80, 87.

His religious feelings at this time after the death of his wife. 79.

65. His propositions concerning the government of Ireland.

71. The one shilling per week upon recusants, to be raised for supplying the want of revenue! 73-4-6.

75. Conformity of religion with England, every good Englishman ought to desire as well in reason of state as conscience.

85. Desire of serving the King.

He is against all non-residents, as well lay as ecclesiastical.

Goring, 119, 166.

87. The passage to Ireland infested by pirates. 90.

90. As Lord President he took one shilling in the pound.

92. Mischief of Irish grants.

93. Project for victualling the Spanish West India fleet, winning that trade from the Hamburghers.

93. Flax proposed. A mint. Disuse of the woollen manufactures, to keep them dependent on England, and an intent to make the King sole salt merchant. 193.

94. Irish levies for Spain likely to be trained for rebellion. A just suspicion of Spain on this point.

96. Salt. 193.

State in which he found the army and all things else, "so as it doth almost affright me at first sight; yet you shall see I will not meanly desert the duties I owe my master and myself."

99. He tells the council, "rather than fail in so necessary a duty to my master, I would undertake, upon the peril of my head, to make the King's army able to subsist and to provide for itself amongst them, without their help."

99. Ormond. 352. 378. Vol. 2, p. 18.

102. Falkland complains that he had had, during his government, no aid from the Archbishop of Canterbury, Abbott, who it seems neglected Ireland as he did England.

104. A direct trade from Ireland to the Terceras and Canaries proposed.

106. Biscayan privateers. Wentworth's strong feeling at seeing the mischief, and wanting means to punish it.

124. His principle of conduct well stated, and the opposition he is likely to find.

136. His disinterestedness in office. 8. 130.

132. Presentation.

135. Humanity to the Spanish privateer prisoners.

138. His severity apprehended before he went over.

139. His objection to see commissions pass from father to son.

145-6. His opinion of what the Foulis's sentence in his star chamber case ought to be.

151. Care against ill bishops.

[1] Called by Clarendon "that unfortunate descent upon the Isle of Rhé, which was quickly afterwards attended with many unprosperous attempts, and then with a miserable retreat, in which, the flower of the army was lost."—*Hist. of the Rebellion*, book i. vol. 1, p. 47.

The church "impiously preyed upon by persons of all sorts, that I dare say you would be amazed and astonished at it, as much as I am, if you were but here amongst us; by means whereof the clergy here are reduced to such a contempt, as is a most lamentable and scandalous thing to see in any Christian commonwealth."

161. Charles instructs Strafford to disregard letters of favour which importunity may force from him.—I much question whether this be not the worst proof of his insincerity. He sought ease for himself, and threw all odium of refusal upon Strafford;—who however always advised that this should be done.

Windebank says to Strafford, "When we had the happiness and honour to have your assistance here at the council board, you made many ill faces with your pen,—(pardon I beseech your Lordship, the over free censure of your Vandyking.")

"Another remarkable error of your Lordship, which makes much noise here, is that you refuse all presents."

163. Spanish prisoners. 182.

169. Advice to his nephew. His own course in youth. "My breeding abroad had shewn me more of the world than yours hath done." 170. He advises him not to put himself at court before he is at least thirty. It is an excellent letter.

171. Necessity of preventing the bishops from making injurious leases. 173.

172. His views of bringing Ireland to conformity in religion, vol. 2, p. 39.

173. It seems he thought the King had no real opposition to apprehend, and might carry through any just and honourable action against all that should be attempted. 1633.

186. When Strafford represents from Ireland, 1633, that the meaner sort of subjects there live under the pressures of the great, and that officers exact much larger fees than they ought to do, and recommends two or three examples to remedy the former, and a commission to regulate the latter, "that so the subjects might find your Majesty's goodness and justice, watching and caring for their protection and ease, both in private and public respect," Charles answers, "We approve the reformation of these pressures and extortions by examples and by commissions, by our own authority, but by no means to be done by Parliament."

186. He thought a House of Commons, (Irish,) equally balanced between Papists and Protestants, would be easier to govern than if either party were absolute.

189. He says, after Bedell's explanation, "In which good mind if he continue, I shall be sure to discontinue my ill mind towards him."

He and Laud gird at each other as Cambridge and Oxford men, both Johnnians.

190. Irish expenditure and revenues:—he determines to pay his way, and make every half year discharge itself.

190. A quarter's pay of the captains always to be kept back, as a security upon their death for the arms for which they are answerable by bond or otherwise.

192. He advises a malt tax upon the brewers, "to repress the infinite excess of drunkenness in this kingdom. Besides, it may be a step towards an excise, which, although it be heathen Greek in England, yet certainly would be more beneficial to the crown, and less felt by the subject, than where the impositions are laid upon the foreign vent of commodities inward and outward, as we see a plain demonstration of it in the Low Countries."

194. "If I be found at any time declining the upright and constant paths of his Majesty's honour and profit, and the public good of his kingdoms, abandon me as the most abject wretch that lives."

196. 1633. Not one corn of powder in the store of Dublin Castle, which Wentworth properly calls a passing shame.

198. His own money advanced, (fourteen hundred pounds,) to pay off some sailors, who would otherwise have cost the crown ten pounds per day, till they were discharged.

200. Respect which he is ordered to re-

quire from the nobility. His thoughts upon this.

201. He desires that he may not be inhibited from hearing and ending causes, as Lord Falkland had been, "which certainly did lessen his power extremely. I know very well the common lawyers will be passionately against it, who are wont to put such a prejudice upon all other professions, as if none were to be trusted, or capable to administer justice but themselves. Yet how well this suits with monarchy, when they monopolize all to be governed by their year books, you in England have a costly experience. And I am sure his Majesty's power is not weaker in this kingdom, where hitherto the deputy and council board have had a stroke with them."

205. Lord Falkland, the father, seems to have died in consequence of a fall from his horse, "the King being the nearest man to him when he fell, and the first that came in to help him."

220. "I wonder not that the lawyers thus went about to limit and restrain all courses of prerogative. I wish they do it not too often and too much; and that they would monopolize less to themselves all judicature, as if no honour or justice could be rightly administered but under one of their bencher's gowns. Otherwise I am sure they little understand the unsettled state of this kingdom, that could advise the King to lessen the power of his deputy, indeed his own, until it were brought into that stayed temper of obedience, and conformity with that of England; or at least till the benches here were better provided with judges than, God knows, as yet they are."

228. Wentworth recommends to the King, "the consideration of Flanders, which, should it chance through the present disorder and ill success of the affairs of Spain, to bow under the yoke of France, or of my lords the States, might prove a far more troublesome neighbour to the crown of England than now it is."

"Again, to secure the Palatinate by all princely providence from being possessed by the French; for, considering the ambitions of that nation begin to show themselves, extended far beyond the Rhine;—how they have, *par bien seance*, as it were, set upon and taken the whole dutchy of Lorrein, and how little respect they manifest towards us in their late declaration of their Court of Parliament;—I fear me they may be apt enough to make way for themselves where they find the fence the lowest."

233. Charles says to him, 1634, concerning a Parliament, "as for that hydra, take good heed; for you know that here I have found it as well cunning as malicious."

238. His management of the Irish Parliament.

They themselves could not deny, had the payments been set on the wealthy (whereas most inconscionably the landlords and money-men, to ease themselves, had laid it upon the poor and bare tenants) they could have pinched no man.

246. Of the nobility who were absent in England, he says, "I had rather have their proxies than their company."

247. Half musket shot,—if they be good you must have them out of Holland . . . your officers of the ordnance, I fear, rather take counsel how to save a proportion upon every musket or corselet to their own purses, than how to perform the service sufficiently for the good of the business.

249. He intercedes for the mitigation of Sir John Bourchier's fine, in a way very honourable to himself.

267. The Popish party and their clergy infinitely solicitous that no Protestants be chosen (to Parliament) where they can possibly hinder it.

269. "In these matters of form, it is the best not to be wiser than those that went before us, but *stare super vias antiquas*."

270. "The Priests and Jesuits here are very busy in the election of knights and burgesses for this Parliament; call the people to their masses, and there charge them on pain of excommunication to give their voice with no Protestant. I purpose hereafter to question some of them, being in-

deed a very insufferable thing for them thus to interpose in causes which are purely civil, and of passing ill consequences to warm and inflame the subjects one against another, and in the last resort, to bring it to a direct party of Protestant and Papist, which surely is to be avoided as much as may be, unless our number were the greater."

271. Letter from Bishop Bridgeman (of Chester), thanking him for certain judicious church promotions.

273. His promise to raise and clear the revenue,—" and if in all this I make one penny of benefit to myself, in the course of these payments, let my master take my head upon my return."

Speech at the opening of the Irish Parliament.—" I spake it not betwixt my teeth, but so loud and heartily, that I protest unto you I was faint withal at the present, and the worse for it two or three days after. It makes no matter, for this way I was assured they should have sound at least, with how little weight soever it should be attended. And the success was answerable: for had it been low and mildly delivered, I might perchance have gotten from them, it was pretty well: whereas this way, filling one of their senses with noise, and amusing the rest with earnestness and vehemence, they sware (yet forgive them, they know not what they say) it was the best spoken they ever heard in their lives."

274. " Surely this kingdom is in an excellent way, and England to hope for a considerable supply from hence, which hitherto hath been of infinite expense unto us."

284. " Surely the more I am trusted, the greater shall be my care. I shall be watchful upon all occasions, and by fitting degrees still to abate from the power of the Popish clergy, which indeed was grown to excess, and a shame it was ever suffered to rise to such a height."

295. Obliged, by want of support from England, to give up his scheme of making iron ordnance in Ireland.

296. Tallow—their great staple commodity, out of which they pretend are to be raised their own rents, and all the great payments to his Majesty. Direction had been sent from England to stop its exportation which Strafford would not follow, saying it would infinitely discontent them all, nothing so much, and destroy their trade above all that can be foreseen.

297. " I spend a round sum, more than all my entertainments come to."

300. He intreats of Laud to aid him in keeping the revenue of Ireland from the English minister.

300. Cottington. Who was this with the beads? 330.

303. A greyhound for the prince. 1634.

308. Restraint of tallow,—it was designed to give the Soap Corporation the sole right of vending it. His arguments against it.

350. His conduct when Sir Piers Crosby threw out the bill for repressing of murders, by a strict punishment of the accessories.

353. Motives for continuing the parliament.

All the Protestants are for plantations, all the others against them.

364. Intrigues of France with the Papists. France having taken up the ambitious views of Spain, and employing the same course of policy. This is a good letter of Coke's.

365. Charles chose to have the Irish Parliament dissolved, " My reasons," he says, " are grounded upon my experience of them here; they are of the nature of cats. They ever grow curst with age; so that if ye will have good of them, put them off handsomely when they come to any age, for young ones are ever most tractable. And in earnest you will find that nothing can more conduce to the beginning of a new, than the well ending of the former Parliament."

367. He delays admitting the Earl of Nothisdale to be of the council, because he is a Papist. " I judge it without all question far the greatest service that can be done unto your crowns, on this side, to draw Ireland into a conformity of religion with

England, which indeed would undoubtedly set your Majesty in greater strength and safety within your own dominions, than any thing now left by the great and happy wisdom of yourself and blessed father unaccomplished, to make us an happy and secure people within ourselves. And yet this being a work rather to be effected by judgement and degrees, than by a giddy zeal and haste, whenever it shall seem good in your wisdom to attempt it (for I am confident it is left as a means whereby to glorify your Majesty's piety to posterity) there will in the way towards it many things fall continually in debate and consideration at the board with which it will be very unfit any of the contrary religion be acquainted."

371. "I must tell you I am in a libel threatened with a Felton or a Ravillac already." 1634.

378. Laws of wills and uses. His aim to gain wardships for the crown, that the best houses might be bred up in religion as they fall.

392. "The Biscayners are fishing our western ports, and have been up the river of Limerick forty or fifty miles within land, and there taken two or three Dutchmen of very good value; and would in a short time, if suffered, destroy the whole trade of this kingdom."

393. "Your advice by act of state to restrain the sending over children to be bred in foreign parts, is not only approved, but required by his Majesty to be effectually executed."

394. "Some loose and dissolved men of war of S. Sebastian's, the Passage, and Dunkirk, have demeaned themselves worse towards us than ever."

392. The great business of the Londoners' plantation. "Methinks, sir (if I may be so bold), would your Majesty be pleased to reserve it entire to yourself, after it be once settled well, it might prove a fit part of an appanage for our young master the Duke of York. Believe me, I am of opinion it may be made a seigniory not altogether unworthy his Highness."

401. Levying the subsidies.—"Yet that I might be the more sure that all things shall be carried indifferently, and that the burthen may lie upon the wealthier sort (which, God knows, hath not been the fashion of Ireland), I have told them, that I will join four commissioners with theirs in every county, with these only instructions (the sum being thus set by themselves) to see that all things be carried suitable to his Majesty's justice and princely regard of his people."

411. Weston's ill will to him, and jealousy of his familiarity with Laud.

431. —"by your experience in both houses you have discovered the root of all disorder in that kingdom to be the universal dependence of the Popish faction upon Jesuits and friars; which former deputies have also observed, and thereupon moved for their banishment and suppression; but it seemeth the performance was reserved for your active resolution."

444. Galway.—"A country which lies out at a corner by itself, and all the inhabitants wholly natives and papists, hardly an Englishman amongst them, whom they kept out with all the industry in the world."

473. Flax.—He sends to buy seed.—Vol. 2, p. 19.

492. Ill effect of grants upon the Irish exchequer.

498-9. Lord Mountnorris. 502-5. 8. 9. 14. 9.

504. Howell says of him, "I never knew any man's misery so little resented, who having contested with so many lord deputies is now met withal."

511. Cottington.—"You said right, that Mountnorris his business would make a great noise; for so it hath amongst ignorant, but especially ill-affected people; but it hath stuck little among the wiser sort, and begins to be blown away amongst the rest."

Garrard writes more faithfully.—508-9.

Vol. 2, p. 15. Strafford.—"The truth is, Sir L. Carey is a vain young man, and cannot be sufficiently taught to learn his duty, as well to his betters as to his own soldiers.

You shall do well to cause him to pay his soldiers what he oweth them, and to defalk it out of his own entertainments. I understand by his uncle Newburgh, he has a great mind to part with his company, and to bestow himself in the Low Countries, which I am glad of, that we may get shut of him there."

17. Summary of what he had done in Ireland.

18. Equal justice. Wills and uses.

23. "I have with much difficulty obtained direction for a privy seal for taking off the four shillings upon a ton of coals, new imposition; as also that other immeasurable charge set upon horses to be transported hence into Ireland, as also one shilling and sixpence upon every head of cattle, and stopped another imposition intended to be set upon all live sheep brought thence."

42. He recommends that the King should preferably employ men of fortune in his service, rather than those who have their fortunes to make.

54. Charles intended the place of Admiral for the Duke of York.

56. Sir Henry Anderson, of Yorkshire, obtains an audience, and makes a remonstrant speech to the King, 1636.

65. Duke of York to be provided for in Ireland. "God having blest you with so royal and plentiful a posterity, if provisions be not early thought of for them by your servants, and by yourself, they will at some time or other fall weightily and with pressure upon the crown."

72. Marquis Hamilton is not easily taken off, especially where there is a glimmering of good profit to come in.—GARRARD.

92. Plots of the exiles, and advice concerning the army in Ireland, to be kept up till total conformity in religion be brought about.

96. Against sending the rents to the English Exchequer.

103. Coke calls the changing of the tenures of the lower sort of Irish from their oppressing Lords to their gracious King, the "true foundation of wealth and peace, and the only hope of introducing civility and religion, wherein the prosperity of that kingdom doth consist." He tells Wentworth this in his masterpiece.

108. "If old Ned Coke were alive again, he would perchance advise him to take the company of his fellows along with him, and tell him (as he never failed to do, as often as a patent of monopoly came in his way) *animalia solivaga semper sunt nociva*, and for better authority quote him Aristotle for it."—WENTWORTH.

109. He writes to the Duke of Medina, saying, he has sent "those merchants and ship to begin and settle, I trust, a trade of linen cloths, much if I deceive not myself, to the benefit of both kingdoms."

111. Irish abroad plotting rebellion, and inciting Spain and Rome to encourage and support it.

112. Strafford's letters to Con upon this subject.

119. To Laud. "If others would keep the same quarter with us your grace doth, that is, first require our opinions on this side, before anything be resolved there, his Majesty would not be so early and often engaged to the prejudice of these affairs; and drawing along with it a mighty disadvantage upon us, that by this means become the negative ministers of casting them aside at after, and contracting unto ourselves the hatred of the parties interested, as the reward of our good and faithful service."

124. "My Lord of Holland tells every one that he hath so satisfied my Lord of Salisbury, that he thinks he did him a favour to fine him but £20,000; but I believe that my Lord of Northumberland hath made his sister Carlisle speak to my Lord of Holland, and the fine will be remitted, but I do not think the other will remit the injury, for weak minds have strong retentions of injuries, and only noble hearts know how to forgive."—LORD CONWAY.

131. Laud replies. "I am sorry if the

ministers on this side do not keep the quarter they should with you. For there is no reason in the world that the sourness of every negative should be put upon you on that side. Great reason there is that it should be kept off from the King as much as may be, and as great that it should be divided among the ministers with some indifferency, and not lodged upon one, or few. But this is not the way, for every man saves himself as well as he can, let the burden light where it will. And now I am grown almost as proud as you, for whereas you write that his Majesty must not always look to be served upon such terms, I shall say so too; and perhaps when I am gone, my saying shall be found true."

132. Laud. "I see your lordship hath a great opinion of him (Sir G. Radcliffe) or else you would not trust your son with him. And I hope he will discharge that trust, so as shall give you content, and lay such a foundation in your son as shall enable him to withstand any *Prynning*."

135. Tobacco contract. Strafford writes to the king of his *unfriends*. His profits, p. 137.

138. "Mr. Hambden is a great brother: and the very genius of that nation of people leads them always to oppose as well civilly as ecclesiastically all that ever authority ordains for them; but in good faith were they right served, they should be whipt home into their right wits; and much beholden they should be to any that would thoroughly take pains with them in that kind."—Strafford, 1637.

151. Bedell. He had devoted all he should recover in a certain process for his see, to the edition of the Irish Bible.

158. "As well as I think of Mr. Hambden's abilities, I take his will and peevishness to be full as great; and without diminution to him, judge the other (?) howbeit not the father of the country (a title some will not stick to give unto them both, to put them, if it be possible, the faster and farther out of their wits) the very Sinciput, the vertical point of the whole faction."

185. 1638. The Scots. "There is a speech here that they have sent to know the number of Scotchmen in Ulster; and that privately there hath been a list taken of such as are able to bear arms, and that they are found to be above 40,000 in Ulster only."—Laud.

196. Northumberland writes (1638, July) concerning the Scotch troubles—"In the Exchequer (being examined upon this occasion) there is found but £200; nor by all the means that can yet be devised, the treasurer and Cottington engaging both the king's and their own credits, are able to raise but £110,000 towards the maintaining of this war. The king's magazines are totally unfurnished of arms and all sorts of ammunition, and commanders we have none, either for advice or execution. The people through all England are generally so discontented by reason of the multitude of projects daily imposed upon them, as I think there is reason to fear that a great part of them will be readier to join with the Scots, than to draw their swords in the king's service."

187. Concerning the Earl of Antrim, Strafford says to the king "I neither hope much of his parts, of his power, or of his affections."

188. 1638. Strafford fears the withdrawal of any troops from Ireland, and says to the king, "Besides, Sir, you understand how little practice or knowledge I have in these military affairs; so as I should humbly desire to have one experienced person left near me, to advise with upon any sudden storm."

190-1. Strafford's view of the Scotch troubles, and the course to be pursued, a most able letter. But when he expected that the means might be raised by voluntary contributions, it shows that he was far from being aware how widely and deeply disaffection had spread and struck root, and that he thought others were as disinterested and as liberal and as loyal as himself.

195. 1638. "It is not to be kept secret, that there are 40,000 Scots in Ulster able

to bear arms; we hear the *crack* of it, if not the threat, every day in the streets. And might they have had Connaught too (and that they have it not, the whole kingdom bear me the ill will of it), it would have been so much the stronger laid for them."

198. Good order of the troops in Ireland —best manner of increasing them, 204.

204. Earl of Antrim.

208. To Lord Clifford, directions for mustering and training.

219. The Bishop of Down. "All the Puritans in my diocese are confident that the arms raised against the king in Scotland, will procure them a liberty to set up their own discipline here among themselves, insomuch that many whom I had brought to some measure of conformity have revolted lately, and when I call them in question for it, they scorn my process."

221. The Queen's Letter concerning St. Patrick's purgatory, and Strafford's reply! this in 1638! Laud says of it to him:— p. 230. "I am half way into purgatory to think such a motion, in such a place, at such a time, amidst such people, should be offered to you! But in this you have played the courtier notably, and I hope to good purpose. You may see by that what good offices I have done me here, for I have many motions from thence which I can scarce tell what to say to."

283. Strafford to the King. "We see the monstrous birth, the late contempt of inferiors, the negligence and remissness in some others to preserve magistracy, hath brought forth among us, and sure how could other fruit be with right reason expected? For that once trod down it cannot choose but the next step will be upon monarchy itself."

288. Character of Sir J. Hotham whom Strafford recommends to the King.

288. His anxiety that the King should have the credit of kind actions.

297. Earl of Antrim. Strafford's sense of danger from the arming a body of Irish.

Impossibility of raising money in Ireland by loan.

300. As many O's and Mac's as would startle a whole council board on this side to hear of.

Antrim, he proposed to transport over with him 10,000 live cows to furnish them with milk, which he affirmed had been his grandfather Tyrone's play.

302. He saw they would do well enough, feed their horse with leaves of trees and themselves with shamrocks.

307. "It is most true Leslie can neither write nor read, and to boot a bastard begot betwixt two mean folks. A captain he is, but no such great Kill-Cow as they would have him; never general to the King of Swede; general of the forces (as they learn to command, howbeit in itself not so good as that of colonel) of a Hanse town. Lubeck, as I take it, and no more."

308. Sir Marmaduke Langdale active in opposing ship-money, 1639.

Letters to Sir J. Hotham.

313. Advice to avoid fighting, but secure Berwick and Carlisle. 1639.

314. And not to strike the first blow. 324.

322. French ambassador wants to accompany the army,—that he might communicate with the Covenanters.

325. Treachery in Scotland.

327. To Sir Henry Vane, he speaks of "the secresy you nobly promise, and I assure myself from your own virtue and affections to me!"

332. Charles giving way to the Earl of St. Albans and others, 365. 81.

335. Earl of Antrim, 336-57-8, 9.

343. Measures for ascertaining the number of Scots in Ireland.

366. Earl of St. Alban and Clanrichard, 425.

"It hath been the constant endeavour of this state to break the dependencies which great lords draw to themselves of followers, tenants, and neighbours, and make the subject to hold immediately of the crown, and not to be liable to the distresses of great lords."

383. Oath scrupled by the Scots.

388, 9. Strafford's opinion of the ship

money, the duty of obedience and the danger of imaginary liberties.

416. Charles's promise "on the word of a king."

Laud's Life and Troubles.

PREFACE.

Prynne's villany with the papers, 4. 39.

Archbishop Williams. Hacket.

Fate of the papers.

Sancroft left perhaps more written with his own hand than any man either of this, or the last age, ever did write.

9. Laud's desire of union.

14. Dream, 20. 39.

15. Death of James I. 20.

16. O. P.

21. Bugs in the text explained by Churches in a marginal note.

27. Fears for the Church.

30. Scheme for separating the colonies from Spain, religion to be the means employed.

34. His sense of the evil of factions.

41. Dr. Donne. "The King forgave him certain slips in a sermon preached April 1, Sunday 1627."

59. Fall of his picture.

73. Protestation of his motives.

74. Brutality of Essex and Say.

Comfortable psalms.

75. Scotch troubles how brought about.

76. His advice for peace.

78. Lindsey excludes clergy from the pacification.

Strafford advises calling a parliament.

79. Canons. Continuance of the convocation, 80.

83, 4. Scots invited.

85. Strafford had scent of this, and therefore they struck first.

92. Sunday the fast day in Scotland.

96. His objection to galleries in Churches.

104. Charged with innovating! his reply.

113. Difference between reformation and destruction.

121. The real presence.

135. "This I could bear with more ease, had I not written more against Popish superstition than any Presbyter in Scotland hath done."

144. Burton, Prynne, &c. Laud gave no sentence, as being in some degree concerned, 145.

151. The want of written law gives a latitude to the judges which comes a little too near that arbitrary governor so much and so justly found fault with.

159. His feelings concerning Popery.

161. What should keep him from Rome? very fine.

162. Use that he has made of his revenues.

178. Character of Strafford.

187. Bill for taking away the bishop's votes. His foresight.

206. Prynne. 208, 216-9, 412-3.

208. Synod of Divines.

224. Uniformity.

227. Chillingworth.

232. Sir Henry Vane.

297. Impropriations in Ireland.

310. Featley's evidence.

314. Painted windows.

319. Coronation oath.

337. They print whatsoever is charged against me as if it were fully proved, never so much as mentioning what, or how I answered.

340. Consecration of Churches.

343. Book of sports.

372. The feoffment.

387. Act against relieving a priest.

473. His birth—in reply to Lord Say.

475. His slow promotion.

476. Aim in reforming a neglected worship.

478. Lord Say in the Court of Wards, a tyrant.

483. Gifts and graces, 484.

487. North and south, &c.

491. Preaching.

498. Separation.

499. Ceremonials.

"They will be convinced in every par-

ticular out of the Word of God, to the very taking up of a rush or straw, as their grave master J. C. taught them. As if God took care of straws, or their taking of them up."

501. Lord Say, 512.

502, 3. Calvinists.

510. King's power with regard to the Church.

519. Great part of the powder treason was hatched at St. Winifred's Well.

527. Running lectures.

530. The Cathedral at Salisbury much pestered with seats.

531. A pun. Laud and Charles.

610. To Sir Ken. Digby on his change of religion, a beautiful letter, most characteristic of, and most honourable to the writer.

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189. Oxford relapsing into a drinking humour.

195. Jackson.

Answer to Lord Say's speech.

12. Roundheads.

Clarendon's State Papers.

3. Spanish match. The Pope insisted that the children should be brought up Catholics under the mother till they were twelve or fourteen. James having limited their education under the mother to seven years. James was contented to yield thus much farther, "that howbeit in the public articles (which in that point he desires not to be altered), he mentions but seven years, he will oblige himself privately by a letter to the King of Spain, that they shall be brought up *sub regimine matris* for two years longer, that is, until the age of nine."

10. "James promised a perpetual toleration to exercise the Roman Catholic religion within their private houses,—but with this protestation, that if they shall insolently abuse this his Majesty's high grace and favour to the danger of embroiling his state and government, the safety of the Commonwealth is in this case supreme law, and his Majesty must, notwithstanding his said oath, proceed against the offenders."

14. Don Fennyn's wild report to Buckingham of a people in America who produced gold, without working for it in the mines, had also precious stones, and were besotted with a prediction that there should come unto them a nation with flaxen hair, white complexion, grey eyes, that shall govern them.

18. Buckingham's treaty with the King of Sweden for the conquest of that part of America, Jamaica, St. Domingo, &c.

49. 1631. League offensive and defensive with Spain against Holland.

67. Prohibited books introduced under the Spanish resident's address.

72. Father Leander alias Jones.

127. One D. Francesco de Melo, of the house of Braganza, a very wise and well-tempered man, now ambassador at Geneva, 1634.

130. F. Leander's account of the disputes among the Roman Catholics in England. The propositions that the King could only legislate *with* his parliament, and that in certain cases the temporal commonwealth might depose the King, were deemed very injurious to their cause.

134. "The King," F. Leander says, "is not a heretic,—only a person not sufficiently informed."

140. Wealth of the Jesuits in England, some 2 or £300,000 in yearly rents of lands, houses and money at use. More than 360 Jesuits in the country, and out of it more that 550 English students in their colleges.

141. Danger from them.

159. List of gifts which Charles permitted the Lord Treasurer Portland to receive, amounting to £44,500, among them was a sum of £500 from Sir Wm. Withpool, for pardoning his burning in the hand.

167. Employment of French Capuchins in Scotland, a mischief planned by Richelieu and Father Joseph, of which Leander warns Windebank. 1634.

197. Leander's view of the nearness of

the two Churches and the speech of the French Embassador, that "if the Hugonots had framed their Church upon the model of the English, there would not have been a Papist at that time in France."

199. Number of missionaries in England.

202. Desire of the King and of the Bishop to do away all persecution.

203. English clergy described by Leander.

208. Terms of possible reconciliation.

221. The Founder of the Ben. Coll. and Convent at Douay begins it at Leander's instigation.

317. The Spaniards,—"they think we are so much in love with this trade, as it is a recompense for any thing we can do for them."—HOPTON. 1635.

338. Windebank writes to the King, 1635, —"I am given to understand, that the Protestants in France complain much of an altar, which the Lord Scudamore hath caused to be set up in his chapel there, after the manner of the Church of England: which being held a great superstition by the Protestant party in France, they are much scandalized at it; and it is thought it may hazard the interest your Majesty had in that party there: and thereupon hath been forborne by your Majesty's former ambassador."

356. Charles's instruction to the Queen's agent at Rome. He will allow of no foreign jurisdiction within the jurisdiction of the Church of England: sees the danger: and complains of the Jesuits.

368. Fanshaw.

44. Pope's instructions, that the Papists be not too forward in serving the King either with men or money. And that the Roman Catholic clergy desist from that foolish, nay rather illiterate and childish custom of distinction in the Protestant and Puritan doctrine.

69. 1639. Sir Arthur Hopton reports a conspiracy between the fugitive Irish in Spain, and some Romish bishops in Ireland, for creating a rebellion.

79. The Dutch said Charles durst not break with them; and if he durst, they feared him not; and rather than suffer the Spanish fleet to escape, they would attack it, though it were placed upon his Majesty's beard.

81. Charles saw that the fire in Scotland threatened not only the monarchical government there, but in England also.

134. Windebank's merriment after his escape. Sure he could never be a good privy councillor, for he tells all that he ever knew or did.

Mr. Sec. Vane to the Lords' Justices, 16th March, 1640, warning them that a rebellion was intended in Ireland.

135. Mountnorris's letter to Strafford, after Strafford's condemnation.—A most affecting letter.

144. Lord Paget's letter to the Parliament when he joined the King.

146. Lord Herbert. "I have got five hundred pounds. If I could tell how, I would send it to Mrs. M. I cannot for my life turn it into gold."

151. Stamford's letter to the King, imputing all the evil to the Earl of Bristol, Archbishop Williams, and the rest of their cabal.

155. An excellent letter of Sir W. Waller's to Sir Ralph Hopton, showing what the feeling of good men was.

157. The variations in the Scotch liturgy "were made out of a desire to comply with those exceptions which were most known against it."

158. Motive for arresting Strafford.

When members were expelled, there were brought in in their room "mean and obscure persons both in birth and fortune, who were notoriously known to be disaffected to the government of the church and state."

159. Cause of alarm given to the Irish by the Parliament, before the Parliament.

167. Lady Ranelagh.—"For we have learnt at last that it is an easier thing to be weary of the government we have, than to mend ourselves by a change. Our own disorders have brought us into this meddle,

that we must either submit to one, or be tyrranized over by hundreds. And those that did with the greatest violence pull themselves from under the King's government, when they looked upon it in comparison with Queen Elizabeth's, could with as much greediness submit to it, now they are able to compare it experimentally with Sir H. Vane's."

169. 1644. Lord Inchiquin says he entered into no terms with the Parliament "till I saw that there was no living in Ireland for any but Papists: and that his Majesty was yet so deluded by these people, that his confidence of their integrity induced him to leave us in their power, who we know intend our extirpation, and resolve to be no longer obedient to his Majesty than he shall permit them to dō what may conduce to that end.

"Ormond, the man in the world the rebels have shown most hatred to, and that justly, as being the person has given them most of prejudice."

182. Sir J. Hotham, when he departed from London, gave assurance to some of his nearest friends, "that he would not deny the King entrance into Hull, and surely had not done it, but that he was informed by some person near the King, in case he permitted his Majesty's entrance, he would lose his head; and it is conceived the same person did most prompt the King to go to Hull."

186. Hotham was the first man who moved in the House of Commons that Laud might be charged with high treason, and yet the person that suffered immediately before him upon the same stage.

188. An excellent letter of Culpeper's to Digby:—"Remember that a kingdom is at stake, and the present and all future ages will call them wise and honest too, that shall preserve it." He advises "a severe and most strict reformation in the discipline and manners of the army. Our courage is enerved by a lazy licentiousness; and good men are so scandalized at the horrid impiety of our armies, that they will not believe that God can bless any cause in such hands. Begin upon a new scale, and learn of my lord Montrose to be as conscientious in protecting your friends as terrible to your enemies, and subtle in taking all measures for such."

191. Digby's letter to the Scotch lords:—"Is there any that would pretend themselves bound in conscience to enforce the same church government here which is settled in Scotland? Certainly, my lords, they who justify their taking up arms against their King, to withstand his imposing upon them a church government, against their consciences, can ill pretend to justify their continuing in arms against him, because he will not let them impose upon him a church government against his conscience."

201. Ormond. 287.

202. Glamorgan's instructions:—They prove a lamentable willingness in Charles to make scape goats of his faithful servants. And also a duplicity, which no doubt was forced upon him by the times. See also 306.

207. Culpeper:—"As for foreign force, it is a vain dream." This was a real statesman.

209. Charles represents to Montreuil, that if he could in conscience consent to establish a Presbyterian Church in England, the Independents would not submit to it.

220. 1646. Charles sends Montreuil a protestation "that all my servants, and all others who adhere to me, shall be saved from ruin or any public dishonour. Which is a condition that my wife writ to me that not only she, but likewise Cardinal Mazerin, were absolutely of opinion that I was sooner to die than not to have."

226. March, 1645-6. Charles's overtures to Sir H. Vane.

234. 1646. Hyde looks for advantages which "may be taken from the necessary distractions among themselves; there being not yet six men of one mind in their future designs upon the public, or in their private charity to each other."

243. Charles's ground for refusing to

yield in church matters, forcibly stated. 254.

252. An Irish row described to the Nuncio.

257. Protestation of the Irish Popish clergy, that they all *propagate* the Romish faith.

278. Charles says of the Scotch, "The Devil owes them a shame."

296. His contrition for Strafford's death, and his declaration, that he was surprised into his assent to the perpetual Parliament, "instantly after I made that base unworthy concession."

298. The Pope's terms communicated through Sir K. Digby.

317. "I am not satisfied that too imperious a dislike heretofore in our Church of England, when she was of reputation and authority toward those churches, (the French,) especially the testy and imprudent carriage of my lord Sligo, when he was ambassador, towards those of Charenton, was not the best argument that hath been yet given, for those unworthy and uncharitable opinions of the religion of the King and Court of England."—HYDE.

322. Hyde's opinion, that the Scots would not betray the King.

326. 1646-7. His opinion that the King should make no unworthy concessions.

333. His foresight that there could be no peace till we were prepared to settle upon the old foundations.

336. Scandal of entertaining Con.—and inexcusable intrigues with the Irish Catholics. Here is a feeling evinced of Charles's want of openness to his best servants.

337. The Scotch a bare-faced rebellion.

342. Of Digby he says, "Yet truly I more fear that young man's fate, than I do any man's to whom I wish so well."

366. "If ever I come abroad again into the world, and any part be mean enough for me to act, I shall have ambition enough to make some means to be admitted to my lord marquis (Ormond,) whom, in good faith, I take to be the most excellent subject the King is lord of."

383. 1647. Nicholas writes as news which he has received from England:—"The House of Commons hath again voted the settlement of Presbytery, with liberty for tender consciences, which is a back door to let in all sects and heresies. The Socinians now begin to appear in great numbers under the title of Rationalists; and there are a sect of women lately come from foreign parts, and lodged in Southwark, called Quakers, who swell, shiver, and shake, and when they come to themselves, (for in all the time of their fits Mahomet's holy ghost converses with them,) they begin to preach what hath been delivered to them by the spirit."

448-9. Charles's most admirable letter to his son.

455. Scheme for attempting to release the King from Carisbrook.

543. Ascham. "There was found about the person of the man when he was dead, upon the left side next his skin, and nearest his heart, a plate of silver, which is now in his majesty's keeping, (of Spain) and a model whereof we herein send your Majesty. We here take it to be some combination entered into at that time. It may be the hieroglyphic may be better understood nearer England, though it wants not several comments here."

554. Whalley.

xxxvii. App. "The King (1647) lately asked Mr. Marshall what exceptions they had against the Liturgy, or against what part of it they took dislike. He answered that the Parliament had made an ordinance that it should not be used and therefore he could not approve of it. To which the King replied that he could have had as good a reason as that from the Earl of Pembroke."

Martin, upon reading of letters from Holmby, desiring directions how to deal with such as flocked up to be touched by the King, said he knew not but the Parliament's Great Seal might do it as well, if there were an ordinance for it.

xl. "There is a new sect sprung up among them, 1647, and these are the Ra-

tionalists; and what their reason dictates to them in church or state stands for good until they be convinced with better; that is, according as it serves their own turns."

Cromwell.

"Though I am sure that he was an usurper, I am not sure that he was a hypocrite, at least all along, though it was most probable he was one at first."—Cato's *Letters*, vol. 2, p. 293.

The very reverse seems to me true.

Mr. Brooke says in a letter to Mr. Gough, 1783, "My friend Dade tells me that a family in the East Riding of Yorkshire are in possession of a collection of letters written from Cheshunt by a woman who lived as mistress with Richard Cromwell, which gives a particular account of his death, and of the most material transactions of the latter part of his life."—Nichols's *Illustrations*, vol. 6, p. 413.

James Nichols. Calvinism and Arminianism compared.

ii. Those benevolent men who plead for the perfectly innocuous nature of mental error, would acknowledge the erroneousness of this principle, were they to peruse the strange and unscriptural assertions made by many of the early Calvinists.

Calvin "sophistically changed some of the plain doctrines of the Gospel into the fate of heathenism."

iv. Doctrines connected with general redemption suffered greatly from being recommended solely by the Lutherans, some of whose tenets were exceedingly obnoxious to such moderate men as wished to be at the greatest possible distance from Popery.

vi. No Lutherans at Dort.

vii. The explanatory and often opposite significations given by the various parties at Dort, occupy a far larger space in the acts than the canons themselves, and contain curious apologies for every contradictory grade of Calvinism.

xxix. Since the middle of the last century Arminianism has been rapidly gaining ground in Scotland.

xxxiii. Grotius's Adversaria published after his death, and the extracts there from other writers, have past for his own, where opinions contrary to his have been ascribed to him.

xlv. Puritans of the Rebellion differ from their predecessors, for they commenced offensive operations (the English ones) not as seceders from the church, but as Calvinists. The trumpeters and drummers and bellows-blowers of rebellion were conformable Episcopalians.

Laud's moderation.

xlvi. After the Restoration, "the rigid Calvinists almost unanimously became Nonconformists, and the more moderate Presbyterians with nearly all the Arminians, took refuge under Episcopacy."

xlvii. Milton defends the regicide by quotations from Calvin and his followers.

xlviii. "—it was a general Calvinistic crusade against Arminianism and Episcopacy."

Luther sobered as he advanced in years, and then his sentiments concerning lawful obedience were entirely changed.

xlix. Mr. Scott calls the bellwethers of rebellion a few honest but undiscerning men. Nichols shows that they were neither.

His acknowledgment of obligation to them when they had amended their ways, and confined themselves to the duties of their profession.

1. John Durye had been employed under Laud for many years in trying to effect a union among the Protestants. He became a Bellwether.

lii. Opportunities of religious instruction which the Long Parliament enjoyed!

Effect of their perversion of religion in producing irreligion.

liv. Complaints by the preachers of the Parliament as being sermon-proof.

lvii. The judges, not the bishops, occasioned the grievance and the rebellion.

Comparison between the loyal and the Parliament sermons.

lviii. When did these abominations break out?—when the Covenant triumphed. A good passage.

lix. Episcopacy popular—made so by the consequences of destroying it.

lx. The Puritans were the fathers of English liberty, just as the devil was the cause of Job's final earthly prosperity.

lxi. Intolerance preached by them.

lxiii. Saying of John Hales that he would renounce the Church of England to-morrow if it obliged him to believe that any other Christians should be damned, and that nobody would conclude another man to be damned who did not wish him so. xciv.

lxiv. Cudworth's description of zeal.

lxix. Cromwell's policy with the Independents, setting them to prepare a Confession of faith,—which would, ipso facto, have Presbyterianized them.

lxxi. English oath and English consciences: happily likened by Jeremiah Burroughes.

lxxiv. Owen acquits the zeal of those who put Servetus to death.

Sedgewick. Opposite revelations concerning the King's murder.

lxxviii. An hundred and fourscore new opinions. 707.

lxxix. Arminianism and Episcopacy both *as such* formally excluded from the benefits of toleration, even in the republican army.

lxxxv. Change in the Long Parliament.

lxxxvi.

lxxxvii. Good effect that some good men remained.

The second hot inquisition against Arminianism (1653) undertaken at the earnest solicitation and under the immediate conduct of the Independents: that of 1643 was by the Presbytery. In this the Calvinists agreed heartily.

c. Cudworth not asked to preach after a sermon upon the life of Christ.

Jackson.

Cudworth's father was editor of Perkins's works.

cv. Cudworth's description of holiness.

cviii. Schism sown by the Papists.

cxiv. Host of Calvinistic prophets.

cxv. Mede had defended the rites which Andrews, not Laud, revived.

cxvi. Strafford and Laud, they were rather baited to death by beasts than sentenced with any colour of law or justice.

cxxi. P. Heylyn. 310.

cxxxvi. Peter Du Moulin—he and his family firebrands.

cxli. William Orme's rascally book. 380.

cxlvii. Winwood's character of Grotius.

cl. Abbot.

clxi. Hooker attacked as not Calvinistic. Tolerance of opposite doctrines in his time.

clxii. All the turbulent spirits, with very few exceptions, high Calvinists.

cxliv. Evangelical reviewers he calls regular traders in misrepresentation.

4. Many converts to Arminianism during the Rebellion.

5. Mr. Knowlittle is Hugh Peters—Dr. Dubious is Baxter.

9. Debates by word of mouth useless, or hurtful. This is beautifully said by Womack.

16. Franeker, the grand hotbed of the rankest Calvinism. 197. Its character.

There are good names in this Exam. Mr. Frybabe, and Dr. Damman—which is the better for being a real name—and of a Calvinist divine, whom it suited to a letter.

31. Sudden conversions.—"The ordinary course is not for the kingdom of heaven to offer violence to us, and to take us by force; but for us to do so by it."

71. Calvin's ill temper.—"That wild beast of impatience," he called it, "that raged in him and was not yet tamed." He would frequently reproach his brethren (especially if they dissented from him in the matter of predestination, &c.) by the name of Knave, Dog and Satan. And he so vexed the spirit

of Bucer, that he provoked the good, mild man to write thus to him, 'Judicas prout amas, vel odisti; amas autem vel odisti, prout libet:' that his judgement was governed by his passions of love and hatred, and these by his lust. And for his bitter speeches Bucer gave him the title of a fratricide."—*Bishop Womack.*

203. It was common for a church, i. e. a congregation, to educate a promising young man for their pastor. But whether this were done in the English Church I know not. It is the Hugonot church of Bourdeaux which is spoken of, as thus doing in the case of Cameron what "was very common at that period, and worthy to be more generally adopted in modern times."—It cannot be done by congregations who have not the patronage in their own disposal.

205. James a friend, but not patron of Cameron.

C. lost his life for opposing the seditious Hugonots.

206-7. Political character of Calvinism.—*Conditional* obedience the only trace of conditionality which is to be found throughout their fatal system.

207. The preachers stirred up civil wars in France.

208. Knight's sermon, and Paræus's book burnt. 1622.

209. Grotius's foresight that no empire would be safe any longer than while those who held such principles were destitute of power.

210. Here is the opinion of a French Protestant Charpentier that the massacre was just and necessary, in order to subdue an impious faction,—for there were two parties among the Protestants, and the turbulent party provoked it. I doubt the Protestantism of such an apologist. I believe the peaceable part would not have escaped persecution: but I believe also, that nothing but the violence and crimes and extravagance of the Reformers prevented the perfect triumph of the Reformation.

— Upon referring to Thuanus it appears that Charpentier was paid by the French court for writing its apology.

212. Grotius induced to palliate Popery by his learning, "having traced some of the originally innocent observances of the Romish church up to the purest ages," and because he saw it assuming a milder aspect, and supported by such moderate reformers of it as Thuanus, Cassander, &c. That milder aspect it did not long continue to affect. 292.

216-17. His foresight of the Puritans' views and the danger in Scotland.

221. The Cameronists confess the intemperance of the early Hugonots. They carried into Holland a species of Arminianism.

234. Certain dogmas maintained by the Calvinists not on a belief of their truth, but as supports to other dogmas which could not be maintained without them.

249. Gustavus's success laid the foundations of the Prussian monarchy.

254. The castle of Gutsein. Offence given by a wrongful decision concerning it by the Elector-Palatine King, upon which the ejected sister blew it up, and the officer of justice in it which came to put the Calvinist sister in possession.

255. Political ambition of the Calvinists.

256. Prophecies connected therewith.

262. Jurieu.

261. Comenius invited by the Parliament, 1641, to assist in the reformation of the public schools of this kingdom.

268. Owen's atrocious language concerning Ireton.

272-3. Mornay and not Languet said here to have been the Junius Brutus of the Vindiciæ.

303. Hammond's sermon, 1643, upon the fashion of swearing at the court and in the army.

304. One (?) who maintained that God had hidden from the first Christians the liberty of resisting superiors, as part of his counsel to bring Antichrist into the world; but that he had now manifested it to his people as a means of casting Antichrist out.

305. That Christ died for the sins of all mankind, was declared by the ministers of Christ within the province of London, fifty-two Presbyterian ministers, to wit, 1648, to be an abominable error, a damnable heresy, and a horrid blasphemy.

307. James's error in supporting the Calvinists at Dort, and his strange concession to C. Perrin concerning resistance to kings in matters contrary to God's word.

329. Beal's dying words,—I BELIEVE THE RESURRECTION—a fine example of a double meaning, and of the religious feeling of the loyalists.

333. More ministers deprived in three years by the Presbyterians than in Mary's reign, or than had been suspended by all the bishops from the first year of Elizabeth!

334. Servility of ministers who depend on their patrons and their flocks—well stated both by Heylyn and Nichols.

336. Prince Rupert fighting against those Calvinists on whom his father depended for success in his schemes of ambition.

350. Nye's opinion of Marshall and his motives.

359. A good view of the miseries and consequences of this rebellion.

362. Judge Jenkins—his testimony that Charles always required his council to inform him if the suits preferred to him were agreeable to the laws, and not inconvenient to his people, before he would pass them.

376. Nichols well says that the constitution, even at its deepest depression in Charles's days "contained within itself copious materials for self-restoration; and the course pursued by the Calvinistic malcontents was not that which the laws suggested for the redress of grievances."

Vol. 2, p. 378. Jenkins's declaration against abuses. This excellent man's writings ought to be collected.

380. Meric Casaubon's excellent conduct when required by Cromwell to write the history of the war.

381. Owen. 384-9. 416. The Quaker women. 506. 654.

382. With whom lay the guilt of the King's death,—this is well put by Salmasius. 385.

387. Proofs that the Presbyterian preachers had their full share in instigating the King's death.

392-3. Incendiary language of the two Du Moulins.

395. Respect paid to antiquity by the English Church.

401. Assembly of Divines—*their* lives written lately by James Reid, who regrets that the Covenant is no longer in operation!

403. Featley. 404. His reward for going with the reforming party. 460.

406. Nye's exhortations to blood.

407. Havoc in the cathedral at Norwich.

409. Say and Pym charged with enriching themselves, &c.

412. Calamy's sermon on Christmas Day.

415. Hammond on toleration.

452. The Covenant.

Cromwell's impulses.

458. The preachers called upon to add to their faith virtue, "or military valour, as the word generally denotes in Homer," says Mr. Reid. Mr. R. is this what it denotes in St. Paul?

469. Twisse left in poverty, being too old to help himself.

499. The troubles (humanly) foreseen by Mede, Ferrar, Herbert and Jackson, who were all mercifully taken from the wrath that was to come.

501. Mede held it unlawful to pull down churches. He would have had the ground always remain holy.

502-3. Desire of making our church appear attractive to the Catholics. 532.

504. Jeremy Taylor lineally descended from the martyr Rowland Taylor.

520. A scheme for making Thursday the Sabbath.

521. The Eucharist. J. Mede.

532. Bishop Andrews. James, however, had no such bias as is here imputed to him.

562. Burnet's declaration that resistance

on account of religion is unlawful. 607. The Arminian doctrine.

564. Gerard Brandt's wise doctrine on this question.

575. Laud's tolerance. 655.

599. Grotius discouraged from coming to England. 634.

606. French Protestants acknowledge the Commonwealth.

607. The Parliament prayed for in the Dutch pulpits.

612. Grotius thought that a war for the Palatinate vigorously pursued would have operated as a safety valve and prevented the rebellion.

613. The Elector Palatine obtained at the treaty of Westphalia no more than had been refused when offered through Charles's ambassador many years before.

626. Richelieu's notion of becoming Patriarch of France.

635. Selden and Ship Money.

683. Laud's Arminianism the cause of his unpopularity.

686. Graduation of Calvinism.

The tendency to invent new forms of worship.

694. Great number of Roman Catholics in Holland.

699. Jesuit sowing schism.

700. Dr. Weston's knowledge of the Gunpowder Plot.

730. Hammond's denial that any Papist was ever in this country put to death by the laws for his religion.

733. Effect of the rebellion in strengthening the Papists.

734. Views of Grotius for the Protestant cause.

735. Queen of Bohemia.

742. Mede upon silencing Nonconformist ministers.

753. Vossius shrunk from his duty toward Laud, his friend and benefactor.

772. State of religion in Scandinavia, not brought about without great difficulty, and some severity also.

773. Laud and Cromwell compared in point of toleration.

794. Sanderson. Our church the true mean between the extremes of Popery and Presbyterianism, *which meet.*

795. Latitudinarians.

812. Wesley the elder, his history shows how the same man was thought Whig and Tory.

814. His own account of seeing James at Magdalen "lifting up his lean arm."

Scotland.

1639. "One Mary Michelton who for several years had been distracted by certain fits, was reported to be inspired; in which fits thousands resorted to her; she extolled the covenant, and made bitter invectives against the opposers of it. Rollock, her favourite, and as was supposed, her tutor, being desired to pray with her, answered he durst not do it, it being no good manners for him to speak while his master was speaking in her; when as by observation of the most intelligent, it appeared confederacy, and that she was not entranced; for in her pretended raptures she would make pertinent answers; and all she spake was in favour of the covenant, that theirs was from heaven, but that that commanded by his majesty from Satan, and that all its adherents should be confounded." —Nalson, vol. 1, p. 93.

Treaty, 1639.

"Here by the way the reader shall observe a neat piece of presbyterian hypocrisy in Alexander Henderson, the minister of Edinburgh, the most rigid of the faction, and the main engine by whom the covenanting lords wound up the mobile and clergy to those heights. For it had been by him and his party made a great crime in the bishops and clergy to meddle in secular and civil affairs; and this opinion was universally propagated through the whole party, and stifly maintained by them to this day. Yet to see the admirable

effects of presbytery, this very man thrusts himself into the heat of war, marches and encamps with an army, treats and advises as a commissioner, and to his eternal reproach gives a testimony of hypocrisy against himself and all the associates of his opinion, signing this treaty, which was purely civil, with his own hand."—Ibid. vol. 1, p. 241.

A DISCUSSION between Owen and some of the Scotch ministers at Glasgow, in Cromwell's presence. "Hugh Binning is said to have managed the dispute that he nonplused Cromwell's ministers, which led Oliver to ask, after the meeting was over who that learned and bold young man was. Being told his name was Binning, he hath *bound* well indeed, said he, but (laying hand on his sword) this will loose all again."—ORME'S *Life of Owen*, p. 127. *Biographia Scoticana*, quoted, p. 167.

1638. FIRST commotion. "It is more dangerous," says STRAFFORD, writing to Northumberland, "because it falls upon us unexpected, which hath been in a great part occasioned by that unhappy principle of state practised as well by his majesty as by his blessed father, of keeping secret and distinct all the affairs and constitution of that crown from the privity and knowledge of the council of England, insomuch as no man was intrusted, or knew anything, but those of their own nation, which was in effect to continue them two kingdoms still, and to put themselves with confidence upon the faith of his ministers and subjects there, where they might have had the eyes of their English to have watched over them, in timely prevention of all which might grow to the disquiet of the public peace, or prejudice of their own private affairs, or rights of that crown."—STRAFFORD'S *Letters*, vol. 2, p. 190.

LAUD'S opinion that Traquair was treacherous, and why the introduction of the Liturgy had failed so dangerously.—Ibid. vol. 2, p. 264.

Ireland.

"THE barbarism of the soldiers to the Irish was such, that I have heard a relation of my own, who was a captain in that service, relate, that no manner of compassion or discrimination was shewed either to age or sex, but that the little children were promiscuously sufferers with the guilty; and that if any who had some grains of compassion reprehended the soldiers for this unchristian inhumanity, they would scoffingly reply, why? nits will be lice, and so would dispatch them."—NALSON, vol. 2, p. 7.

"THERE is extant in the Paper Office, a petition from Ireland to reverse an order of the Council Board, (in Strafford's time) forbidding them to plough with their horses tyed only to one another's tails, and to use the English way of traces, for their more commodious performing the service of their tillage."—Ibid. p. 39.

"IT was confidently averred to the Irish that Sir John Clotworthy did in the House of Commons declare in a speech, that the conversion of the Papists in Ireland was only to be effected by the Bible in one hand, and the sword in the other. And I have been told by a person of honour and worth, that Mr. Pym gave out that they would not leave a priest in Ireland."—Ibid. p. 536.

"STATE of the army when Wentworth was appointed:—2000 foot, 400 horse, 'all divided into companies of fifties; yet as they are, they give countenance unto justice itself, and are the only comfort that

the poor English undertakers live by; and at this hour the king's revenues are not timely brought in but by force of soldiers.'" —Lord Wilmot. Strafford's *Letters*, vol. 1, p. 61.

"Your lordship may believe me out of long experience, I have found these people to be a nation as ready to take the bit in their teeth upon all advantages as any people living, although they pay for it, as many times they have done before, with all that they are worth."—Ibid.

1631. "Certain intelligence of attempts intended by the Turks (Barbary or Morocco Moors) against the western coast of Munster. From Baltimore, a weak English corporation on the coast there, they had carried off above 100 English inhabitants the preceding summer. And the revenue could not by possibility afford to keep more than two pinnaces for the guard of the coasts."—Ibid. vol. 1, p. 68.

Transplanting septs who had no real property.—Ibid. vol. 1, p. 69.

"I find them in this place," says Wentworth, "a company of men the most intent upon their own ends that ever I met with." —Ibid. vol. 1, p. 96.

1633. Wexford, once the most reformed part of the kingdom, had been Romanized by the priests.—Ibid. vol. 1, p. 102.

"I wholly agree with you," says Laud to Wentworth, "that the wars and their noise stunned the Church; and that since the time of peace it hath scarce thrived any better than it did in the war, must needs be in part charged upon the weakness and negligence of the clergy themselves. For the recovery of the weakness, I am wholly of your lordship's belief that the physicians that must cure it are on this side the sea; and further that the fees allowed in those parts are not large enough to tempt them over. And to force them in such a case, I can never hold it fit; for such a work will never be mastered by unwilling hands."—Ibid. vol. 1, p. 124.

State of the Pope's kingdom in Ireland, warmly expressed by Bedell.—Ibid. vol. 1, p. 147.

Here too is foresight of the massacre.

"Nor can I answer what became of the primate and the rest of the bishops while the poor inferior clergy were thus oppressed, more than this, that I ever thought it was not in their power to help it. But if any of them be as bad for oppression of the Church as any layman, that I am sure is unanswerable; and if it appears so to you, great pity it is but some one or other of the chief offenders should be made a public example, and turned out of his bishopric. And I believe such a course once held, would do more good in Ireland than any thing that hath been there this forty years." —Laud *to Strafford*. Ibid. vol. 1, p. 156.

"Ireland in my memory was so replenished with fair hobbies, that they furnished England and other countries, and were everywhere much esteemed. Now we hear so little of them, that it seemeth the honour of breeding for service hath no more esteem."—Secretary Coke. Strafford's *Letters*, vol. 1, p. 158.

2nd Jan. 1633. Strafford sends an ingot of silver, of 300ozs. being the first that ever was got in Ireland.

1633. Miserable state of the clergy and of the church.—Ibid. vol. 1, pp. 187-8.

"Here are divers of the clergy whose wives and children are recusants, and there I observe the church goes most lamentably to wreck, and hath suffered extremely under the wicked alienation of this sort of pastors."—Ibid. vol. 1, p. 188.

"They are accustomed here to have all their christenings and marriages in their private houses; and which is odd, they never marry till after supper, and so to bed. This breeds a great mischief in the commonwealth, which is seen in this, that because these rites of the church are not solemnized in the public and open assemblies, there is nothing so common as for a man to deny his wife and children, abandon the former, and betake himself to a new task. I conceive it were fit these particulars should be reduced to the custom of England, which is not only much better for the public, but the more civil and comely." Strafford *to Laud.* Ibid. vol. 1, p. 188.

Ibid. p. 195. State of the army. "Their horsemen's staves rather of trouble to themselves, than of offence against an enemy." He wished the staves changed into carabines, musket-bore, and he would have had the calevers changed for muskets, but the king disapproved this, considering the manner of service in those parts.

1633. Here Strafford says, "they have swallowed down this maxim, that the revenue of this crown must ever be rather over than undercharged; because if there be once a surplus, it will be carried over into England, and so by little and little drain the kingdom of all her wealth; where in the other case, this rather fetches from, than communicates any thing with England. An opinion I should better excuse in them, if those were less English that practise it; and yet this have they drunk so far down as it will be impossible to gain it from them: unless it be not only against their wills, but before they be aware of what is intended."—Ibid. vol. 1, p. 223.

Sir Henry Sidney down to Strafford's time was called by the people the good deputy, "and the common people, who knew not his name, would account from the time of the good deputy, making an æra of his being there."—Ibid. vol. 1, p. 224.

Charles thought that when men proposed to be undertakers in plantations (in Ireland) he might "pleasure servants in that way with doing *him*self rather good than hurt," he says.—Ibid. vol. 1, p. 252.

1634. The Council of Ireland "grant it undeniable in all reason and justice, after so long a peace and our estates so much improved under the happy government of your Majesty and your royal father, that this kingdom should defray itself without any further charge to your crown of England."—Ibid. vol. 1, p. 264.

They speak of "great annual disbursements continually issued for the good and quiet settlement of this kingdom alone."—Ibid.

A wise refusal to one of Mr. Attorney's (Noy) proposals that laws might be passed without certifying them first to the English Government.—Ibid. vol. 1, p. 269.

"This the Irish have transcendently," says Strafford, "to be the people of all others lothest to be denied any thing they desire,

be it with or against reason."—Ibid. vol. 1, p. 281.

1634. "Acts past for restraining the barbarous customs of ploughing by the tail, of pulling the wool off living sheep, of burning corn in straw, and barking of standing trees, of cutting of young trees by stealth, of forcing cows to give milk, and of building houses without chimneys."—Ibid. vol. 1, p. 291.

1634. "Just at this present," says Strafford to Laud, "I am informed that my Lord Clanricard hath engrossed as many parsonages and vicarages as he hath mortgaged for £4000 and £80 rent: but in faith have at him, now this parliament is well past, and all the rest of the ravens: if I spare a man among them, let no man ever spare me. Howbeit I foresee this is so universal a disease, that I shall incur a number of men's displeasures of the best rank amongst them. But were I not better lose these for God Almighty's cause, than lose Him for theirs?"—Ibid. vol. 1, p. 299.

Dublin College.

"Above all things I would recommend that we might have half-a-dozen good scholars to be sent us over to be made fellows, there will be room for so many once in a year; and this encouragement I will give them, cæteris paribus I will prefer them before any but my own chaplains, which I assure you are not many. But to make my offer no better than it is, the most spiritual livings in my gift are not above £100 a year, or thereabouts. But I purpose to hook into the crown again as many advowsons as I can, so abominably do I find them abused where they fall into other hands."—Ibid. vol. 1, p. 299.

"There is a want of good houses in this kingdom, which may be an occasion they take not that delight in their abodes in the country as otherwise I am persuaded they would, found they at home decency and handsomeness to entertain them. I confess this must be remedied by time and degrees; yet if there were some strict course used to bring them in this town to a good order in building, the example might stir up an emulation through the whole kingdom to intend and accommodate their own dwellings much more than now they do. Certainly the proclamation you have in England might be of good use here." 1634. —Ibid. vol. 1, p. 306.

Even in 1634 the Commons of Ireland speak of a population such as it now is, "duly weighing the want of industry in the inhabitants, increased by the want of manufactures and trades in this kingdom, wherein the common sort of people, vagabonds and beggars, sound of limb and strong of body, that swarm among us, might be profitably employed."—Ibid. vol. 1, p. 311.

1634. Strafford says, "I should advise the planter should pay a rent for ever of a full half of what the land is worth at an improved value; as if the land will give two shillings an acre I should reserve twelve pence an acre rent, which considering the covenants of building, of maintaining horse and foot on the land for your majesty's service, and such like, I take to be sufficient. Nor would I advise there might be any greater proportions allotted to any one man than 1000 acres. For I find where more have been granted the covenants of plantation are never performed, nor doth it bring in half so many planters to undergo the public service of the crown, to secure the kingdom against the natives, or to plant civility, industry and religion amongst them, which are indeed the chief and excellent goods the plantation hath wrought in the kingdom."—Strafford's *Letters*, vol. 1, p. 341.

"Certainly the Irish here are the least sensible of the dignity and state which ought not only inwardly to attend the services of great kings, but also to appear to the people in the outward motions of it, that ever I knew. And the reason is very plain; they would have nothing shew more great or magnificent than themselves, that so they might, *secundum usum Sarum*, lord it the more bravely and uncontrolably at home, take from the poor churl what, and as they pleased."—Ibid. vol. 1, p. 348.

"It may seem strange that this people should be so obstinately set against their own good, and yet the reason is plain; for the Friars and Jesuits fearing that these laws would conform them here to the manners of England, and in time be a means to lead them on to a conformity in religion and faith also, they catholickly oppose and fence up every path leading to so good a purpose. And indeed I see plainly, that so long as this kingdom continues popish, they are not a people for the crown of England to be confident of. Whereas if they were not still distempered by the infusion of these Friars and Jesuits, I am of belief, they would be as good and loyal to their King, as any other subjects."—Ibid. vol. 1, p. 351.

Strafford says of Dublin, "this town is the most dangerous for corrupting the disposition of youth that ever I came in."—Ibid. vol. 1, p. 362.

The rebellions, and disorders and looseness of the war, had almost as much ruined them in civility and the paths of virtue, as in their estates and fortunes.—Ibid. vol. 1, p. 366.

Strafford advises the re-establishment of the mint, which had been discontinued during the troubles in Elizabeth's time. "Very little of the foreign coin brought into this kingdom ever comes to the Tower of London to be minted, but is transported back into France, much into the Low Countries, and much back into Spain itself. And considering that it is most evident, the exportation of this kingdom exceeds the importation at least £200,000 a year, it doth necessarily follow that great quantities of coin is brought in to balance the trade yearly, which if the Mint was once settled amongst them, would in a great part be coined here, and be so considerable a profit to the crown, beside an excellent means to increase the trade of this kingdom which is now all lost, and hindered exceedingly for want of it."—Ibid. vol. 1, p. 366.

The friars and seminaries must have been the means of drawing from Ireland the money which would otherwise have been plentiful here.

1635. "The proportion we were guided by was to rate every £1000 a year at £40 payment to the King for each subsidy, which in itself is no great matter, nor would indeed seem so, but when they compare it with the rates of England: wherein this is to be said more than in their case, that it is now above twenty years since they here gave a subsidy, where the other have been in yearly payments all that while. That in these late contributions the nobility in a manner, wholly laid the burthen upon the poor tenants, most unequally freeing themselves, and therefore it is reason they should pay the more now. As for example my Lord of Cork, as sure as you live, paid towards the £20,000 yearly contribution, not a penny more than 6*s.* 8*d.* Irish, a quarter.[1]"—Strafford's *Letters*, vol. 1, p. 407.

[1] A quarter was 120 acres, but whether *time* or *measure* be meant in this passage, I am not sure.

LAUD writes to Strafford, 1635. "I have lately understood of some practising on the Queen's side about portions of tithes, to keep them still alienated from the Church; I am bold to give your Lordship notice of this which I hear, that if there be any such thing you would be pleased to make stay of it, till his Majesty's pleasure be farther known, whose royal intendments I make no doubt are alike gracious touching the portions of tithes as the impropriations themselves."—Ibid. p. 431.

"—I HEAR they have sent over agents, forsooth, into England, to what intent I know not; but I trust they will be welcomed as they deserve; it having been anciently the chief art of this nation, by the intervention of these agencies to destroy the services of the crown, and strike thorough the honour and credit of this state and the ministers thereof. But I trust they will find this receipt to fail them now, and the temper of their constitution better understood than that such physic as this shall be longer thought to be proper to recover them forth of that superstition and barbarism which hath hitherto been the reproach almost of the English."—Ibid. vol. 1, p. 473.

STRAFFORD calls the army "an excellent minister and assistant in the execution of all the King's writs, the great peace-maker between the British and the natives, betwixt the Protestant and the Papist; and the chief securer, under God and his Majesty, of the future and past plantations."—Ibid. vol. 2, p. 18.

1637. HE writes:—"Yet methinks something begins to appear amongst us, as if this nation might in time become a strength, a safety, and without charge, to that crown; a purpose the English have long had, but hitherto never effected. Their trade, their rents, their civility, increase daily; and together with them, the King's revenue doth in some measure grow upon us, so as we shall be presently able to defray ourselves, which at my coming fell short near thirty thousand pounds a year."—Ibid. vol. 2, p. 80.

IT was Strafford's advice that the King should not permit gunpowder to be made in Ireland.—Ibid. vol. 2, p. 87.

STRAFFORD recovered or purchased the customs, which had been usurped or alienated. Upon asking authority to purchase back the grant of those of Carrickfergus, he says:—"And then are all the customs thorough the kingdom entirely the King's, as in all reason of state they ought to be, and so preserved; for when they are in several hands, each labouring to improve the profit of his own port, and by favouring merchants, to draw them thither, hinders the King far more in other places, and consequently in a great part impairs the revenue itself."—Ibid. vol. 2, p. 91.

"As for the Archbishop of Cashell, I know him to be as dangerous and ill-affected a person as is in the kingdom, and know also he is a pensioner of Spain. You would little imagine, perhaps, that the titular bishoprick should be worth above two thousand pounds sterling a year; yet it is no less."—Ibid. vol. 2, p. 111.

"FOR the Cathedral of Down, if it shall be thought fit, (as stands with reason in my opinion,) there should be an act of state enjoining that whole diocese to contribute their several proportions of the charge it shall be estimated at, and to be raised upon the abler sort, not upon the poor people. I assent it with all my heart,—neither for that alone, but for all the Cathedrals throughout the whole kingdom. For, methinks, it

is somewhat strange that all the public works should be barely put upon the crown, the subject the whilst be at no charge, who hath all the benefit by it."—Ibid. vol. 2, p. 120.

1637. "If we be foreborne awhile at the first, till we have invited over and settled the English in these plantations now on foot, this kingdom will grow not only to itself, but to the increase of his Majesty's revenues exceedingly above what is expected from it. But it seems there are some envious against so great a good, and have sent us over a new book of rates, and thereby laid such a burden upon trade as will affright all people to touch upon our coasts. All this, forsooth, under a pretence of raising the King's revenue. I know not the workman; but be it who it will, I am sure he undertook either more than he understood, or more than he meant any good unto."—Ibid. vol. 2, p. 121.

"Remedy sufficient would be found here to help the church to her own, if we might be let alone: but being carried hence to delegates in England, we have no more to say, further, than that by this means two poor vicars have been undone, through the charge of prosecution, and now as near an end of their cause as when they begun. Indeed, my lord, if there be way given to such appeals as these in an ordinary way of proceeding, this clergy shall sue for no tithes but the recovery of them shall cost infallibly more than they are worth, how good soever the success can be; and so the chancery and your civilians there, under colour of enlarging their jurisdiction over Ireland, bring the greatest oppression upon this poor clergy that ever was. And yet I will not say, but in some emergent occasion it may be fit such appeals be procured; but in truth, it is too strong a medium to be applied as an ordinary and safe cure for all diseases."—Ibid. vol. 2, p. 138.

1638. "The old bishop of Kilfanova is dead, and his bishoprick one of those which when it falls, goes a begging for a new husband, being not worth more than fourscore pounds to the last man: but in the handling of an understanding prelate might, perchance, grow to be worth two hundred pounds; but then it will cost money in suits."—Ibid. vol. 2, p. 172.

Strafford. "It is very truth there is something further touching confession in these canons, than are in those of England, and in my poor judgement much to the better. For howbeit auricular confession to the parish priest is not allowed as a necessary duty to be imposed upon the conscience, yet did I never hear any but commend the free and voluntary practice of it, to such a worthy and holy person as should be thought fit to communicate with in so serious and important a business."—Ibid. vol. 2, p. 195.

Sir Arthur Hopton, from Spain, 1618. "—The two colonels that are here, Tyrone and Tyrconnel, would make them believe, that all the Irish that serve them, come for love of *them*, and without his Majesty's leave, which I conceive to be so prejudicial to his Majesty's service, both in regard of the honour of his sovereignty, and depriving him of the gratitude that is due unto him from this King, as I could wish there were a watchful eye had, that no soldiers be suffered to pass out of that kingdom but by his Majesty's order. Here they would esteem them in any kind, for it is the nation that hath their good opinion, and not the colonels who have done no service at all."—Ibid. vol. 2, p. 243.

"—As the woods decay, so do the hawks and martins of this kingdom. But in some woods I have, my purpose is by all means I can to set up a breed of martins: a good

one of these is as much worth as a good wether, yet neither eats so much, or costs so much attendance: but then the pheasants must look well to themselves; for they tell me these vermin will hunt and kill them notably."—Ibid. vol. 2, p. 249.

A SILVER seal of one of the kings of Connaught found, and one of their bits of gold weighing ten ounces.—Ibid. vol. 2, p. 267.

1678. "THE affairs of this kingdom go on very prosperously, God be praised: and having honourably and justly bettered the revenue here since my coming to the government £50,000 a year, we are now able to bear our own charge with advantage, which this crown never did before. The trade increaseth daily, and the land improves mightily. I dare say all men's rents a third part better than when I set first footing on Irish ground, and very clearly will still grow, if peace continue."—Ibid. vol. 2, p. 270.

No rebellion if Strafford had lived.—LAUD'S *Troubles*.

THE Papists in Ireland generally estimated at twenty to one, in many places more.—*Clarendon Papers*, vol. 2, p. 66.

1627. SCHEMES for reducing Ireland under the Spanish dominion. The Spanish embassy required of the Pope that the Irish bishoprics should be provided only in persons well affected and able to serve the Spanish service; and consequently such as were found affected to the King and state of England should be excluded from all preferments.—Ibid. vol. 2, p. 67.

JESUITS' negociations with Cromwell.—Ibid. vol. 2, p. 509.

LORD NORTH (Parliamentary History, vol. 20, p. 1272-3) said that "before the Restoration the Irish enjoyed every commercial advantage and benefit in common with England." Certes this was not Strafford's policy. He supposes them to have been introduced out of dislike to Ormond. But see the speech.

WHEN the young Earl of Desmond came to Kilmallock, the people threw wheat and salt upon him, according to the ancient ceremony used in that province (Munster). This was Saturday, next day they spat upon him when he came out of the Protestant Church.—PHELAN, *Policy of the Church of Rome in Ireland*, p. 169.

INTENT of Poyning's law (Irish Parliamentary Debates, vol. 1, p. 155). "It was thought that when Lambert Simnel was crowned in Dublin, if there had been a Parliament sitting, that Parliament would have acknowledged him as rightful king."

Carte's Life of Ormonde.

v. TRADITION (confirmed by an act of Parliament Henry VI.) that the Ormonde family were heirs of Becket.

ix. The act says, "of whose blood they are lineally descended."

xvi. Before 1641 the prisagé of wine in Ireland, granted by Henry II. to Theobald Walter, the first butler of Ireland, was leased for £2600 a year.

xxix. How Kildare came improperly to have precedence of Ormonde.

xxxiv. Richard Duke of York's good government.

xlii. Edward IV. used to say of Sir John de Ormonde, the earl who died without issue in the Holy Land, 1478, "that he was the goodliest knight he ever beheld, and the finest gentleman in Christendom, and that if good breeding, nurture and liberal qualities were lost in the world, they might all be found in him."

It was the custom for the younger sons of the nobility to take their fathers' titles for their surnames. This continued as late as Elizabeth.

xliii. Thomas Earl of Ormonde (Henry VII.) found after his brother James's death, £40,000 sterling in money, besides plate, in his house in the Black Friars, London,—all which he carried to Ireland.

Becket—or the Butler's—ivory horn, an heirloom. See the passage for its description, &c.

xlv. A daughter of Macmorough marrying a Butler in Edward II.'s reign, she had a patent of denization, freeing and acquitting her and her issue by this marriage from all Irish servitude.

l. Piers Earl of Ormonde (died 1539) brought out of Flanders and the neighbouring provinces artificers and manufacturers, whom he employed at Kilkenny in working tapestry, drapery, Turkey carpets, cushions, &c. some of which were in Sir R. Rothe's time remaining in the Ormonde family.

5. Abbot neglected young Ormonde when placed under his care. Carte gave a just hard character of this archbishop.

12. Elizabeth cut the sinews of Tynne's strength by issuing base money in Ireland, which was worth nothing abroad, so that he could purchase no supplies from other countries.

13. Excellent intention of James I. Evil which he abolished. 22.

14. The commission and surrender of lands was a gracious as well as politic measure. It gave estates in fee instead of life estates, which was the utmost they who held by tanistry[1] could pretend to before.

15. In Ulster the Irish undertenants and servants were exempted from the oath of supremacy.

16. The British there forbidden to marry or foster with the Irish, and they were planted separately, the contrary system having been unhappily tried in Munster.

17. James's care of the church in Ulster.

19. Parliament of 1613, the first full, fair free parliament, and how did the Romanists abuse the King's goodness in calling it!

20. The Puritans on that occasion "censured the government, either of weakness in not knowing how to govern that unruly people; or of pusillanimity, in not daring to rule them as they ought.

20. Lord Chichester's hopes from a mild course.

26. Abuses in the plantations.

26. Defective titles; and then let loose the lawyers! 27.

27. It was an age of adventures and projectors; the general taste of the world ran in favour of new discoveries and planting of countries; and such as were not hardy enough to venture into the remote parts of the earth, fancied they might make a fortune nearer home by settling and planting in Ireland.

28. Sir William Parsons was a knave of the first water.

32-3. Act of uniformity, and penal laws. This is very clearly stated, 35.

34. A little more vigour in Lord Chichester's time would have rooted out the Romish tares.

35. Act of supremacy, universally received at first.

39. Sir J. Davies's speech, shewing the old law concerning the king's prerogative in ecclesiastical matters.

43. Lenity of the government.

Education of wards in the Protestant faith neglected.

44-5. Low state to which James let the army be reduced,—a consequence of his prodigality.

46. Impolicy of encouraging them to enlist in foreign services.

53. The Recusants erected Convents,—and founded an opposition University in Dublin.

Prelates' oath to the Pope.

62. Taxation, how levied in both countries.

67-8. Carte supposes Bishop Atherton

[1] On this law or custom in Ireland, see WARE's *Antiquitates Hibernicæ*, c. viii. J. W. W.

to have been accused unjustly, and that he was a victim to Lord Cork's resentment.

77-8. Usher's errors.

85. Introduction of flax.

Reason for not allowing the clothing trade in Ireland.

87-8. A good view of the rise of the troubles in Scotland, and of the part taken by France in fomenting them.

89. When the Roman Catholics raised contributions for Charles, 1639, the Pope sent express orders to his Nuncio to enjoin them to desist.

97. Burnet accused of cooking up a fine speech for Bedel,—no such speech having been spoken.

101. Some ecclesiastical customs, "such as Saint Patrick's ridges, soul money, anointing muttons, holy water, clerk, and Mary gallons, had been in many places introduced in the times of Popery, and were by custom raised into a constant revenue."

115. The first application ever made from Ireland to an English House of Commons, was the infamous remonstrance against Strafford.

134. Parliament would not allow the disbanded troops in 1641 to enter into foreign service; consequently these troops became the strength of the rebellion.

140. The practice of finding verdicts contrary to the evidence began when the penal laws against Recusants (Papist) were put in execution. From that cause it soon extended to others.

155. Among the old Irish no one could lay claim to any particular lands as their inheritance, by their own laws, but all of a sept thought they had a general right to the whole.

221. What Ireland suffered by being governed by strangers.

Lord Keeper Guildford used to say, (Life, vol. 2, p. 54) speaking professionally, that "passion had a credit with him; for wherever it appeared, he commonly found honesty lay."

Knavery is generally cool.

It was a good saying of Cardinal Allen's, (Dodd, vol. 2, p. 53) "That for a man to do great things, it was necessary to be both rich, and a despiser of riches."

"Nihil ardet in Inferno nisi propria voluntas," is a saying which Jeremy Taylor quotes from Saint Bernard. Nothing burns in the eternal flames of Hell, but a man's heart, nothing but his will.

"The Jews of the Holy Land when they visit in pilgrimage the graves of the ancient Rabbis, repeat over the grave those proverbs which the Rabbi who is there interred used most frequently to inculcate to his disciples."—Barlotocei, vol. 1, p. 9.

"Religion" says Sir Benjamin Rudyard, "was first and best planted in cities. God did spread his net where most might be caught."—Nalson, vol. 2, p. 298.

"The same word in Hebrew which signifieth to praise or applaud, signifieth also to infatuate, or make mad."—Barrow, vol. 3, p. 213.

"Scanderbach, bon Juge et tres expert, avoit accoustumé de dire, que dix ou douze mille combattants fideles, devoyent baster à un suffisant chef de guerre, pour garantir sa reputation en toute sorte de besoing militaire."—Montaigne, tom. 6, p. 345.

Lord Conway says to Strafford, "You were so often with Sir Anthony Vandyke, that you could not but know his gallantry for the love of Lady Stanhope, but he is come off with a *coglioneria*, for he disputed with her about the price of her picture, and sent her word that if she would not give the price he demanded, he would sell

it to another that would give more."—STRAFFORD's *Letters*, vol. 2, p. 48.

"A HARD task it is," says STRAFFORD, "to do good for them that are obstinately set to do ill for themselves."—Ibid. vol. 2, p. 257.

"UNCONSTANCY," says BISHOP WOMACK, "I confess is sometimes culpable; but may we not say so too of *constancy*. Many times? Which is therefore resembled (somewhere) to a sullen porter, who keeps out better company oftentimes than he lets in."—*Exam. of Telenus*, p. 10. NICHOLS's *Calv. and Arm.*

PURITANS! "If they abhor idols, they think it tolerable enough to commit sacrilege and sedition; and if they be not drunk with wine or strong drink, they think it no matter though the spirit of pride and disobedience stagger them into any schism or heresy."—Ibid. p. 31.

"HE that denies all freedom of will to man, deserves no other argument than a whip or a cudgel to confute him. Sure the smart would quickly make him find liberty enough to run from it."—Ibid. p. 36.

"COKE's comment upon Littleton ought not to be read by students, to whom it is, at least, unprofitable; for it is but a common-place, and much more obscure than the bare text without it. And to say truth, that text needs it not; for it is so plain of itself, that a comment, properly so called, doth but obscure it."—ROGER NORTH, *Life of Lord Keeper Guildford*, vol. 1, p. 21.

This no doubt was the Lord Keeper Guildford's opinion.

DR. BRADY's history is "compiled so religiously upon the very text, letters and syllables of the authorities, especially those upon record, that the work may justly pass for an antiquarian law-book."—Ibid. vol. 1, p. 25.

"THE last of the Tempests, an ancient family in Craven, devised by his will, ten days only before he died, the manor of Bracewell and stock to John Rushworth his cousin, 'in requital of all the love he hath showed in all my extremities in England, and in redeeming me out of a sad condition in France, when all other friends failed.' Rushworth, the author of the Historical Collections, was a Puritan, but much in the confidence of several Catholic families whose estates he saved from confiscation by his interest with the governing powers. He had, however, the address to save Bracewell for himself. But it did not prosper in his hand; for (mark the end of such men) the Puritan Rushworth died of dram-drinking in a gaol. By this iniquitous will, the sum of £2500 was bequeathed to Mrs. South, the daughter and heiress of the testator, and with that exception, an estate then estimated at £700 a-year passed to a stranger."—WHITAKER's *History of Craven*, p. 81.

STONYHURST was Usher's uncle, and took no small pains after he became a Catholic to bring over his nephew. After his wife's death he went to Flanders and took orders. The Archduke Albert made him his chaplain and procured him an honourable subsistence till his death, which happened at Brussels, 1618. DODD describes his translation of Virgil as in English blank verse!—vol. 2, p. 385.

FULLER was able to make use of any man's sermon that he had but once read or heard.—MUS. THORESBY, *Appendix*, p. 148.

When James thought of making Coke Chancellor, Bacon wrote to him, "If your Majesty take the Lord Coke, you will put an over-ruling nature into an over-ruling place."—*Cabala*, fol. 29.

What Montaigne says of the French writers in his age, is applicable to some of our own. "Ils sont assez hardis et desdaigneux pour ne suyvre la route commune; mais faute d'invention et de discretion les perd. Il ne s'y voit qu'une miserable affectation d'estrangeté; des desguisements froids et absurdes, qui au lieu d'eslever, abbatent la matiére. Pourveu qu'ils se gorgiasent en la nouvelleté, il ne leur chant de l'efficace."—Tom. 7, p. 349, lib. 3, c. 5.

Olivarez once said to Hopton, "No ay gratitud en reyes," "which doubtless," says H. "is according to their own maxims."—*Clarendon Papers*, vol. 1, p. 101.

Mistified, a word lately brought into use, in the French sense, is used by Roger North. —*Life of Lord Keeper G.* vol. 1, p. 149.

Orage.—Ibid. vol. 1, p. 170. *Oragon*, hurricane.

"In her family his lordship was next to a *domestic*."—Ibid. p. 292. i. e. he was like one of the family.

The Norwegians complained that they could very seldom get any wine into their country, and when it did come, it was almost vinegar or *vappe*.—Jeremy Taylor, vol. 13, p. 54.

"We need not walk along the banks and *intrigues* of Volga if we can at first point to the fountain."—Ibid. vol. 13, p. 131.

Here again thou *hypocrizest*.—G. Keith's *Rector Corrected*, p. 227.

To *re*dargue and *coargue* common in J. Taylor's age, though I do not remember that he uses the latter word: it signifies to *imply* logically.

"Was't not rare sport at the sea-battle, whilst rounce robble hobble roared from the ship sides."—Marston's *Antonio and Mellida*, p. 129.

"He would thwart and *violence* his own conscience."—Barrow, vol. 3, p. 162.

Phantastry.—Ibid. p. 341.

Arbitrariously.—Ibid. p. 344.

"*Mating* and quelling the enemies of man's salvation."—Ibid. vol. 3, p. 395.

"We have some letters of Popes (though not many), for Popes were not then very *scribatious*, or not so pragmatical."—Ibid. vol. 6, p. 188.

"By how many tricks did he *proll* money from all parts of Christendom?"—Ibid. vol. 6, p. 309.

— "These things are only passed over as *precedaneous* to the constitution, or ordination."—Ibid. vol. 6, p. 376.

— "PUFFED up with that little *umbretile* knowledge."—BRIAN WALTON.

"WHEN all the stuff in the letters are scanned, what *fadoodles* are brought to light."—BISHOP HACKET.

SPEAKING of Mary Queen of Scots, BURLEIGH says, "if she shall intend any evil to the Queen's Majesty, my sovereign, for her sake I must and will mean to impeach her: and therein I may be her *Unfriend*, or worse."

A PLAY upon words is called an *Oxford clink* by Leicester.—STRAFFORD'S *Letters*, vol. 1, p. 224.

IF he were *ungone*, for not gone.—SIR ED. STANHOPE. Ibid. vol. 2, p. 239.

Note referred to at p. 146.

Clarendon's words should by all means be attended to, Book xi.

"This unparalleled murder and parricide was committed upon the thirtieth of January, in the year, according to the account used in England, 1684, in the forty and ninth year of his age, and when he had such excellent health, and so great vigour of body, that when his murderers caused him to be opened, (which they did, and were some of them present at it with great curiosity,) they confessed and declared, 'that no man had ever all his vital parts so perfect and unhurt; and that he seemed to be of so admirable a composition and constitution, that he would probably have lived as long as nature could subsist.'"—*History of the Rebellion*, vol. 6, p. 241. J. W. W.

SPANISH AND PORTUGUESE LITERATURE.

Gongora. Brusselas, 1659.

LATINISMS,—yard-and-half-long words. The pedantry of Pagan mythology—violent metaphors, and more violent hyperboles.

Sonnets, ix. p. 47; xiv. p. 52; lxv. p. 179.

"CLORIS was combing her hair in the sun, with an ivory comb and with a fair hand. The comb was not seen in her hand, as the sun was obscured in her hair. She gathered together her tresses of gold, and they sent forth a second greater light, before which the sun is a star, and Spain is the sphere of its radiance."—*Son.* iii. p. 41.

"MY nymph gathered flowers from the green plain, as many as her beautiful hand pluckt, so many her white foot made grow."—*Son.* xviii. p. 56.

DESCRIPTION of a lady. "Sacred temple of pure modesty, whose fair cement and elegant wall of white pearl-shell and hard alabaster was built by the divine hand. The little gate is of precious coral, and ye bright windows have forcefully usurped the pure green from the emerald. The golden covering of thy superb roof adorn the sun with light, and crown him with beauty."—*Son.* xxii. p. 59.

THE tomb of Queen Margarita he calls, "the dark shell of a pearl."—*Son.* ii. p. 92. Spain was to her a little footstool, and the heaven a scanty canopy.—*Son.* iii. p. 93.

"YOUR Gongora," says D. FR. MANOEL, "foy tentado de se metter com Estacio Papinio, seu Matalote, que ganhon mais nome pelas sombras, que pelas luzes."

THE prose of Sir T. Browne and sometimes of Johnson bears an affinity to Gongora's language. Ronsard had something of it: the French folly is ridiculed in Rabelais. A romance (Eliana, I think,) carried it to its utmost length. I found several words there utterly unknown to me. There is a great mistake in this affectation of naturalizing Latin words, more particularly in poetry, which is designed to be popular; but the more intelligible the more popular. This is Burger's merit—he uses the very phrases of the people. The excellence of the German language is its independence; its compound words being like the Greek, self-explained.

GONGORA is the frog of the fable, his limbs are large, but it is a dropsy that has swollen them. You read him, and after you have unravelled the maze of his meaning, feel like one who has tired his jaws in cracking an empty nut. The spider oars himself along the river, but woe to him if he be entangled in its froth.

Jorge de Monte Mayor.

"I was lately," says Don Francisco Manoel, "in one of the principal places of the realm, and one of its most respectable inhabitants came to visit me. After the usual compliments, he shewed me a decree of his majesty, in which three persons, my visitor being one, were ordered to give their opinion of a book, which had been written in imitation of George of M. Mayor's Diana, and if they thought it superior, they were to give an affidavit to the Corregidor da Comarca, who should immediately put the author in possession of a Quinta worth two thousand cruzados, which some persons had publicly proposed as a reward to whoever should write a better book than the Diana."

1561. He perished in Piedmont by a violent death, which is not mentioned by Barbose. There is a most miserable sonnet of puns upon his *mountain* connection and death, by M. Faney Sonsa.

In a MS. Dithyrambic, where the cup is filled to the literary heroes of Portugal, the renegado Monte-Mor is thus alluded to:—

"Outro va igual
Ao Corte Real,
Que ao Monte Maior
Naô hei-de brindar.
Guarde la sua Diana
Para a gente Castelhana,
Se escrivera em Portuguez
O brindara desta vez.
Mes deichar o doce e puro
Abundante
Elegante
E brilliante
Idioma Lusitano
E porquem? pelo Hispano.
Naô o sofro, nem aturo
Nem Apollo aturaria,
Porque bem que costumado
A soltar sua harmonia
Na riquissima Argiva lingoagem
Que de todas as mais tem ventagem.
Na Latina e Italiana,
Quando falla a Lusitana
E no Pindo nella canta
Da Memoria as filhas encanta."

Were the Portugueze wise who wrote in Spanish? The difference of language can contribute but little to national dislike. It is but a different dialect, less different than the jargon of Catalonia, or the original Biscaian. It is not a corruption: they are sister streams from the same fountain.

Juan de Tarsis, Conde de Villa Mediana.

This poet, grafted in Italy, had a most unnatural swelling. He loved the pomp of words. He was like a tree all leaves and no fruit—you read and read and find nothing to remember. If the two counts (they said in Spain,) Sallinas and Villa M. could have their talents mingle, each would be a good poet; for Sallinas was all description and no ornament, Villa M. all ornament and no thought.

Fr. Manoel.

He was born in Lisbon, 1580, and at the age of forty-four, killed by a musket-ball, having but time to clap his hand upon his sword and say, "It is done!" The Conde de Salinas epitaphized him:—

"Fatigado peregrino;
Nido breve, urna funesta,
Es la que contemplar esta
Decretada del destino.
Yaze aqui un Cisne divino;
Llega y lastimoso advierte
En tan desertrada suerte,
Que con la violenta herida
Como cantò tanto en vida
No pudo centar en muerte."

In the D. de Lafoen's library, (which was that of the Cardinal de Sonsa,) is a MS. second volume of his volumes. His fame

is gone by, or rather he is become the proverbial example of ill taste.

He was sent over to congratulate James I. on his accession, and conducted himself so well as to lay the foundation of the peace between France and Spain. — MARIANA, p. 769.

D. Jorge Manrique. De la profession que fizo en la orden del Amor.

" PORQUEL tiempo es ya passado,
y el año todo complido,
despues aca que ove entrado
en orden de namorado
y el abito recebido;
Porque en esta religion
entiendo siempre durar,
quiero hazer profession,
jurando de coraçon
de nunca la quebrantar.

" Prometo de mantener
continuamente pobreza
dalegria y de plazer,
pero no de bien querer
ni de males ni tristeza;
Que la regla no lo manda,
ni la razon no lo quiere,
que quien en tal orden anda
[1]se alegre mientra biviere.

" Prometo mas obediencia
que nunca sera quebrada,
en presencia ni en ausencia,
por la muy O gran bienquerencia
que con vos tengo cobrada;
E quelquier ordenamiento
que regla damor mandare,
aunque trayga gran tormento,
me plaze que soy contento
de guardar mientra durare.

" En lugar de castidad
prometo de ser constanta,
prometo de voluntad
de guardar toda verdad
que ha de guardar el amante:
Prometo de ser sugeto
al amor y a su servicio,
prometo de ser secreto,
y esto todo que prometo
guardallo sera mi oficio.

" Fin sera de mi bivir
esta regla por mi dicha,
y entiendo la assi sufrir
que espero en ella morir,
sino lo estorva desdicha:
Mas no lo podra estorvar
porque no terna poder,
porque poder ni mandar
no pueden tanto sobrar
que yguale con mi querer.

" Si en esta regla estuviere
con justa y buena intencion,
y en ella permaneciere,
quiero saber si muriere
que sera mi galardon:
Aunque a vos sola lo dexo
que fuistes causa quentrasse,
en orden que assi me alexo
de plazer, y no que me quexo
porque dello nos pesasse.

Cabo.

" Si mi servir de sus penas
algun galardon espera,
venga agora por estrenas
pues mis cuytas son ya llenas
antes que del todo muera:
E vos recebi por ellas
buena o mala esta hystoria,
porque viendo mis querellas,
pues que soys la causa dellas
me dedes alguna gloria."

Cancionero General, ff. 71. Sevilla, 1540.

Coplas que hizo Suero de Ribera sobre la Gala.

" No teniendo que perder,
y pensando de la gala,
escrevi, si Dios me vala,
lo que se deve hazer

[1] In this latter half of the *copla* there is a line wanting:—but thus it stands in the Cancionero of 1540.

el Galan qual ha de ser
estremo, claro, distinto,
segun aqui vos lo pinto
a todo mi parecer.

" El Galan persona honesta
deve ser, y sin renzilla
no yr solo por la villa
y ser de buena respuesta:
tener la malicia presta
por fengir de avisado,
cavalgar luengo tirado
como quien arma ballesta.

" Ha de ser maginativo
el Galan, no dormidor,
donoso motejador,
en las poquedades bivo;
con gran presuncion altivo,
dissimulanda la risa,
y mostrarse en toda guisa
a los grosseros esquivo.

" Hade ser lindo loçano
el Galan a la mesura,
apretado en la cintura,
vestido siempre liviano;
muy bien calcado de mano,
pero no traer peales.
hazer los tiempos yguales
en invierno y en verano.

" El Galan flaco amarillo
deve ser, y muy cortes;
razonar bien del arnes,
y no curar de vestillo:
cavalgar troton morzillo,
o haca rucia rodada,
nunca en el freno barvada,
el manto corto senzillo:

" Capelo galochas guantes
el Galan deve traer,
bien cantar y componer
en coplas y consonantes:
de cavalleros andantes
leer hystorias y libros;
la silla y los estribos
a la gala concordantes.

" El Galan en ningun dia
deve comer de cozido,
salvo de fruta y rostido
que quita malenconia;
pero cenar toda via
esto poco no muy basto,
no tomar cuenta del gasto
ques modo de grosseria.

" Flautas, laud y vihuelas
al Galan son muy amigos,
cantares tristes antiguos
es lo mas que lo consuela:
no calçar mas de una espuela,
ni requerir el establo,
de aquestas cosas que hablo
deve se tener escuela.

" Damas y buenos olores
al Galan son gran holgura,
y dançar so la frescura,
todo herido de amores:
al fiestas con amadores
no dexar punto ni hora,
y dezir que es su señora
la mejor de las mejores.

" El Galan muy mesurado
deve ser en el bever,
por causa de bien oler,
de toda salsa quitado;
por hazer mayor estado
deve ser gran jurador,
que Dios al buen amador
nunca demanda pecado.

" Todos tiempos el Galan
deve hablar poderoso,
y fengir de grandioso
mas que el Duque de Milan;
caçador de gavilan,
que es manera de hidalgos;
y no curar de los galgos,
porque gastan mucho pan.

" Tome prestados dineros
el Galan de buena mente,
y pague por acidente
a sastres y çapateros;
y tenga sus compañeros
en poco donde posaren,
y sino le comportaren
los puede llamar grosseros.

Fin.

"Al Galan son todos dias
yguales para tomar
plazeres y desechar
enojos malenconias:
sostener grandes porfias
a la fin nunca vencido,
y dezir que ha comido
faysanes y gollorias."

Cancionero General.
Sevilla, 1540, ff. 41.

Geronimo del Rio.

Al Virgin. Villancico.

"Pues distes mate al Diablo,
dama del Rey que Dios es,
dad nos su gloria despues.

"Se que algo ha de aprovechar
dar mate a tal jugador,
que aun para el mas pecador
se pudo el juego ganar;
pues tal os quiso criar
dama del Rey que Dios es
dad nos su gloria despues.

"La gloria que el precio fue
que en tal juego jugamos,
con las obras la ganamos
y no por sola la fe;
por ellas yo apostare,
dama del Rey que Dios es
que nos la dareys despues.

"Como dama fuistes hecha
en el tablero bendito
fue firmado el fin y quito
de la culpa satisfecha
pues cantemos por deshecha
dama del Rey que Dios es
dad nos su gloria despues."

Canc. Gen. ff. 192.

Lope de Vega.

The Spaniards say that he first reduced Comedy to something like a regular length and shape.

One of his admirers told an Italian that he was so great a poet, that in order to oblige a friend he wrote in one night a Comedy, with a Loa y Entremezes, the Italian smiled and replied, "Sir, if this was the case, you have proved that he was a good friend, but not a good poet."

Ericio Puteano, who succeeded to the chair of Lipsius at Louvaine, translated some of Lope's comedies into Dutch, and wished for long life enough to translate them all. Don Franc. Manoel de Mello met a son of this Ericio Puteano on the way from Spain to Flanders, who gave him an open letter from his father, a man whom he only knew by his works, it was addressed to the learned and noble men of the world,—stated that his son was set out to see the courts of the different princes in Europe, and that he had sent him out with no other means of living than this letter requesting all those to whom it was addressed to welcome and assist him.

They called him the Potosi of rhymes. Could we, says D. Fr. Manoel, but cure him of his *looseness*,—*sua grande facilidade*,—it is better in English.

Tomé de Burguillos.

Sonnets.

6. Describe un monte, sin que, ni para que.

9. A un peyne.

43. Egloga sin imitacion.

44. The *Culto* roguery.

46. How great men should resent little insults.

57. To a Rat.

In his Gatomaquia it seems that cats have only seven lives in Spain, p. 135.

There is an odd passage, as if he had read the De Rege of Mariana,

¿Y quereis que le mate con veneno?
Esa es muerte de Principes y Reyes
Con quien no valen las humanas leyes.

P. 142.

Gabriel Pereira de Castro.

THE Franciscans at Porto had a dispute about the right of some water. The poet, as corregidor, was judge, he knew their claim was right, but could find no witness to prove it, and sentences and supersentences were given against them. One night as he was in bed, a Franciscan appeared to him, drew the curtains, exclaimed, Water! Water! and disappeared. In consequence he made another search on the morrow, and found at the bottom of a chest, a record which decided the cause in their favour.

Bernardino Ribeyro.

I KNOW not where Murphy got his story. Barbose says, "that he was madly in love with the Infanta Beatriz, daughter of K. Emanuel, and that he wandered whole nights among the woods in amorous lamentation." But he married D. Maria de Vilhena, and loved her so as never to disturb her memory by a second marriage.

Barros.

THE forcible use of popular words is noticed as one of his excellencies.

Coplas del Conde de Paredes a Juan Poeta en una perdonança en Valencia.

" JUAN Poeta en vos venir
en estas santas pisadas,
muchas cosas consagradas
dun ser en otro tornadas
las hezistes convertir.
La bula del Padre sancto
dada por nuestra salud,
metida por so vuestro manto
se torno con gran quebranto
escritura del Talmud.

" E la muy devota yglesia,
solo por la vuestra entrada,
fue luego contaminada,
en este punto tornada
casa sancta de ley vieja.
Y el cuerpo de redemptor
que llagastes vos con hierro.
del vuestro puro temor
sudando sangre y sudor
se torno luego bezerro.

" El bulto de la Señora
la virgen nuestra abogada,
por mejor ser adorada
y de vos mas acatada
hizose una rica tora.
El caliz del consagrar
se quiso hazer archillo,
para vos circuncidar,
otra vez, y recortar
un poco mas del capillo.

" No dexemos la patena
a que la boca llegastes,
que luego que la besastes
se dize que la tornastes
caçuela con berengena.
El ara que es consagrada
y de piedra dura y fina,
de vuestra mano tocada
en un punto fue tornada
atayfor con adafina.

" Los corporales tornastes
solo por vuestro mirado,
en un lençuelo delgado
con orillas orillado
con que la faz cobijastes.
Ya sabeys como lo usays
segun manda vuestra ley,
quando la tora sacays,
y cantando la llevays
para recebir al rey.

" La vestimenta bendita
en tavardo se bolvio,
el pueblo todo lo vio,
mirad quanto hizo el dio
por vuestra gente maldita
Hizose el agua gramaya
tocada de vuestro dedo.
de las de maestre Samaya

que vos Juan sobre la saya
vos vestistes en Toledo.

" Tornose el estola chia,
y el amito capirote,
no vos lo digo por mote,
canto luego el sacerdote
la guaya por alegria.
Por la vuestra gran potencia
hizose el latin ebrayco,
y sin otra detenencia
fasta que toda Valencia
se torno pueblo judayco.

" El obispo que dezia
la missa devotamente,
en estar vos de presente
delante toda la gente
en Aaron se convertia.
E fueron vuestras ofrendas
dos tortillas y un dinero,
y tornastes a sabiendas
las tortas palomas duendas
y la moneda cordero.

" Luego el viernes de la cruz
entrastes por el asseo,
desfraçado sin arreo,
con menudillo meneo,
como christiano marfuz;
E con pura contricion
publicando vuestras dudas,
hezistes con devocion
los ñudos de la passion
hechos al nombre de Judas.

" El sabado no os vi
que estuvistes encerrado,
en oracion ocupado.
presumiendo de letrado
enfingendo de Rabi;
Disputando todo el dia
en fechos de Daniel,
diziendo que vos dezia
que no fue virgo Maria,
y que fue sancto Samuel.

" En el domingo siguiente
salistes como galan,
broslado en el balandran
aquel mote de Abrahan
que habla de su simiente;
Do sin duda vuestra aguela
diziendo de en tranco en tranco,
hasta dar en el escuela
muy escura sin candela
dando pena al doctor Franco.

" Posistes vos de partida
en esse lunes primero,
haziendo mucho el romero
una chapa en el sombrero,
muy redonda, bien cosida:
Dizese quera destaño,
ved que milagroso fecho,
ella se torno de paño
colorado muy estraño
y saltonos en el pecho.

Fin.

" Yo vos librare en Castilla
el dinero de escote,
en camino de Sevilla,
ado perdio la capilla
vuestra pixa del capote."

Cancionero General, ff. 181.

Coplas del Conde de Paredes a Juan Poeta, quando le captivaron los Moros de Fez.

" Sino le quereys negar
como negays el salterio,
publicar quiero el mysterio
Juan de vuestro captiverio,
Juan de vuestro navegar,
Si de Moros fuistes preso
ordenolo Dios muy bien,
vuestro ardid era Judea
la fama Hierusalem.

" Sacaros de la prision
ado estavades en Fez,
a Dios fue cosa raez,
como fizo la otra vez
de poder de Faraon.
Mas aquesta vez que digo
hizolo como pariente
agora como a enemigo
de vos y vuestra simiente.

" Quando vistes que la mar
por carreras no se abria,
dizque dexistes un dia,
como varon que tenia
nuestra fe en el calcañar,
Con esperança muy seca,
biva biva Mahoma!
mas vale casa de Meca
que no la corte de Roma.

" Pedistes circuncision,
todo el pueblo fue venido,
y con muy gran alarido
truxeron carbon molido,
tigeras y navajon:
y vos que enesto en gran estrecho
dexistes con gran plazer,
sabe todos que esta fecho
esto que quereys hazer.

" Sacaron vuestra razon
de las bragas encogida,
de cuero corto vestida,
del trage corte y medida
daquel justo Simeon,
Que de vuestra ley primera
fue el mejor sastre que avia,
alomenos de tigera,
que daguja no sabia.

" Dizque dixo el Alfaqui
escusado es mi trabajo,
pues de reves, ni de tajo,
no hallo en este retajo
que pueda cortar daqui;
Si lo hizo algun Rabi
Dios le de buena ventura,
y si lo hizo Natura,
mayor fecho nunca vi

" Que os llamassen Reduan
vos fuistes el demandante,
por amor del consonante
daquel nombre del Infante
que llamaron Roboan.
Y aqui bien assentara
aqueste refran remoto,
señores quien sacara
a la picaça del soto.

" Luego entrastes en el baño,
salistes con desonor,
preguntando con dolor
por el alfaqui mayor
para quexar vuestro daño:
El qual os hizo saber,
quel fino moro marcado
tres cosas ha de tener,
puto, cornudo, açotado.

" Assi Juan que vos ganastes
desta forma la primera,
la segunda y la tercera
no passo semana entera
que luego no las cobrastes;
Porque viernes os casaron,
y en la noche encornudastes,
y el sabado os açotaron
sabiendo que le guardastes.

" Como tienen el querer
en hazernos siempre guerra,
aquella gente muy perra
preguntaron en que tierra
era mas vuestro saber;
Para la de promission
no busquedes mejor guia,
especial do la passion
fue del hijo de Maria.

" Yo me ofrezco en un momento
daros passo en el Jordan,
por do passe con afan
a los hijos d'Abraham,
y al arca del testamento;
Por en par de un cerrejon
alto fuera de compas,
donde el agua de Cedron
en el val de Josafad.

" E pornemos la celada
en un huerto que yo se,
donde a Cristo destroce
la noche que lo alcance
questava dando cevada;
Huyeron le sus criados
y el solo no espero, [?]
y de un mote que nos dio
fuimos todos derribados.

" Tocaran los añafiles,
saldremos por un sendero,
atajaremos primero
el hato del carnicero
y las cabras concegiles;
Y en tanto aduramente
y muchos Moros con el,
correran monte Olivete
robaran a Belfaged.

" Saldra su cavalleria
a tomar un passo estrecho
questa cabe un alqueria
de Joseph Abarimatia,
do haremos un buen hecho;
Hazer como que corremos
fuyendo con el fardage,
quiça los alongaremos
fuera de su peonage.

" Alli los podeys matar,
y seame Dios testigo,
pero deveys castigar,
de nadie no se apear,
mirad bien esto que digo;
Mas tened las riendas antes
que lleguemos a un meson,
que tiran passabolantes
del templo de Salomon.

" Grande estrago se fara
si ventura lo endereça,
si el alcance no cessa
que me corten la cabeça
si hombre dellos se va:
Alli vereys Adonay
dezir todos los caydos,
y las mugeres guày guay
por los hijos y maridos.

" Pero al tiempo del bolver
veda el escaramuçar,
ques hecho para estorvar
a los que han mucho de andar.
por hazeros los detener.
Alla buelta los despojos
todos los recogeremos,
Mas por llenos de piojos
he miedo que los dexemos.

" Quedaran con su fortuna
con sus llantos y dolor,
dormiremos sin temor
en aquel monte Tabor
hasta que salga la luna.
Mas es cosa necessaria
para bolver sin pelea
passar de noche a Samaria
a Bethania y Galilea.

" No me ayays por verdadero
si por donde digo entramos
todas sus guardas hurtamos,
si por caso no topamos
caçador o ballestero:
porque siguen mucho alli
en el tiempo del Abrama
Don Ysaque y Benjami
ballesteros de gran fama.

" Bolvereys todos con bien,
partireys la cavalgada,
dareys mi parte doblada
y otra bien acrecentada
para santo almohacen.
Mas hazeme quadrillero,
aunque no sepa el lenguage,
o alomenos pregonero
que me viene de linage.

" Quando ovistes acabado
quedaron todos gradosos,
pero con todo dudosos,
algun tanto sospechosos
no fuesse trato doblado.
Dieron vos un rocin manco
diziendo con gran plazer,
guala estar hombre del campo
aunque no lo parecer.

" Preguntaron de que trato
tu quieres vivir aca,
sobre aver pensado un rato,
dexister her un çapato
que el Rey se le calçara.
Ved en que paro el arded
fidencul y que escudero
entrastes por adalid
salistes por çapatero.

" Nos ahogueys en poca agua
por oyr vuestros aferes:
no por grandes menesteres
marido de tres mugeres,
Marima, Jamila y Axa.
Aunque estan agora en calma
sobre vos debatiran,
y a la fin sobre vuestra alma
cruz, y tora, y alcoran.

" De como vos llamaran
dexares fama y renombre,
no seyendo mas dun hombre
cada qual della su nombre
Juan, Samuel y Reduan.
Moro por ser muerto,
Christiano por mas valer,
pero Judio es lo cierto
a lo que puedo saber.

" Por quitar costas y mal
en el tal pleyto travado,
pienso que sera mandado
lo que hazen al ganado
que se mire la señal:
Como vos mejor sabeys
aqui puede aver un yerro,
que Mahomad y Moyses
entrambos hazen un fierro.

" E pues va ya fuera Christo
en aquesta gran quistion,
hagamos aqui mincion
que tiene muy gran aucion
eneselma el Antechristo:
Y aqueste vos llevara
en el fin de vuestros dias,
y de vos se ayndara
contra Enoc y contra Helias.

" A vos Juan de votadios
quiero hablar a mi guisa,
en coplas de la gran sisa,
como dizen Rey en frisa,
que soy trobador en vos.
Recebid esse calçado
y entended bien la figura,
y esse jubon retajado
segun la ley de escritura.

Fin.

" Perdonad la detenencia
perdonad si me tardado
en lo que os ove librado,
yahudi desventurado
en las coplas de Valencia:
Sino aveys desesperado
a cabo de tantos dias,
es por ser acostumbrado
del esperar del Mexias."

Cancionero General, ff. 183.

Juan Alvarez Gato.

Regimiento que fizo a su amiga que estava mal.

" Vuestro mal segun excede
de lo que sentir soleys,
presuncion tomar se puede
que del coraçon procede
la passion que posseeys.
Quen mirar vuestra presencia
tan turbada y tan sentida,
por conocida esperiencia
conozeo vuestra dolencia
de qual humor es nacida.

" Porque vista la señal
que descubre vuestro gesto.
por razon muy natural
la causa de vuestro mal
me fue clara y manifiesto:
Quen hallaros qual halle
en la color alterada,
aun quel pulso no mire,
yo se bien como y con que
vos aveys de ser curada.

" Aunque vuestra ingratitud
haze ser triste mi vida,
usar quiero de virtud
en cobrar vuestra salud
que teneys toda perdida.
Porende no deys lugar
a sufrir tal acidente,
que si del quereys sanar,
nos cuesta sino guardar
el regimiento signiente.

" Con cuchar de mi passion
tomareys de quando en quando
almivar de compassion,
con que vuestro coraçon
de duro le torno blando.
E porquel grave tormento
que me days mas no me ofenda,
tomad en el pensamiento
aguas de arrepentimiento
tibias con fuego demmienda.

" Tomad mas un violado
de acordaros cada dia,
quanto bivo apassionado,
porque con este cuydado
sabran de vuestra porfia
E de que fuere cessada,
luego tomad una yerva
daficion que mes negada,
de la qual con fe mezclada
mandareys hazer conserva.

" Mandareys con piedad
hazer un preparativo
que de vuestra voluntad
aperte la crueldad
con que muerto siempre bivo.
Y para el humor contrario
de vuestro desconocer.
es señora necessario
que tomeys un letuario
que se llama gradecer.

" Los xaropes seran tales
que purguen vuestros desdenes,
con desseos y señales
de poner fin a mis males,
dando comienço a mis bienes.
E despues con tal uncion
untareys vuestro sentido,
que os mueva la condicion
a la paga y galardon
de quanto tengo servido.

" Despues que la sanidad
vença los malos humores,
passada la enfermedad,
purgada la voluntad
de me dar mas disfavores:
Porque de no recaer
tengays mayor confiança,
sangria aveys menester
para nunca adolecer
de la vena de mudança.

" Para llevar esta cura
mas acabada y perfecta,
vencereys la calentura
de querer me dar tristura,
siempre comiendo dieta:
Que seran por no dañar me
las almendras socorerme.
las mançanas consolarme,
las granadas alegrarme,
con açucar de quererme.

" E para quedar vencido
vuestro mal con mas victoria,
no bevays ques defendido
agua cruda dellolvido
mas cozida con memoria.
E aveys mucho de mirar
en esta regla que manda,
que no gusteys el manjar.
destrañar y desquivar
porques dañosa vianda.

Fin.

" E vos en esto mirando
do vuestra salud se gana,
mis consejos no mudando,
los contrarios olvidando,
quedareys del todo sana.
Ante quel daño se alargue
luego tened este medio,
porque no duele y amargue,
que si days lugar que cargue
sera dudoso el remedio."

Cancionero, ff. 81.

El Nunca por Diego Nuñez de Quiros.

" Nunca vi descanso cierto
en esta vida doliente;
ni vi mayor desconcierto
que bivir entre vil gente;
ni vi tan cierto pariente

quanto el verdadero amigo;
ni vi mayor enemigo
que hombre rico y avaro;
ni vi que hombre muy claro
por ser tal enrriqueciesse;
ni hombre que no leyesse
de dulce conversacion;
ni otra mayor passion
que bivir enamorado;
ni hombre mas esmerado
que el discreto Palanciano;
ni otro mayor villano
que el hedalgo sin virtud;
ni mas mengua de salud
que hombre sin criança;
ni vi bienaventurança
sino la de parayso;
ni otro menor aviso
que creer muy de ligero;
ni vi peor cavallero
que el buen ginete couarde;
ni buen hombre que se guarde
de acometer ventura;
ni vi mayor desventura
que temer y osar por vicio;
ni vi mas alto exercicio
que leer en cosas altas;
ni vi otras gentes faltas
sino las que no leyeron;
ni hombres que se perdieron
sino los disacordados;
ni vi hombres mas honrados
que los que por si son buenos;
ni vi plazeres agenos
que al triste no pongan pena;
ni copla que fuesse buena
que no loasse a su dueño;
ni vi hombre de muy gran sueño
sino el de poco cuydado;
ni vi hombre tan loado
que lo suyo sele diesse;
ni vi quien bien escriviesse
que no errasse de atrevido;
ni escrivano tan polido
quanto aquel que escrive en ciencia;
ni grande ser muy querido
sin usar magnificencia;
ni hombre de gran prudencia
que fuesse gran hablador;
ni necio buen trobador
aunque tocasse de loco;
ni hombre que sepa poco
que se conozca en su yerro;
ni otro mayor destierro
que bivir hombre entre necios;
ni poder comprar por precios
virtuosa condicion;
ni hombre tan sin razon
que no lo pongays en ella;
ni otra mejor donzella
que aquella que casan presto;
ni vi hombre muy honesto
que fuesse de desechar;
ni vi mayor imperar
que del rico villanage;
ni otro mejor viage
que yr a Hierusalem;
ni vi nunca mayor bien
que tener al mundo en nada:
ni cosa mas ordenada
que amar y servir a Dios;
ni gran engaño entre nos
sino morir por amores;
ni vi tan dulces errores,
ni los supe arrepentir;
ni otro mayor morir
que riquezas dessear;
ni otro mejor holgar
que del nuevo desposado;
ni otro mejor ditado
que alcançar buena muger;
ni otro mejor perder
que muger de divisiones;
ni mejores estaciones
que en su casa la matrona;
ni otra mejor corona
que buen seso en tal lugar;
ni tan gentil motejar
que merceiesse loor;
ni vi hombre escarnidor
que sobrasse de prudente;
ni vi otra mejor gente
que los hombres no sobervios;
ni vi mejores proverbios
que los enxemplos de Christo;
ni vi hombre tambien quisto
quanto el rico liberal;
ni vi otro mayor mal

que pobreza en el hidalgo;
ni ay otro hijo dalgo
sino el bien acostumbrado;
ni ñudo peor atado
que el casado descontento;
ni vi mejor casamiento
que las personas conformes;
ni vi cosas mas o ynormes
que los de la beodez;
ni aborrecible vegez
en el viejo virtuoso;
ni parecer mas hermoso
que la honesta mancebra;
ni vi peor compañia
que barvas en la muger:
ni cosa de aborrecer
sino el hombre ques sin ellas;
ni vi peores querellas
que las de malos amigos;
ni mayores enemigos
que los malos pensamientos;
ni cortos entendimientos
que sufran mucho la saña;
ni desventura tamaña
que yguale al poco saber;
ni vi pobre carecer
en parte de aborrecido;
ni otro saber vencer
sino averse a si vencido,
el que por si combatido
pueda mas que su querer
ha querido."

Cancionero General, ff. 171.

Romance de D. Juan Manuel.

" Gritando va el cavallero
publicando su gran mal.
vestidas ropas de luto
aforradas en sayal,
por los montes sin camino
con dolor y sospirar,
llorando a pie descalço,
jurando de no tornar
adonde viesse mugeres,
por nunca se consolar
con otro nuevo cuydado
que le hiziesse olvidar
la memoria de su amiga,
que murio sin la gozar.
Va buscar las tierras solas
para en ellas abitar:
en una montaña espessa
no cercana de lugar
hizo casa de tristura,
ques dolor de la nombrar,
duna madera amarilla
que llaman desesperar,
paredes de canto negro,
y tambien negra la cal;
las tejas puso leonadas
sobre tablas de pesar;
el suelo hizo de plomo,
porque es pardillo metal;
les puertas chapadar dello
por su trabajo mostrar;
y sembro por cima el suelo
secas hojas de parral,
que adonno se esperan bienes
esperança no ha de estar.
En aquesta casa escura
que bizo para penar,
haze mas estrecha vida
que los frayles del paular;
que duerme sobre sarmientos,
y aquellos son su manjar;
lo que llora es lo que beve,
aquello torna a llorar,
[1] no mas duna vez al dia
por mes se debilitar.
Del color de la madera
mando una pared pintar;
un doser de blanca seda
en ella mando parar,
y de muy blanco alabastro
hizo labrar un altar,
con canfora betumado,
de vaso blanco el frontal;
puso el bulto de su amiga
en el para le adorar.
el cuerpo de plata fina,
el rostro era de cristal;
un brial vestido blanco
de damasco singular,

[1] I suspect that these two lines are misplaced, and should precede the two preceding ones.

mongil de blanco brocado
forrado en blanco cendal,
sembrado de lunas llenas,
señal de casta final;
en la cabaça le puso
una corona real,
guarnecida de castañas
cogidas del castañal:
lo que dize la castaña
es cosa muy de notar,
las cinco letras primeras
el nombre de la sin par.
Murio de veynte y dos años
por mas lastima dexar,
la su gentil hermosura,
quien que la sepa loar
ques mayor que la tristura
del que la mando pintar,
en lo qual passa su vida
es en la siempre mirar;
cerro la puerta al plazer,
abrio la puerta al pesar.
abrioli para quedarre
poro no para tornar."

Cancionero, ff. 104.

Romance fecho por el Bachiller Alonso de Peraza en loor de la Ciudad de Valencia.

" VALENCIA, ciudad antigua,
Roma primero nombrada,
primeramente de Roma
y de su gente habitada:
gran tiempo Cartaginenses
hizieron en ti morada;
despues del pueblo Romano
colonia fueste nombrada,
nunca sierva ni pechera,
siempre libre y franqueada;
en las aguas batismales
primero regenerada,
por los nobles fuertes Godos
de quien fueste conquistada;
al fin con toda España
de Alarabes ocupada;
bien vengada por el Cid:
mas despues mal defensada,
que por su muerte tan presta
a Moros fueste tornada,
hasta que el primero Jayme,
rey de gloria bien ganada,
te gano para tenerte
siempre noble y sublimada
casada con Aragon,
como reyna coronada.
con corona de nobleza
por mano real pintada,
poderosa, prefulgente,
sobre todas ensalçada;
tan querida de fortuna,
de fortuna tan amada,
que jamas bien repartieron
de que te negassen nada.
Debaxo del mejor clima
eres puesta y situada,
de amigables influencias
de los cielos muy dotada;
en mejor suelo del mundo
en mejor signo fundada;
de rios, fuentes, lagunas,
destanques y mar cercada,
como Venecia la rica
sobre aguas assentada.
Ni te combate gran frio
ni calor demasiada,
mas una templança medida,
una mezela muy templada
del parayso terrenal
solo a ti comunicada;
de ayres sanos, claros, frescos,
sotiles purificada;
toda la ciudad dentro y fuera
noble, gentil, alindada;
ni muy grande ni pequeña,
para ser mas acabada;
de todo estado de gentes
muy continua y muy poblada;
palacio donde se afina
la finor mas afinada;
madre de cavalleria,
clara, antiqua, muy honrada,
toda escuela de virtudes,
y de sabros yllustrada;
de grandes mercaderias
y viquezas abundada;
toda jardin de plazeres
y deleytes abastada;

de damas lindas, hermosas,
en el mundo mas loada;
de mas y de mas polidos
galanes la mas preciada;
enxemplo de polideza,
corte contino llamada,
piadosa justiciera,
bien regida y governada;
toda casa de oracion.
toda santa y consagrada.
rico templo donde amor
siempre haze su morada."

Villancico suyo en oracion.

" Pues que Dios te hizo tal,
noble ciudad de Valencia,
guarde te por su clemencia.

" Hizote cavallerosa
sobre todas quantas son,
noble, rica, generosa,
muy polida y muy hermosa,
dechado de perfecion,
pues te dio con Aragon
corona por excelencia
guardate por su clemencia.

" Guardate mas con los dos
sant Vicentes tus patrones,
con sant Jorge, y vos con vos
sagrada madre de Dios;
de malas persecuciones,
y de barbaras naciones,
hambres, guerras, pestilencia,
librete por su clemencia."

Cancionero, ff. 107.

Un combite que fizo D. Jorge Manrrique a su madraste.

" Señora muy acabada
tened vuestra gente presta,
que la triste ora es llegada
de la muy soleñe fiesta.
Quando yo un cuerno tocare
movereys todas al trote
y a la que primero llegare
daqui le suelto el escote.

" Entrara vuestra merced
porques mas honesto entrar,
por cima duna pared
y dara en un muladar.
Entraran vuestras donzellas
por baxo dun albollon,
hallareys luego un rincon
donde os pongays vos y ellas.

" Por remedio del cansancio
deste salto peligroso,
hallareys luego un palacio
hecho para mi reposo.
Sin ningun tejado, y cielo
cubierto de telarañas,
hortigas por espadañas
derramadas por el suelo.

" E luego que ayays entrado
bolvereys a manizquierda,
hallareys luego un estrado
con la escalera de cuerda:
Por alcatifa un estera,
por almohadas albardas,
con hilo blanco bordadas,
la paja toda defuera.

" La cama estara al sereno
hecha a manera de lio,
y un colchon de pulgas lleno
y de lana muy vazio:
Una savana, no mas;
dos mantas de lana suzia,
una almohada tan suzia
que no se lavo jamas.

" Assentaros heys en un poyo
mucho alto y muy estrecho,
la mesa estara en un hoyo
porqueste mas aprovecho,
Unos manteles destopa,
por paños paños menores,
serviran los servidores
en cueros bivos sin ropa.

" Yo entrare con el manjar,
vestido daqueste son,
sin camisa, en un jubon
sin mangas y sin collar:
Una ropa corta y parda
aforrada con garduñas,

y por pestañas las uñas,
y en el ombro un espingarda.

" Y unas calças que de rotas
ya no pueden atacarse,
y unas viejas medias botas
que ravian por abaxarse,
tan sin suelas que las guijas
me tienen quitado el cuero,
y en la cabeça un sombrero
que un tiempo fue de vedijas.

" Verna luego una ensalada
de cebollas albarranas,
con mucha estopa picada,
y cabeçuelas de ranas;
Vinagre buelto con hiel,
y su azeyte rosado,
en un casquete lançado,
cubierto con un broquel.

" El gallo de la passion
verna luego tras aquesto,
metido en un tinajon
bien cubierto con un cesto;
E una gallina con pollos
y dos conejos tondidos,
y paxaros con sus nidos
cozidos con sus repollos.

" Y el arroz fecho con grassa
dun collar viejo sudado,
puesto por orden y tassa
para cada una un bocado.
Por açucar y canela
alcrevite por ensomo,
y delante el mayordomo
con un cabo de candela.

" Acabada ya la cena
verna una pasta real,
hecha de cal y arena,
guisada en un ospital:
Hollin y ceniza en somo
en lugar de cardenillo,
hecho un emplasto todo
y puesto en el colodrillo.

" La fiesta ya fenecida,
entrara luego una dueña,
con una hacha encendida
daquellas de partir lena:
Con dos velas sin pavilos
hechas de cera de orejas,
las pestañas y las cejas
bien cosidas con dos hilos.

" Y en el un pie dos chapines,
y en el otro una chinela,
en las manos escarpines,
y tañendo una vihuela.
Un tocino por tocado,
por sartales un raposo,
el un braço descoyuntado
y el otro todo velloso.

Fin.

" E una saya de sayal
forrada en peña tajada,
y una pescada cecial
de la garganta colgada:
y un balandran roçagante
hecho de nueva manera,
las faldas todas delante,
las nalgas todas de fuera."

Cancionero Gen. ff. 181.

Juan Alvarez Gato.

Desafio de Amor, que hizo a su amiga.

" Porque crecen mis tormentos
con aquexado gemir,
y mis tristes pensamientos
doloridos sentimientos
me combidan a morir;
E jamas, cedo ni tarde,
en mi mal poneys desvio,
por no ser dicho couarde
sin que mas daños aguarde
yo Señora os desafio.

" E pues en pena tan fuerte
os plaze tornar mi gloria,
quiero aventurar mi suerte
al peligro de la muerte
por cobrar nueva victoria.
Que vos al trance venida
no puedo quedar vencido,
porque si pierdo la vida
pues ya la tengo perdida,
sera perder lo perdido.

"E pues me days tal fatiga
que me ofende y me debate,
vos me soys tan enemiga
que justa razon me obliga
venir con vos a combate.
Porende escoger deveys
luego campo despoblado,
en el qual me hallareys
al tiempo que mandareys,
en esta manera armado.

"Llevare por condicion
un cavallo de firmeza,
ensillado con passion,
y coraças de aficion
guarnecidas en tristeza.
Un capacete y bavera
de fuerte metal forjados,
ques lealtad verdadera,
memoria firme y entera,
estofada con cuidados.

"De servicios ha de ser
la guarnicion de mis braços,
bordada del padecer,
que me days sin merecer
en penas de mil pedaços.
Falda y gocetes seran
los desseos de serviros,
porque son de jazeran
que nunca se mudaran,
guarnecidos en sospiros.

"Los quixotes seran tales
del afan que nunca afloxa,
las correas de los quales
son dolores desiguales
con hevillas de congoxa.
Un espada llevare
en vayna de pensamiento,
de muy limpia y clara fe,
que con vos siempre terne
no mellada del tormento.

"Tengo de llevar por lança
una porfia tan dura
que no le ponga mudança
ninguna desesperança
que me deys, ni desventura.

E por mejor defensar
mi fraciencia en este trance,
adarga quiero llevar
de paciente soportar
do vuestros tiros alcance

"Con las armas que he contado
os espero en el camino,
y por ser mejor guardado,
al querer desordenado
llevare por mi padrino.
E con denuedo amoroso,
esfuerço porne en mi fuerça
dun amor tan poderoso
que no vaya temeroso
de vuestros golpes ni fuerça.

"Pues sabeys quantas y quales
son mis armas y denuedo.
para que estemos yguales
llevareys tantas y tales,
porque yo menos no puedo.
Mas ay que tengo temor
que dexeys la piedad,
para me herir mejor
con lança de disfavor
y espada de crueldad.

"Mas pienso triste hallaros
a cavallo de bondad,
del qual no pueda mudaros,
ni venceros ni forçaros
a querer mi voluntad.
E temo que si comiença
este trance peligroso,
que nunca passe ni vença
las coraças de verguença
guarnecidas en reposo.

"Otras armas ofensivas
gran temor tengo que sean
desdenes sañas esquivas,
respuestas tristes altivas,
virtudes que vos arrean.
E acrescientan mi passion
ver su fuerça y fortaleza,
que tienen por guarnicion
con saber y discrecion
gracia, beldad, gentileza.

"Mas recelo que tomeys
por padrino en esta guerra
honestad con que venceys
quantos vencidos teneys,
para dar comigo en tierra.
Aunque si viere poner
contra mi las fuerças della,
alli terne mi querer
con esfuerço y con poder
que se combatan con ella.

"Pues fuerça damor me aquexa
provar quiero sus victorias,
por no tener de mi quexa,
que el que los peligros dexa
nunca goza de las glorias.
E pues que jamas olvida
el morir a los humanos,
a mi que ya me combida
mas lo quiero que tal vida
si muriere a vuestras manos

"Con pura premia del fuego
de mis llamas encendidas,
este desafio os ruego
que se acepte para luego,
o dad las armas rendidas.
E senalad el lugar
do vamos ambos a dos,
que si quereys dilatar
pensad que os he de buscar
para batallar con vos.

Fin.

"Porende siempre despierta,
estareys en lo mas alto.
que de mi vos hago cierta
si dormis a puerta abierta
que verne de sobresalto."

Cancionero, &c.

Joseph de Anchieta.

The life of a poet is usually uninteresting and uneventful, but Anchieta's was the life of a Jesuit; its events fill a folio volume, and such are their importance, that one of the reverend Licensers in his official permit, declares that the attempt to embellish his action by any beauty of stile, is like giving light to the sun; and another says, while the publication is withheld, so long are the righteous deprived of advantage, and God himself deprived of glory.

Joseph was born in the island of Teneriffe, 1533. He was an early poet, and therefore they called him at Coimbra, the Canary Bird. At an early age he made a vow of virginity, and at seventeen professed in the company of Jesus, and commenced hostilities with the devil. The devil attacked his weak part, it was the os sacrum. Anchieta used to attend eight masses every day at least: the fatigue of kneeling was dreadful, and the young devotee argued badly when he imagined that what was so agreeable to his soul could not be injurious to his body, the converse of the proposition might have convinced him of his error. A contraction of the muscles followed which made him awry for life. Other accounts say the fall of a ladder which struck his sides occasioned this leaning; the biographer is not decided as to the occasion, but he is certain the devil was the cause.

War being then declared, Anchieta volunteered upon active service, and in 1553 embarked for Brazil. Praise be to the honest intrepidity of fanaticism! Brazil was inhabited by savages, fierce in war, cruel in conquest,—the missionary was astonished at his own happiness in being chosen by God to undertake the difficult and dangerous enterprize. At midnight the sailors saw him follow his enthusiasm by gazing on the shore and the ocean, and they heard his frequent exclamation, Who am I that the Creator of these should have selected me to serve him?

Six other Jesuits were with him; on the voyage he was their servant, nor to them alone did he confine his attendance, he behaved to all the crew as if they had been brethren, and his manner and his piety so wrought on them all, that the ship appeared like a College of Penitents.

After perils by sea and by land, and a few trifling miracles, he was settled at Piratininga, in what comfort his own letter to the

general of the Order, Ignatius the founder himself, well describes. It was written in August 1554.

"A Januario usque ad præsens, nonnunquam plus viginti (simul enim pueri Catechistæ degebant) in pauperculâ domo, luto et lignis contextâ, paleis coopertâ, quatuordecem passus longâ, decem latâ mansimus. Ibi schola, ibi valetudinarium, ibi dormitorium et cœnaculum, item et coquina et penus simul sunt, nec tamen amplarum habitationum quibus aliqui fratres nostri utuntur, nos movet desiderium; siquidem Dominus noster J. C. in arctiore loco positus est, cum in paupere præsepi, inter duo bruta animalia voluit nasci, multo vero arctissimo cum in cruce pro nobis dignatus est mori."

Here they learnt the needful trades of barber-surgeon to supply the few neighbours, and taught Latin. Joseph wrote out the necessary books for the pupils, for copies were scarce, and at the same time learnt the language of the savages so well as to make a grammar and vocabulary that has been the foundation of those who came after, and a catechism for the use of the natives.

Joseph poetized in four languages,—the cousin-dialects, Spanish and Portuguese,—his Priest-Latin,—and his missionary Brazil. Of all these languages he travestied into holy hymns the profane songs in use, so successfully, that along the roads the sweet songs of Joseph were sung by the travellers.

In Latin his greatest work was the life of Mem. de Sa, third governor of the province, it was in hexameters. At St. Vicenti he wrote comedies to supply the place of less decorous ones that scandalized: one of them was called Pregaçam Universal, because it was in the language of the country, and in Portuguese that all might understand it. It was first acted out of doors, sub Dio. A heavy cloud hung over the spectators,—a tremendous cloud. Joseph bade them sit still to see the comedy, and behold for three hours that the play endured, not a drop fell,—and as soon as the spectators got home, there was the terriblest storm of rain, thunder, lightning and hail, that ever was seen in that country.

As a schoolmaster, Anchieta's practice was singular. The children of the natives he taught to read, write, say the catechism, &c., and sing hymns: they were soon enabled to assist him by teaching the younger pupils. Every morning they sung when school was over as Ladainhas dos Santos, every evening the hymn to the Virgin. On Saturdays the boys were always to flog themselves with cords made of the wild thistle! poor boys!

In the midst of these prosperous employments, an infectious disease broke out among the natives, the Jesuits say it was owing to the devil, the heathens said it was the Jesuits' fault, a judgment for their apostacy and toleration; the nature of the disease is not mentioned, nor is this of importance, as Joseph's prescription savours more of the monk than the physician, nine processions in honour of the nine orders of angels, in which all the uninfected walked with wax lights in their hands, and all the children bearing a cross upon their sides flogged themselves till they bled beneath the stripes, but it was judged expedient to bleed for the body as well as the soul, and there were no lances; Joseph sharpened his pen knife, his scholar followed his example, they bled the Indians, the disease ceased, and the nation agreed that the devil had given them the infection and the Jesuits cured them.

But better anecdotes may be found of Anchieta and his associates. They cried out against their countrymen for enslaving the Indians,—and these precious Christians by every endeavour thwarted their attempts to convert the natives. They represented the Jesuits to them as men who had entered the church because they were cowards and skulked from war;—this was a serious obstacle. It was difficult also to make their converts abstain from wine, women, and human flesh. A tribe whom

they had converted took a prisoner in battle, and in the bravery of conquest determined in honour of the nation to dress and eat him opposite the Jesuits' door. The prisoner was bound, the fire kindled, the fathers sallied out, delivered the prisoner, extinguished the fire, and prevented effectually the crime; the Indians falling at the feet of the fathers and confessing their guilt.

In one of his letters to Portugal he speaks of his own health and manner of living; as we have no aperients here, says he, or regalos de enfermæria, it has often been necessary to eat boiled mustard leaves, and the pulse of the country, and such food as you may conceive. I instruct three different classes, and frequently when I am sleeping they disturb me with their questions. By acting thus as though I were not an invalid, I have begun to recover. As a proof, you know, I used to eat meat during Lent,—and now I fast during the whole forty days. At Piratininse I served as physician and barber to the Indians, bleeding them, and curing them, when I had no hope of their recovery. Here at St. Vicenti, I have learnt another trade, which necessity taught me, to make alpergatas—(a sort of shoe made of packthread or rushes, used by the Moors, and formerly by the poor mountain people in Spain.) I am a good workman, and have made many for the brethren, for it is impossible to travel over these mountains with leather shoes. He should not have signed this letter *Pauper et Inutilis Joseph!*

In 1556, partly by the instigation of the French adventurer, and partly irritated by the oppression of their Portuguese masters, the Tamoyos and Tupis took arms. Nobrega and Anchieta went among the Tamoyos to persuade them to peace, the savages knew them to be good men, friends to the Portuguese, but fatherly to the Indians, they received them hospitably, and listened to them; under a tree they made a chapel with palm leaves, poor indeed, but clean and decent, and here was the first mass celebrated,—the Indians attended with respect and awe. The tidings that these Jesuits were there employed soon spread among the allied Indians, and one of their chiefs, Aimbiré, immediately set out to counteract them and destroy them. Aimbiré had been attacked by the Portuguese and fettered: he had leaped over the boat in which they were carrying him captive, and escaped by swimming. To the Portuguese, therefore, he had personal hatred, and he was by nature cruel; one of his twenty wives offended him, he cut her open and tortured her till she died. This man called a meeting, and immediately demanded of the fathers that three Indians who were with the Portuguese and were the enemies of the allies should be given up, that the allies might eat them. Joseph replied so well, addressing himself to Pindobuçû, the old chief of the tribe, that no insult was offered him, he showed the unreasonableness of the demand, declared it could not be granted, and referred the men to the Portuguese. Anchieta took care to caution his countrymen, they refused to deliver the three Indians, and so treated the embassador that he returned their friend. The son of Pindobuçu, deeply interested against the Portuguese, hastened home to kill these peace-makers; they saw him in his canoe, and retired, suspecting his purpose, to the hut of their friend, his father; the old man was absent, they had no asylum, and fell on their knees and began the vespers of the holy sacrament, (for it was the communion of the Body of God), the young savage entered to kill them, he was awed by their appearance, their devotion, their courage, (perhaps this is one of the falsehoods of the biographer,) he told them with what intent he came, and that now he was convinced such men could have no evil views.

The continence of the fathers was what most surprised the Indians, and they asked why they refused their daughters and sisters who were so liberally proffered, and *how* it was possible. Nobrega pulled out of his pocket his cord of discipline, that he said was the antidote. To conclude the peace it was necessary that one of these ambassa-

dors should return, the Indians would not part with both; Anchieta was therefore left alone among savages and naked women. He was in the flower of his age, thirty years old, beset by snares, at war with his eyes, his ears, the flesh, the world, and the devil. In what land of Uz could a Job be more severely tried, in what Ur of the Chaldees could an Abraham have been more purified!

It is difficult to write the life of a monk and avoid indecency. By the aid of the Virgin he passed through this fire of Babylon, without feeling even its heat or its smoke. To this we owe his great Poem. He vowed to the Virgin to write her life in verse—but how should he sing the songs of Zion in a strange land? where he had neither books, nor paper, nor ink, nor pen. On the shore of the sea Anchieta composed his poem: he wrote his verses upon the sand, and then committed them to memory. The poem was concluded, and Joseph returned. His first care was to perform his vow by committing to paper his verses. It was a wonderful effort of memory. It was 4172 lines. The dedication follows—

"En tibi quæ vovi, Mater sanctissima, quondam,
Carmina, cum sævo cingerer hoste latus:
Dum mea Tamuias præsentia mitigat hostes
Tractoque tranquillum pacis inermis opus.
Hic tua materno me gratia fovit amore,
Te corpus tutum, mensque regente fuit.
Sæpius optavi, Domino inspirante, dolores,
Duraque cum sævo funere vincla pati.
At sunt passa tamen meritò mea vota repulsam;—
Scilicet Heroas gloria tanta decet."

In a subsequent revolt of the Indians, about the Rio de Janeiro, Nobrega and Joseph were of advice that a fort should be built there, and Joseph accompanied the Portuguese army; their success is attributed to his sanctity, and perhaps was produced by his wisdom.

In 1569 he was chosen rector of the college of S. Vicenti. Joseph was so skilful a confessor, so learned an expounder of the Scriptures, so admirable a preacher, so acute a theologian, and so fine a poet, that it was suspected his wisdom was more than human. "What I myself think," says his biographer, "is this, that though his understanding was very strong, and his genius excellent, so that without a master he read the works of many others, yet, the readiness and the clearness and the certainty of his replies in difficult cases, and the variety of his compositions, in which he illustrates every kind of knowledge, appears more than human." It was a common believe that God inspired his speech. And Father Gaspar Sampares, a Jesuit, swore that when Joseph was preaching on Trinity Sunday, he saw a bird, like a Canary bird, pitch on his left shoulder, and though Joseph drove him away, still he returned, so that it seems probable that this was something not natural but divine.

1578 he was removed to Bahia, and chosen Provincial. In 1586 he became too infirm for the office, and resigned it; at the time of his death he was settled in the Aldea Reritigba, where he had been superior; it took place in 1597.

Joseph has been called the second Thaumaturgos, and the second Adam, deservedly, for never man worked so many miracles, and so easily; and, like Adam, he was innocent, and had the dominion over all things, over the earth and all its living creatures, the sea, the rivers and fountains and all that are therein, the rains and the winds and the fire; he could remove pain; for fevers, abscesses, sore throats, the toothache and sore eyes, he was infallible; and when he was called in in desperate cases as man-midwife, he never lost a patient. Man was subject to him, wholly and in all his parts, the head, the eyes, the teeth, the mouth, the throat, the breast, the ribs, the entrails, the hands and the feet; life and death obeyed him; he had power over the body and the soul. There is not a miracle in scripture which he did not familiarly practise, and sometimes improve; he turned water into wine,

not once only, as Jesus Christ did, but many times, says the biographer; and when he wanted a shade from the sun, the cloud that covered the Israelites did not satisfy him, he called the birds to form a canopy over his head, which was certainly more elegant and in a better taste.

Diana.

As the chivalry-romances are all battles, so this new breed are all love: they are as inartificial in structure,—a multitude of stories hooked and eyed together clumsily.

In the absence of Sireno, Diana has forgotten him, and married an old flame; he returns very miserable, and associates with Sylvano, who loved Diana also; and though his love was never returned, is as miserable. A shepherdess and a nymph, who shoots admirably well with a bow, for at different times she kills three savages and two knights, joins them, also unhappy in love, and they go, invited by three nymphs of Felicia, to Felicia for her aid: on the way they find another disconsolate shepherdess. Felicia cures by a wonderful water the love of all those whose love is hopeless. The rest are fortunate, and at the end a general marrying takes place; only Sireno is left a light-hearted batchelor, and Diana little pleased at the jealousy of her husband and the care of both her lovers. She does not appear till the latter part of the volume. A second part is promised, to contain what happened to Sireno and the result of the loves of two persons who have just made their appearance.

Segunda Parte de la Diana, por Alonso Perez.

He speaks of George of Montemayor, "Let him," he says, "undeceive himself who shall think to equal him in facility of composition, in sweetness of verse—y *equivocacion* en los vocablos—*had he but known Latin*—had he not disdained to consult with men learned in that language and in poetry. But I suspect that his books went to the press before they were sent to the hands of hombres doctos, else he had left all our prose and verse authors far behind him."

Of his own work he says, "casi en toda esta obra no ay narracion ni platica, no solo en verso, mas aun en prosa, que a pedaços de la flor de Latinos y Italianos hurtado, y imitado no sea." He would have kept his book ten years, had he not feared that another second part might come out first, because it was a thing so much desired by all.

George of Montemayor had talked over his plan for a second part with Alonso Perez. His design was to make Sireno marry Diana, when her husband was dead, but the ingenious friend observed, that this would be shutting the door upon himself and finishing the story; whereas if he made Diana sued by many lovers at the same time that Sireno renewed his love, there would then remain agreeable matter for a third part. The advice which George lived not to follow, he himself put in practice: and the whole matter connected with the former volume is—that Diana's husband dies, and Felicia gives Sireno another glass of water to set him loving again.

P. 7. Salt put for the sheep to lick.

Fr. Luiz de Souza.

The Historian of the Dominican Order.

In the world his name was Manoel de Souza Coutinho of high family, born at Santarem. At Coimbra he distinguished himself, and left the University to take the order of Malta; but on his voyage thitherwards the Moors captured him and carried him to Algiers, where he found Cervantes in slavery. Their friendship is eternized in Persilis and Sigismundo. At liberty, he returned through Catalonia, where he was stripped by banditti. He married Dona Magdalena de Vilhena, of Almada. There he was colonel of 700 foot and 100 horse,

and instituted an academy of literary men in his own house. In 1599 a pestilence raged in Lisbon, and the governors removing to Almada chose to usurp his house, he objected in vain, and irritated at being thus turned out of his own house, set fire to it and fled to Madrid; there he wrote this epigram,

"Invide quid nostris insultas ædibus? aut quid
Exilio causas nectis, alisque moras?
Molire, expone, implora, minitare, reposce,
Vindictam, laqueos, jura, pericla, necem.
Conjurent tecum fortuna, occasio, leges,
Longe alio nobis lis derimenda foro est.
Quos flamma absumpsit redolet mihi fama Penates,
Ponet, et æternum non moritura domum."

There he edited the Latin poems of his friend Jayme Falçâo. His brother invited him to Panama to engage in lucrative commerce; he went and did not succeed. The death of his only daughter made him return to Portugal, and there he received the certain tidings that D. Joal de Portugaõ, his wife's first husband, who was supposed to have fallen in the battle of Alcazar—was still living in captivity. On this information he entered into religion at Bemfica—and she at the same time took the habit of the same order as Sister Magdalen of the Wounds. Here his whole ardour was directed to religious feelings—he wrote his history of the order, prayed and fasted, and admitted a beggar to share his food in the same plate.

Historia de La Nueva Mexico, del Capitan Gaspar de Villagra. 1610.

A PALPABLE and paltry imitation of the Araucana, in the verso suelto.

P. 91-2. Striking fanaticism.

120. Ceremony of taking possession.

170-2. A dreadful anecdote of the author for famine killing his dog.

176. Soldierly requisites.

These are the pearls of the dunghill.
Each canto ends with a rhyme-tag.

'Tis a hateful metre, our worst tragedies approach nearly to its monotony.

Mansinho de Quebedo.

HE was poor in fortune and rich in knowledge. It seemed as if the fate of his hero Affonso V. adhered to the poet.—FR. MANOEL.

Garcilaso de la Vega.

HIS father was the favourite of Fernando, a man of celebrated prowess. I believe the Ballad Hero, he was born at Toledo.

"La fuente de Batres que tanto celebraron despues los Poetas, primero corrio por la frente de Garcilaso; desde donde la passo por conductos de marmola sus Jardines."

He was intimate with S. Fr. de Borga then Marques de Lombay. Garcilaso was skilful at the Harp and Vihuela, to which he would sing his own verses. This was another tie between the friends.

Of his three sons the eldest was slain in defending Ulpiano against the French, at the age of twenty-five. The second, D. Franc. Guzman de la Vega, left the order of Calatrava for that of Domingo, and for his learning was considered as the rival of Fr. Luis de Leon. Lorenzo the younger inherited his father's talents, was banished to Oran for a satire, and died on the way. His daughter married the eldest son of the Conde de Palma.

At Tunis he was wounded in the tongue and in the right hand. Envy attacking the two instruments of his glory.

In attacking the Torre de Muey, four miles from Fregiux in Provence he was mortally wounded. A general cry was set when the Spaniards saw him fall. Charles V. in revenge hung the whole fifty arquebuseers who defended the town and raised it.

He survived seventeen days. Borja constantly by him, showing him the crucifix and affording the last consolations of religion.—*Cardinal Gen. Juegos. Vita de S. Fr. de Borja.*

Juan de Jauregui y Aguilar.

I HAVE read the five Cantos of his Orfeo, he adds nothing to the mythological story.

Canto 4. St. 15, 16, 17, his song and music well described.

23, 26, 28, its powers and effects burlesquely imagined. It is undoubtedly the work of genius.

With Grecian mythology much may yet be done. If we have heard only the same tunes it is because the musicians have learnt no more, not because the instrument is confined in reach.

It is striking and honourable to Lucan that no other poet has had such good translators, at least men of such original powers. May, Brebeuf, Jauregui. Of Rowe the less we say the better. Marmontel I know not. But how they fail in the great passages!

Of his Orpheus, Nic. Ant. says, "quod Poematium nulli eorum cedere, quæ magis inter nos celebrari solent, non indocti aut inerudite homines arbitrantur."

He was a good painter. When one of his comedies was damned at Madrid one of the audience cried out that if Xauregui wished to have his comedies applauded he must paint them. NIC. ANT.

Boscan.

"BOSCAN era poco hombre para crear una Poesia nueva.

"CASI toda la Poesia del siglo 16. es una pura imitacion."—*Preface to the Romancero.*

Boscan.

"CARGAVA el crudo invierno cada dia,
y cargava el dolor d'esta señora,
no alcançando remedio en su desseo
sino aquel que en poder d'el viento estava.
Si algun descanso alguna vez tenia,
era subirse a lo alto de su torre,
y à su plezer de alli mirar Abido,
y en tanta multitud de tantas torres,
luego le dava l' alma en la primera,
si seria la de Leandro aquella,
y empeçava sin mas a contemplalla.
Vido una tarde desde su ventana
unas pisadas de hombre en el arena,
y luego imaginando entre si misma,
O si estas, dixo, fuessen las pisadas
que aqui dexo Leandro quando vino!
muchas noches dezia, esta fue la hora
que aqui llego mi bien, y assi empeçava
por orden a pensar lo que passaron,
mas luego la memoria s'encogia,
que no es manjar de tristes lo passado,
quando de lo presente es tan contrario.
Otras vezes andando la mar alta,
y estando en mayor fuerça la fortuna,
se le antojava que abonava el tiempo,
y entonces se alegrava, pero luego
tornava a la verdad y a su tristeza.
Otro dia despues le parecia
que, la noche passada, bien pudiera
aver puesto su lumbre, y que Leandro
pudiera aver venido sin peligro,
y mientras qu'este antojo le durava,
era el morir, y el fuerte congoxarse,
era el darse mil culpas, y el reñerse,
era el quedar quexosa de si sola,
sin tener que dezir contra los vientos,
y era el determinar con grandes fuerças
de no hazer otro tanto essa otra noche;
mas despues que la noche era venida,
viendo la tempestad toda en su fuerça,
midiendo, la presente y la passada
via su proprio error abiertamente."

Hero and Leander.

Boscan.

"ANDAVA assi passando su miseria,
contemplando la mar y aquel camino,
como si en el quedara rastro alguno.
Eran sus exercicios ver el tiempo,

y entender las mudanças de la luna,
y saber de los signos y planetas
las asperas y blandas impressiones;
y esto no lo aprendio por las escuelas
de aquellos que interpretan Ptolomeo;
nunca piloto en golfo navegando
desde su popa estuvo tan atento
a escudriñar pronosticendo el cielo,
como ella estava desde su ventañà,
puesta en mirar el sol si se ponia
escuro, o claro, o si al salir la luna
dava señal de viento, o de bonança."

Hero and Leander.

Jorge Manrique.

JOAM II. one night after he had got into bed, asked Garcia de Resende if he could say the Trovas of JORGE MANRIQUE, beginning "Recorde el alma dormida." Resende repeated them to the king's great pleasure, who said it was as necessary for a man to know those Trovas as to know the Paternoster.

Ballads.

"HEMOS dicho que estas composiciones eran la Poesia del vulgo, y no con intencion de menospreciarlas. Desnudos verdaderamente del artificio y violencia a que precisaba la imitacion, cuidandose poco sus autores de que se pareciesen a odas de Horacio, o canciones de Petrarca, componiendose mas bien por instinto mas que por arte, los Romances no podian tener el aparato y la elevacion de las odas de Leon, Herrera y Rioja. Pero, ellos fueron propiamente nuestra poesia lirica: en ellos empleaba la musica sus acentos: ellos eran los que se oian en los estrados, y por las calles en el silencio de la noche, al son del harpa o la vihuela: ellos servian de incentivo a los amores, y tal vez de flechas a la satira, y la venganza: pintaban felizmente las costumbres Moriscas o las Pastoriles; y conservaban tambien la memoria del Cid y otros heroes señalados. En fin mas flexîbles que los otros generos se plegaban a toda chase de asuntos, se ataviaban de un lenguage rico y natural, se pintaban de una media tinta amable y suave, y presentaban por todas partes aquella facilidad, aquella frescura, propias solamente de un carácter original, sin violencia y sin estudio."—*Preface to the Romancero.*

Successo de Segundo Cerco de Diu, por Hieronymo Corte-Real.

THIS writer has used the verso solto here and in his Naufragio de Sepulveda. Nor is it in metre only that he has imitated Trissino, tediously minute like the Italian, he drawls over needless descriptions, even more impertinently. I never elsewhere saw epithets strung together with such profuse tautology.

That he wrote badly was his own want of genius. Antonio Ferrara and Diogo Bernardez praised his poetry. These writers knew better, and must be stigmatized for meanness of adulation: they never praised Camoens. But in the description of Don Joaõ de Castros' cruelties, of men, women and children butchered along the whole coast, of prisoners hacked in pieces in cool blood, (pp. 220, 237, 245, 251) we discover a national barbarity worthy of all abhorrence. CORTE-REAL wrote according to the feeling of his cotemporaries, and he butchers whole towns as coolly and circumstantially as he puts the Vice Roy to sleep.

P. 324 contains a passage of incomparable personification. Don Joaõ is in bed, and *Sleep* thinks it a good opportunity to put him to *sleep*. 341, an odd exploit of Portuguese gallantry. 358, a story of a Moor rescuing his mistress.

He has a simile of a swarm of fire-flies, 273, the first I have seen.

There is an appearance of the Virgin, 299, which in the hands of a man of genius might have been very striking.

143, 289, afford me a good quotation for Madoc.

The poem is a mere history of the siege, with a vision at the beginning and another at the end.

The Royal Professor Bent. Jose de Sousa Farinhá, who re-edited this, seems to have had a passion for all bad poetry. Without note or preface he contents himself with printing this trash: there is no unnecessary elegance of typography, no superfluity of paper or fineness: all is coarse and crowded; that others should read these books is very strange. I have an object sufficient. I have a piece of ground on Parnassus, and appropriate the dunghills in its vicinity for manure.

He was of high birth, and distinguished himself when Capiteo Mor of the fleet, 1571. His Quinta was near Evora, the Morgado de Palma: there, on a rock summit commanding the country, was his Parnassus where he composed his Lepanti poem, which he dedicated to Philip II. who returned an honorary letter of lying compliments—or rather courtly and inevitable equivocation, "you have displayed in it the genius and judgment and other good parts with which God has gifted you." In music and in painting he was eminent. He wrote a poem upon the fate of Sebastian, which was never printed, nor is any intimation given of the existence of the MSS.

D. Filipo de Lencastre.

Born 1435, daughter of the great Infante D. Pedro. She fixed her abode in the Cistercian convent at Odivellas, where though she did not profess, she so educated her niece Joanna as to make her a saint. She performed the pilgrimage to Santiago on foot, all the way liberal in alms. With religious fortitude she bore the battle of Alfarrobeira. She died at the age of fifty-six. Of her works two were printed.

"Nove Estaçoens, ou Meditaçoens da Paixaõ, muy devotas para os que vizitaõ as Igrejas quinta feira de Endoenças." This was printed during Sebastian's minority.

"Concelho e voto da Senhora Dona Filippa, filha do Infante D. Pedro sobre as Tercarias e Guerras de Castella. 1643." This was published by Brandam, with a biographical sketch.

Of the following MSS. there is only the title, "Practica feita ao Senado de Lisboa em tempo que receava algum tumulto."

From the Latin he translated "Tratado da vida solitaria composto por S. Lourenço Justiniano." From the French, "Evangelhos e Homilias de todo o anno." This in her own writing is preserved at the convent of Odivellas. At the end are these her verses:—

"Non vos sirvo, non vos amo,
Mas dezejovos amar,
De sempre vossa me chamo
Sem quem non ha repouzar.
O vida, lume, e luz,
Infinito Bem e inteiro,
Meu Jesu Deos verdadeiro.
Por mim morto em a Cruz,
Se mim mesma não desamo
Non vos passo bem amar.
A me ajudar vos chamo
Para saber repousar."

El Alphonso—de Franc. Botelho de Moraes y Vasconcelos.

The foundation of Portugal.

The obscure and conceited poem of a man of genius,—puzzled in plan, difficult in construction, extravagant in metaphor—yet its monstrous combinations could have been the work of no common talents.

Perhaps this poem exhibits the most degrading proof of servility that the annals of literature can record. The author had written another poem—its title El Nuevo Mundo—its hero Osiris, and subject the Atlantis of Plato. It was told him that John V. had expressed a wish to see the two poems moulded into one;—the obse-

quious subject obeyed—and thus it went through four pirate editions. He found out that it had not been the king's wish, and separated the poems again.

Another proof of the loose plan is, that the two editions of Paris (a false date, for it is manifestly Italian printing) and of Salamanca differ completely in arrangement; what begins the first being in the middle of the corrected and avowed edition: but such parts may as well be last as first—they are like the ten cats—the three legs of the Mank's heraldry, quocunque jaceris stabit; his episodes are the heterogenous materials of a squab pie, but unhappily not so good in themselves.

One incident it contains beautifully fanciful. Cydipe is with her looking-glass—Cupid steals the mirror and fixes upon it the perfect picture, book 7, st. 20 (*Salamanca Ed.*) With far less propriety is the portrait of Aquimo stolen from a fountain.

The dwelling of Sleep is represented as all ice—philosophical—but the blanket-feeling of Sancho is nearer nature. Among the many execrable miracles of the poem in the last action is one supereminently ridiculous: the Moorish weapons when in the air are turned into birds, beasts and serpents that all recoil upon the infidels—and some are half and half!

Fran. Botelho de Moraes y Vasconcellos.

His "*El Nuevo Mundo*" was published 1701, Barcelona, in ten cantos, then incomplete, the Author of twenty-six years, and the completion promised. Its subject was Columbus; in 1716, it was printed at Madrid, also unfinished. At the end of the Italian edition of his Alphonso, which bears the impress of Paris, a complete edition of the first poem is announced as forthcoming, in ten books also, but with great alterations, which, as lord and master of his own works, the poet was authorized to make. Its subject now is "The Triumph of *Osiris* at the court of Atlantis."

Of the Alphonso I have two editions, the Italian, and the first Salamancan. The Portuguese version was never published. At Luca, 1716, a double-columned quarto edition was published, in a mutilated state, contained sixteen cantos, and part of another.

Fr. Francisco de Santo Agostinho Macedo.

Born in Coimbra, 1596. At eleven, he could repeat the Encid, and composed verses, which not only imitated, but exceeded Virgil—to the astonishment of all, that before he knew the quantities of syllables, or the precepts of poetry, he could so perfectly compose both in his own language and in Latin. After having made the fourth vow among the Jesuits, he quitted the order to exculpate himself from some alleged crime, in which," says Barbosa, "credulity was more concerned than malice." He then entered the reformed Province of S. Antony, but was called by John IV. to political labours, visiting with the several embassadors, Rome, France, and England. At Rome he was nominated Mestre da Controversia in the college de Propagandâ Fide. Here he forfeited the high favour of the Pope, by refusing to expunge a word in an epitaph written for one of his holiness's favourites. At Venice he disputed de omni scibili for three days. Bold of this, another Atlas, but without Herculean aid, he sustained the weight, for eight days, of the celebrated dispute (conclusoēs,) called Leonis Sancti Marci rugitus litterarii. They commenced Sept. 26, 1667, in this order:—1. Doctrines, versions and interpretations of the holy scriptures, old and new. 2. Series, succession and authority of the popes and councils. 3. Ecclesiastical history, from Adam to Christ, from Christ to the then day. 4. Doctrines and history of the fathers, Greek and Latin, and more particularly Augustin. 5. Moral and speculative philosophy and theology, according to the three schools of S. Thomas Aquinas, Scotus, and Sacres of Granada. 6. Ca-

non and civil law, and Greek, Latin, and Italian history, chiefly of Venice. 7. Rhetoric. 8. Poetry, and the modes of versification among Greeks, Latins, Italians, Spaniards, and French. To all his opponents he replied readily and without embarrassment, correcting their misquotations, and confounding their argument, and crowned the labour by reciting a thousand extempore verses, and an epigram in praise of the city of Venice, which the republic ordered to be written under his picture, and placed in S. Mark's library. This living encyclopædia could repeat the whole of S. Augustin's works, and with such accuracy, that whenever any forged passage was repeated to him, however accurate in imitation, his memory instantly detected it. He died 1681, aged eighty-five.

He disputed upon some Grace point with Cardinal Henrique de Noris, and as they were both forbidden to publish more upon the subject, Macedo challenged him to a verbal controversy. By what unpardonable ignorance this has been construed into a challenge at arms I know not, for the cartel is thus :—

"Libellus provocationis ad certamen litterarium in causa Gratiæ et Augustini missus a P. Fr. Francisco S. Augustini Macedo Observante ad P. Fratrem Henricum Noris Eremitam Augustinianum.

Causa Duelli.

"Studium defendendæ doctrinæ Gratiæ Christianæ, et Augustinianæ ab erroribus et calumniis, quod est antiquissimum :— Macedo.

Occasio.

"Dictum Noris de Macedo in Vindic. August. cap. 3, vers. 2, pag. 26. Pater Macedo mihi autor fuit, ut tum Historiam Pelagianam, tum hasce vindicias evulgarem. Non potuit Macedo suasor esse operis in quo cum plurima sunt a veritate aliena, tum nonulla adversa Gratiæ et Augustino.

Jus.

"Quando non licet per Superiores quidquam mandare typis, reliquum est, ut certamine decernatur.

Materia.

"Tredecim propositiones Noris pugnantes cum doctrina Gratiæ et Augustini. Errores tres inde pullulantes. Decem injuriæ illatæ Augustino.

Modus.

"Propositiones suis uti sunt in libro Noris conceptæ verbis perspicue afferentur. Errores fideliter adducentur; Augustini injuriæ manifeste exponentur; obsignatis libellis, productis testimoniis, ut negari nequeant.

Finis.

"Veritas et honor Augustini.

Eventus.

"Noris prævaricator et desertor Gratiæ et Augustini.

"Macedo, utriusque defensor et vindex apparebit.

Lex.

"Noris quibuscumque armis et sociis velit uti, licitum esto.

"Macedo, vel cum minimo provocat, in uno Augustino omnia sunto.

Ero Bononiæ."

The Cardinal declined the challenge.

I shall be well excused from transcribing the titles of one hundred and six printed, and thirty-one MS. works. Biography, and martyrology, and theology, and genealogy, deifications, and orations, and disputations. A Latin version of Camoens is of the most important of his MSS., the work of nine months. Neither abortive nor mishap, but a timely and perfect birth. Besides the printed and catalogue MS. works, he recited fifty-three panegyrics, sixty Latin orations, thirty-two funereal poems, and forty-eight epic poems; and he wrote one hundred and twenty-three elegies, one hundred and fifteen epitaphs, two hundred and twelve dedicatory epistles, seven hundred familiar epistles, two thousand six hundred heroic poems, one hundred and ten odes,

three thousand epigrams, four Latin comedies, and one Spanish satire.

El Monserrate del Capitan Cristoval de Virues. 1609. *3rd impression.*

THIS is one of the poems which Cervantes mentions with praise. There is no want of power—but it is wretchedly directed.

The story of Garin, whom the Devil tempted to commit rape and murder, and how he became a brute beast in penitence and was miraculously pardoned. A battle with the Moors, clumsily introduced by driving the ship in which he embarks for Rome to the African coast.

I have three extracts from this poem, one a well-imagined discovery of a death in battle by the sight of the armour. One resembling my own tempest in Madoc, the other short, but the most masterly picture possible.

Elegiada of Luys Pereyra.

A POEM altogether worthless, made of materials more heterogeneous than the statue in Daniel, and yet all rubbish! No eye for painting—no ear for music—bare, bald, beggarly narrative, hobbling upon crutches. In the first book, Sebastian loses himself in a wood, and finds a hermit, who tells him the history of Portugal. In the sixth, somebody tells him of the shipwreck of Manoel de Sousa; miserable man so to die, and so to be commemorated by Pereyra and Corte-Real! The tenth is upon the actions of the Portuguese in Monomotapa. In the twelfth is a description of Africa—not quite so entertaining as that in the Geographical Grammar. The thirteenth is the history of the siege of Goa. The fifteenth, the siege of Chaul; and at the conclusion of one of these very important and pertinent episodes—Pereyra says—and now that he has finished his story, it is proper that I should go on with mine—

" Onde pois tem a estoria ja acabada
Bem he que torne a minha comecada."
Cant. xi. p. 214.

Nor are the remaining books of the eighteen all employed in the action of the poem. The siege of Mazagam—the accession of Sebastian to the throne—a plague and a famine—and the destruction of the fleet—these eke out the volume—and the devil also has some part, and Proteus, the favourite of the Portuguese.

To find one characteristic merit would be impossible; but lines like these that follow, are, I believe rarely to be found elsewhere.

" Dũa cisterna so bebia a gente,
Mas quanto mais *gastava* e mais bebia,
Mais se acrecenta a agoa *melagrosa*,
Cousa (*se foy assi*) maravilhosa."
P. 39.

"Ne qual—*segundo entaõ se verifica.*"
P. 42.

" Cavallo que o pae de Italia e a mãe d' Espanha
(*Comõ era comum voz da gente*) teve."
P. 104.

" Outros a nado a terra indo saindo."

Observe his modesty—

" As vergonhosas partes encobrindo."
P. 118.

Sepulveda and his wife were stripped of every thing by the negroes—gold, amber, jewels.

" vestido que traziam,
Que inda cem mil cruzados valeriam."
P. 137.

" outro militante
Esta não menos duro e esforçado
Que todos, que le Mendoça e João chamado."
P. 297.

Nor was there braver man the host among,
Than he who was Mendoca called and John.

P. 336. Number of the enemy.
Brave deeds in the battle.

" E por isso não posso tratar delles
Por naõ aver tambem papel parelles."
P. 389.

" *Estos oyto trovas fez Alvaro de Brito Pestana a el Rey D. Fernando nas quaes meteo o seu nome, e lense de tantas manheyras que se fazem sesenta e quatro.*

" Forte fiel façanhoso
fazendo feytos famosos
florecente frutuoso
fundando fiis frutuosos
fama fe fortalezando
famosamente florece
fydalguyas favorece
francas franquezas firmando.

" Exalçado excelente
ensynados estimando
espritual evidente
eresyas evitando
Em Espana esmerado
espelho esclarecido
especial escolhydo
estremado em estado.

" Rey rreal rreglorioso
rreforçando rreceosos
rreal rrey rremuneroso
rrefreando rrevoltosos.
Rycos rregnos rrecobrando
rrycamente rresprandece
rredobrado rremerece
rrealissimo rreynando.

" Notem notoryamente
nestes notados notando
nooto nestas novamente
notem no noteficando
Notefiquẽ no notado
necessaryo nacydo
nobrecente nobrecido
nobre nome nam negado.

" Alto alto aumentado
alta autor avondoso
alto amante amado
alto auto anymoso.
Anymo angelical
altas altezas avendo
alto altos abatendo
aalexandre aanybal.

" Merece maximo mando
manyfico mayoral
maiores mandos mandando
mauno modesto moral.
Mostrase merecedor
merece mais melhorias
merecendo monarchyas
merecente mandador

" De d's dom deliberado
dominante dadivoso
de d's dino doutrinando
dominando dereytoso.
De desejo devinal
desconparos defendendo
diabruras deffazendo
de dominius doutrinal.

Fym.

" Onores ofecyando
obsoluto ofecyal
offeciaes ordenando
onrrador onyversal.
Ousado ordenador
onestando ousadias
orenlhe oras omilias
o onrrado onrrador."

There is a companion poem to Queen Isabel in Spanish.

" *De Luis d'Azevedo a morte do Ifante Dom Pedro que morreo n'Alfarroubeyra, e vam em nome do Ifante.*

" Pola morte de mym soo
e dalgũs vossos parentes
vos outros que soes presentes
todos deveys fylhar doo
Os que tinheis em mim noo
e folguays com minha morte
antre todos lançay sorte
qual sera mays cedo poo.

" E do mâl que me fyzestes
entam sereys la lembrados
e daquestes meus criados
que matastes e prendestes.
Empero todos perdestes
em mym hũa nobredoa
sobre todos fuy coroa
segundo todos soubestes.

" Nom foy outro no oriente
tam perfeyto em saber
ja em mym foy o poder
descusar o mal presente.
nunca usey em meu talente
de fazer consa errada
mas esta morte foy fadada
pere mym e minha jente.

" Eu crycy em gram alteza
hum soo rrey e seu irmaõ
sempre lhe bayjey a maõ
e rresguardey ssa rrealeza.
Fuy en frol da jentileza
e na minha mocydade
usey sempre de verdade
e amey muyto franqueza.

" Quando eu ante vos era
todos massy esguardaveys
e assy me adoraveys
como se vos eu fyzera.
Aguora ja menhũ espera
rreceber de mym merces
antes me avorreçes
como hũa besta fera.

" Nam ha rreynos ẽ cristaõs
que em todos nam andasse
e que sempre nom achasse
nos rreys deles doçes maõs.
fydalguos e cydadaõs
me serviam lealmente
e agora cruelmente
me mataraõ meus irmaõs.

" Eu andey por muytas partes
e por outras boas terras
muyta paz e tã bẽ guerras
vy tratar per muytas artes.
Mas aquesta dia martes
foy infeles pera mym
o meu sangre me deu fim
e rrompeo meus estendartes.

" Naturays de Portugal
contra mym armas fylhastes
certamente muyto errastes
que vos nam merecey tal
Roubastes meu arrayal
toda minha artelharia
grande inveja e perfya
ordenon todo este mal.

" Mal vos lembrã as merces
que vos fez el rrey meu padre.
com a rraynha minha madre
du melhores desçedes.
Eu nam ssey que guanhares
por minha destruiçam
se o fezestes sem rrezam
desto vos nam lavareys.

" Muyto trabalho levou
meu padre por vos criar,
muyto mays por vos livrar
e leyxar como leyxou
Se vos ele acreçentou
em mentres quele viveo
nem per mym nam faleceo
quanto meu tempo durou.

" E vos fostes os culpados
causadores de meu dano
que ja passa de huñ ano
que andays a consselhados.
E com rrostros desvayrados
me falaveys cada dia
mas de vos nam me temya
porque ereys meus criados.

" Natureza nam devera
conssenturos tal crueza
bem mostrara jemtileza
alguũ que me vida dere.
Mas no ano desta era
tays pernetas ssam correntes
que amyguos e parentes
todos andam por derrera.

" A morte tenho passada
e o medo ja perdido.
pero levo gram sentido
da infante lastimada.

e da rraynha muyto amada
e meus filhos orfaõs leyxo
deste todo me aqueyxo
que da mortu nam do nada.

" Ora la vos temperay
o melhor que ja poderdes
pero sse ssyso tenerdes
ssempre vos bem avysay.
Cada dia esperay
rreceber por v me distes
a que ora de mym vistes
quando vos vier tomay.

Cabo.

" Todos fostes muy ingratos
e de pouco conhecer
bem quisestes parecer
os do tempo de pylatos."

Extraordinary Impiety of the old Poems.

THERE is one by ANTONIO DE MONTRO in praise of Isabel, Queen of Castile. It is blotted out by the Inquisitor more successfully than usual; but the burden is still legible.

" De vos el hijo de Dios
resubiera carne humana."

There follows an answer by Alvaro de Brito. He says,

" polo qual vos onsaria
de dizer por esta vie
co que tenho de vos visto,
crerdes pouco em Jhesu Christo
menos em sancta Maria.

* * *

" tentando como diabo
a rraynha tam em vaõ.

* * *

" Mas se vos disereys tal
nos rreynos de Portugal
logo foreys dom rroupeyro
cum baraço dazeytero
hoc fogo de Sant barçal.

" Vos na ley soes omẽ velho
da cabeca até os pes
muy amÿguo de mousees,
y novo no evangelho."

The Condell Moor says,

" Dios al buen amador
nunca demanda pecado."

This also is scrawled out.

Do Macho rruço de Luys Freyre estando para morrer.

" Poys que vego que Deos quer
deste mundo me levar
quero bem encaminhar
a minha alma sse poder.
Em quanto eston em meu syso
a morte dando me guerra
mando alma ao parayso
de sy o corpo aa terra.

" E mando loguo primeyro
em quanto vivo me sento
que deste meu testamento
seja meu testamenteyro
Meu irmão o de barrocas
que eu mays que todos amo
por sempre fugir a trocas
a servyr muy bemssen amo.

" O qual me fara levar
con muy grão solenydade
ao rrossyo da trindade
hu me mando enterrar.
Poys me daly governey
gram parte de minha vyda
a carne que levarey
aly deve sser comyda.

" E vaõ cantando diante
a de braria e dafonsso
hum tal solene rresponsso
que todo mundo sse espante.
A estes ambos ajude
o macho de gomes borges
o qual leve o ataude
a bytalha e os alforges.

" Rogo aos cortesaõs
quanto lhe posso rroguar
que todos me vam onrrar
com seus cirios nas mãos

E poys eram espantados
de passar vyda tam forte
devem sser de mym lembrados
dandome onrra na morte.

" Item me levem doferta
dous ou tres cestos de palha
que poys custa nemygalha
nam deve daver rreferta.
Tambem me levẽ hũ alqueyre
de fazelos ou cevada
poys na vyda Luys Freyre
disto nunca me den nada.

" Infyndos perdoẽs pedy
as pousadas e pousey
dalguydares que quebrey
gamelas que rrody.
E nam me devem culpar,
delhe fazer tantos danos
poys que de palha fartar
nunca me pude em 20 anos.

" Item peço as verceyras
muytos enfyndos perdoẽs
e tambem nos orteloẽs
dos danos das ssalgadeyras.
Que a boo fee sse me soltava
fome tal me combatya
que qualquer cousa cachava
todo muy bem me solya.

" E que meu amo agravos
me desse com amarguras
deyxolhe tres ferraduras
que nã tẽ mays de dous cravos.
E pero dele me queyxo
de males que me tem dados
dous ou tres dentes lhe leyxo
que mam de fazer endados.

" Nam lhe posso mais leixar
quelle nunca mays me deu
rroguo Alvaro dabren
que o queyra acompanhar.
Roguo tanto que sse doa
dele tanto meu irmão
que o ponha em lixboa
erredor de ssam gyam.

Fym.

" Sobre minha ssepoltura
depoys de sser enterrado
se ponha este ditado
por sse ver minha ventura.
Aquy jaz o mays leal
macho rruço que naceo
aquy jaz que nam comeo
a sseu dono hũ soo rreal."

Del Rey D. Pedro.

" Mays dyna de ser servida
que senhora deste mundo
vos soes o meu deos segundo
vos soes meu bem desta vida.

" Vos soes aquela que amo
por vosso merecymento
com tanto contentamento
que por vos a my desamo.
a vos soo he mais devyda
lealdade neste mundo
pois soes o meu deos segundo
e meu prazer desta vyda.

" Honde acharaão folguança
meus amores.
honde meus grandes temores
segurança.

" Tristeza nam daa luguar,
menos conssente rreceo
temor me faz sospirar
mudança faz que nã creo.
Doutra parte esperança
daa favores
sem a ver em meus amores
segurança.

" Buem deseo me enbya
cometer vyda estranha
soledad me acompanha
des que supe que partia

" Sobre todo penssamiento
no se quyer partyr de mym
dizendo syempre a que fym
hazes tal apartamyento.

To penssamiento bevya
y sento yssym tristeza
yo respondo gentileza
es aquelha que me guaja.

" Ho desejosa folguança
e fazem pausa meus males
nom es em vano esperança
se me vales.

" Se me vales tornaraa
todo meu mal em prazer
a meus trabalhos daraa
gualardam meu merecer.
Mais poderaa confyança
que todos meus tristes males
morrera desesperança
se me vales."

From the MSS. Cancioneiro of P. Pedro Ribeiro, Barbosa has extracted this poem by K. Pedro I.

" Adò hallara holgança
Mis amores:
Adò mis graves temores
Segurança:
Pues mi suerte
De una en otra cumbre llevantado
Llegome a ver d'elado tu hermosura
Despues la frente para frente a frente
Vi en blando accidente amortecide:
Passome el sentido tan adentro
Que ha llegado al centro do amor vive:
Mas como no recibe mi razon.
Tu fiera condicion entre las manos
Desechos mis deseos
De un sobresaltado
El alma has arrazada;
Los montes echos llanos
Dò toda mi esperança era fundada:
Si esto das por vida, que por muerte
Dar Senöra podea pecho tan fuerte."

This is the earliest specimen of Moorish metre, and by the way in which the beginning is printed, I suspect neither the MS. collector nor Barbosa understood it.

Trovas de Fernã da Silveira coudel moor, a seu sobrinho Garcya de Melo de Serpa, dãdo lhe regra pera se saber vestyr e tratar o paço.

" Poys vos tacham de cortes
sobrinho gentil cunhado
sobralto alvo delgado
nam ha mays em huã françes
E qua barba tenhaes pouca
poys bem vestir vos alegra
rregeuos por esta rregra
que fundey vyndo darouca.

" A qual poys em sy he boa
e geeralmente vem bem
que fara ao que tem
bom corpo boa pessoa
E poys tendes estas ambas
tendes quanto aves mester
se o vaao damor vos der
per lugar que cubraas chãbas.

" Mas eu perdoado seja
se falar hu me nam chamam
poys que sam dos que vos amã
que mays vosso bem deseja.
Cunhado nam duvideys
que isto trago porley
e por isso me fundey
descrever as que lereys.

" Duas cousas que nam calo
ha no paço de seguir
hũa he saber vestir
a outra saber tratalo
As quaes ponho por escryto
em estylo verdadeyro
e falo logo primeyro
no vestir ja sobredito.

" Capatos de basylca
pontylhas so bolo mole
as calças tyrem de fole
rroscadas como obrea.
Tragam sas de marear
forradas dyrlanda parda
ca cousee que muyta larda
pera gram bomborrear.

" Quẽ trouver porta dolãda
camisa trazer nam cure
menores porem ature
porque nam pendã aa banda.
O gybam de qualquer pano
na barriga bem folgado
dos peytos tam agastado
quẹ seu dono tragou fano.

" De pelote se guarneca
pouco menos do artelho
seja de branco e vermelho
que sam cores de cabeça.
Pardylho deve mantam
sobrele trazer cuberto
polas ilhargas aberto
ventaes pola cabeçam

" Deve trazer cramynhola
nam menos de tres batalhas
tam fyna que tomas palhas
comaa dalvaro meola.
O capelo ande no ombro
feyto comoo do syntrão
tragoo cabo em hũa mão
e na outra huũ cogombro.

" Luuas dhuũ soo poleguar
feytas de pele delontra
galante que as encontra
nam lhe devem descapar.
Estas taes de meu conselho
toda via auelas ha
e item mays trazeraa
balver que em huũ goalho.

" Traga çinta de verdugo
pejada com capagorja
ca tal par sabee que forja
huũ valente patalugo.
De grandes bugalhos traga
ho pescoço huũ boõ rramal
porque escusa fyrmall
e a bolsa nam estraga.

" O que for assy aposto
nam he galante de borra
nem deos queyra que se corra
perolhe corram de rrosto.

Calguũs sam ja conhecidos
e poder sam nomear
que trazem por paçejar
motejar dos bem vestidos.

" Pero quem for ho serão
polo modo dyto encima
apupar alto lhe rryma
e aas damas da la mão.
e falar fagueyramente
aos outros derredor
e se ouuyr nom seor
acodyr muy rrygamente.

" Na outra parte segunda
poys ja dey fym a prymeyra
sobrinho nesta maneyra
a tençam minha se funda.
Pero o paço se trautar
estas manhas se rrequerem
e nos que elas couberem
na corte sam de prezar.

" He muy bom ser alterado
e ser gram desprezador
e he bom ser rryfador
mas melhor ser desbocado.
Outrossy he bom doufano
em todo caso tocar
mas melhor he ja gabar
e mentyr de macha mano

" He muy bom buscar punhadas
emeter nysso parçeyro
mas nam ser odianteyro
par reguardo das queyxadas.
Noos arroydos da vyla
acodyr ser muy desposto
mas salguem tyver o rosto
avelos pees ala fyla.

" Item manha de louar
he jugar bem o malham
e ho jogo do pyam
fovor selhe deve dar.
Nẽ sey porque mays vos gabe
ser gram pescador de nassa
mas jugar a badalassa
em qualquer galante cabe.

" Saber bem o pego chuna
e ho cubre bem jugar
sam duas pera duedrar
galante contra fortuna.
Nem saber ya a huũ fylho
escolher milhor conselho
se nam que jogo fytelho
jaldeta cunca sarylho.

" Quem estas manhas tyver
que ja dise inteyramente
poda ver ao presente
quanto lhe fyzer mester.
Ca hu sele descobrir
qual sera e tam sofruda
que lhe logo nam acuda
e lhe de canto pedyr.

" Mas que diga sayba sayba
jugar despada e broquell
porque dentro no bordel
como fora dole cayba
e se lhe vyesse a mão
poder sya meleter
quem ajudasa ssoster
seu andar sempre loução

" Regalo deve mostrar
que nam leva em colo duas
e que todas cousas suas
sam muy dynas de prezar
Item mays falar em tudo
e apreſiar sem medo
e oos olhos hyr codedo
e fyngyr de muy agudo.

" Falar nos feytos da guerra
as duas partes de dia
esta manha louuarya
poys o leva assy a terra.
e tomar mays outro sy
ho caso sobre seu peyto
mas na concrusam do feyto
o fazer buscay por hy.

" Item nam he manha fea
quem achar da moo escuro
estar quedo e muy seguro
e bradar pola candea.
Nem he menos verdadeyra
que a outra do fytelho
mostrar ser grã dominguelho
e pegar pola primeyra.

" Eyxa aquy outra stamboa
nem menos para notar
sempre o paço yr demandar
entra bespora e nona
porque nam desacotoe
com ombradas o pardilho
cassy fazia ofilho
daquele que deos perdoe.

" Tambem vos quero avysar
nam vades como patalão
se ventura no seraão
com damas vos forropar.
Da boca podes dyzer
mas a mão sempreste queda
e tocalhe na moeda
lesse poode correger.

" E per esta mesma guysa
sabe delas toda vya
que rrecado se daria
a se bem tyrar a sysa
E fallalhe no ou tono
e nos outros temporaes
ca coestas cousas taes
podes escapar ho sono.

" Leyxem vossa descryeam
as que leyxo descrever
assy como quer dyzer
luytar polo tavascam.
Da sacalinho de dentro
podes tyrar se quyserdes
esse dor myr nam poderdes
socorre vos ho coentro.

Fim.

" Boas sam gẽtyl sobrinho
as manhas nam douydes
e vos me nomeares
se levaes este caminho.
E poys estas as melhores
sam seas podes cobrar
podem vos todos chamar
huũ rrevolvelhas damores.

" Dezia o sobrè escryto destao porque hyam cerradas em forma de cesta.

" O que vos vay na presęnte
sobrinho vos apresento
cuña vontade contente
porque de vos me contento.
O podre lhe lançay fora
guard ae pera vos o saão
e de sy beyjae a mão
ho senhor e a senhora."

RESENDE. *Cancionero*, fol. 19.[1]

Francisco Dias Gomes.

WAS born at Lisbon in 1745, the son of a petty tradesman. His parents were good people, careful of their children's moral education. Francisco was designed for the law. He passed through the previous studies in the schools da Congregaçao do Oratorio. Rhetoric and Poetry he studied under the royal professor Pedro Jose da Fonseca, selecting with uncommon judgment for his age, the best-esteemed masters. He had hardly commenced his legal studies at Coimbra, when the uncle, whose name he bore, and whose opinion swayed the family, altered his destination. This man was really desirous to promote the welfare of his relations, and thought the quiet profits of trade a better establishment for young Francisco than the practice of an uncertain profession, honourable, but often profiting the fortune little, and the moral character still less.

Fructuoso Dias, the father, who was as ignorant as his brother, except in the world's common wisdom, was persuaded, and the young student was ordered immediately to quit the University. The thread of his studies was thus broken for ever. The uncle had accompanied his advice with an offer to assist his nephew in opening a shop in his father's trade, and Francisco found himself settled in a huckster's business, where his talents were to be exercised through life in the lowest branches of calculation!

[1] In the MS. some portions of this are marked "*inked over*,"—others "*blotted*,"—so that it is probably incorrect. J. W. W.

where, unless they possessed an unusual resisting force, a strong vital principle, they must perish, or vegetate in miserable barrenness, like the ill-planted tree which in a better soil would have been beautiful with blossoms and rich with fruit. Thus was the genius of Francisco Dias blasted in the bud. He did not, indeed, lose ground, but he never advanced. His understanding was chained down to a common, and low, and worthless pursuit. In the unwholesomeness of this shade, the tree might, indeed, exist, but could not possibly flourish. His talents were like a hale-constitutioned child pining upon the scanty food of poverty. The young man felt his situation and struggled against it. He read assiduously; poetry was his favourite pursuit; it was his passion. He acquired taste, extensive knowledge of the subject; but he lost originality, his head was crowded with the ideas of others, and it is always easier to remember than to invent.

I have constantly observed, in the course of my life and studies," says his biographer, " that men of much learning are rarely men of originality." Imitation is the universal talent of the human race, or rather a constant disposition with which nature has endowed us in place of the instinct which she has implanted in animals. It may, with some propriety, be called the instinct of rational beings. Accustomed as we are from the first moments of existence to obey this law of nature, and every day more habituated to obedience, now willingly, now compelled by some unskilful instructor, only strong and gifted minds can swerve from the track in which they are perpetually impelled.

This perpetual contrast between his inclination and his mode of life, prevented him from rising either in talents or in fortune. Francisco could never attain in his circumstances even to decent mediocrity. But what other fate could be expected? Trading in a mean and petty business from necessity, and writing poetry from inclination, without leisure to improve his talents,

without applause to stimulate them, it was impossible that he could ever be a rich merchant, or an original poet. But he was just in his dealings, and unwearied in polishing what he wrote; and has left the character of a pure and correct writer, and of an honest man.

The obscurity of his situation, and his natural modesty and reserve, hid him from the knowledge of his contemporary men of letters; some few, however, were among his friends. In all his difficulties he preserved the most complete independence, his cares and disquietudes were hidden in his own breast, so that it was difficult for his friends to discover his distresses, and still more, to prevail on him to accept their assistance in alleviation. His death may in some measure be ascribed to this excess of austerity, "which I dare not," (says Stockler,) "call virtue." An epidemic fever attacked all his family in the spring of 1795. Francisco Dias would not beg assistance, and he was the nurse and the physician of his wife and children. The disease infected himself, he persisted in accepting no advice, and no attendance but that of his half-recovered family. The fever therefore destroyed him. On the thirtieth of September he died, dying with that resignation and constancy which he had ever manifested through a life of unceasing distress.

The Royal Academy came forward on this occasion, to perform an act of charity to individuals and of duty to the public. The present edition of his poems is published at their expense, for the benefit of his widow and three children, to whom the produce of his labour and watchfulness rightly belongs.

Analyse e combinações filosoficas sobre a elocuçaõ, e estylo de Sâ de Miranda, Ferreira, Bernardes, Caminha, e Camões. por Francisco Dias Gomes.

The Italians first recultivated poetry and perfected the metres which the Provencals and Sicilians had invented. Dante fixed the accents of the hendecasyllable line, the most essential metre in the Italian, Spanish and Portuguese languages. Poetry entered Spain with the Moors; the long wars of the peninsula kept the languages rude and barbarous; they were both at the same time attended to and perfected. Joaõ de Barros proved by his work that the Portuguese was the nearest descendant of the Latin.[1]

The Portuguese is sweet and sonorous, and ever was so, not effeminated like the Italian by too abundant vowels, not harsh and unpronounceable with clotted consonants like the northern languages; this is a predisposing cause of poetry; but the early poems, those anterior to the fifteenth century, existing in the old libraries, those of King D. Diniz in the Convent of the Order of Christ at Thomar and in the valuable Cancioneiro of Resende, these will throw most light on the history of the country poetry. The Portuguese nation till the end of D. Fernando's reign lay in ignorance, solely employed in the cultivation of their lands as much as was necessary for the internal consumption, and to keep up a mere shadow of external commerce, continually interrupted by the Moors who eternally infested their seas, living like exiles in the solitude of their fields, without police or communication; they spoke a rude and unshaped language, full of harsh sounds with which the barbarous language had infected them, of difficult dipthongs, of awkward terminations, without syntax, without order, without harmony.

The great revolution under D. Joaõ I. awakened the nation, their barbarous Latin ceased to be the language of the forum. The conquest of Ceuta gave birth to great projects, and Portugal appeared suddenly a nation of heroes, unexcelled by fore or after ages. The language grew with the

[1] — na qual quando imagina
Cum pouca corrupçaõ era que he Latina.
Camões and P. Vieira called the language the eldest daughter of the Latin.

power of the state. The poetry of King Diniz and the first Pedro are in a jargon difficultly understandable; in half a century the Chronicles of Fernaõ Lopez appeared, the most ancient and venerable historian of the country, written in a language so perspicuous and so different from his predecessors that it might be imagined another idiom. Still the language, till the end of D. Joaõ II.'s reign, remained confused, and lawless, and poor.

This was its state when Sa de Miranda arose. Without models, save the example of the Italian metres, he subdued the savage language, tamed it to the infinite combinations of harmony, and fixed the pronunciation. The octonary verse was the common one; he adopted the hendecasyllable, and the seven syllable which with the former is the best lyric mixture, because of the concordant pauses.

The sonnet which had been introduced by the Infant D. Pedro de Alfarroubeira, a celebrated poet, the most enlightened prince of his time, and the greatest man of the Portuguese nation, was perfected by Sa de Miranda and brought to the state in which it has since continued. He taught his countrymen the structure of the Cançaõ, of the octave and the triad stanzas.

The simple superlative, a mode so far more poetical than the compound, was the invention of this poet.

Antonio Ferreira,—the Gower of the Portuguese Chaucer,—only not inferior in genius, seconded Sa de Miranda. He perfected the Elegy and the Horatian Epistle which his friend and predecessor had used, and introduced the Epigram, the Ode, the Epithalamium and the Tragedy. Trissino's Sofonisba was the first regular Tragedy. Ferreira's Castro the second, and it still remains the best in the language, notwithstanding its sin against the unity of place. He devoted himself to useful poetry, and is the only poet of his nation who has left no baby prettinesses.

Diogo Bernardes, less correct than Ferreira, is more harmonious. His Bucolics are reputed the best of the Spanish Pastorals. Lope de Vega expressly owns that from him he learnt to write Eclogues.

Pedro de Andrade Caminha did nothing but flatter his contemporaries and write worse than all of them. Camões perfected the poetry. His Lusiada[1] is the first epic which was written in the octave stanza.

Sa de Miranda writes with the simplicity characteristic of his governed and correct (moderate) genius; a richer expression appears in Ferreira. Bernardes is still more copious. Camões full and perfect. In the two elder the frequent fault occurs of ending one line with an adjective and beginning the next with its substantive, a poor and prosaic feature.

* * * * *

Gomes—2. *Essay.*

Sa de Miranda never kindles, never dazzles, never agitates; but he enlightens, he enlivens, he pleases, he adapts himself to the dim sight of the little knowing reader. Conciseness and perspicuity characterize his style,—he endeavours simply to express his conceptions in ready, not studied, language. The spirit of his thoughts embodied itself in the first shape that presented. It was indifferent to him whether he poured his wine into a golden goblet or an earthen cruise—the contents were the value, not the vessel—but the vessel was ever well sized and pure. He addressed the judgment not the eye—willing rather to instruct the one, than to amuse the other.

Of Antonio Ferreira, Horace was the favourite author. He devoted himself to useful poetry—the same severity of taste made him concise, and he ever attended less to harmony than to the brief expression of his meaning. His pictures are *graves* and somewhat rudely finished. Strong rather than sweet he is animated and full of that fire which elevates the spirit and moves the

[1] This must be mistaken.

heart. Except Camões Ferreira most enriched the language. His imitations of the classics are numerous,—the frequent conjunction he first used,

" Suspire, e chora, e canca, e geme, e sua."

—more correct, more flowing, more elegant, than Sa de Miranda, he gave that *atticism* to the language to which Camões gave the last finish.

Ferreira introduced the verso solto into the language, a metre which only Trissino in Italy had used before him. Some of his chorusses are in sapphics, these innovations manifested taste conducted by courageous genius.

Gomes—3. Essay.

Diogo Bernardes is easy, natural, more harmonious, more fluent than Ferreira, whom yet he imitated and called his master—but less correct and often negligent—yet gracefully. The success of Camões led him to imitate that better style, and this he did successfully. But Diogo Bernardes not content with imitating the fashion of Camões — sometimes stole his cloaths. His language is fuller than that of his predecessors—the stream flowed freer for its copiousness. D. Francisco Manoel says he is a poet of the land of promise—all honey and butter.

Pedro de Andrade Caminha has the rust of ruder times with a few spots of polish where he had rubbed against his contemporaries; his four Eclogues are valueless in thought, and cold and feeble in style, the soul of a driveller in the body of a paralytic. His epistles are better, and contain occasional passages of strong and bold morality and manly freedom; his funereal elegies are inartificial—not quite worthless; that to Sa de M. on the death of Prince de Joaõ is not bad—to Antonio Ferreira on his wife's death is sufferable—on the death of Ferreira himself the best; but they produce no effect, so clumsy the expression, so dead the style. Caminha struck the lyre with frost-bitten fingers; his amatory elegies are dull and dry whinings, without fancy, without feeling, their sole merit is their shortness. His odes are his best production, either because not written in triads, or because they may have been touched by his abler friends, Sa de Miranda and Ferreira. His epigrams are seldom faulty, his talents were only equal to an epigram—a steel workman who could only point needles. Caminha was a bad scholar.[1]

To the shame of these four poets be it spoken, that while they commended each other, and lavished praise upon every rhymer of rank, they never mention Camões. Noble and opulent themselves, they only praised the noble and the opulent. Camões though well born, was far superior in talents, and he was miserably poor. Talents and poverty! ever ever the object of envy and of contempt. They would not degrade their wealthiness by condescending to notice genius in misery, and genius in misery did not deign to notice them.

Sa de Miranda painted strongly with few and poor colours. Ferreira flavoured with the spice of the ancients. Bernardes was more free, more bold, more abundant in images, more fanciful, more original; but like the English *Schakepeer*, he produces the most monstrous extravagancies by the side of the greatest beauties.

[*Poverty of Provençal Poetry.*]

"La Poesia Provenzal, la Gallega, la Portuguesa, ocupadas siempre en amoretos, o en devociones, sin sublimidad, sin calor, enoueltas entre conceptos pueriles y questiones impertinentes, podian prestar poco al entusiasmo de la Castellana, que en sus principios se formo de todas ellas."—*Preface to the* Romancero.

[1] He often contracts three or four vowels, and even as many consonants. To read such lines is to set one foot in a quagmire, and hurt the other against a stumbling-stone.

Metre.

The couplet is used by certain modern writers in imitation of the French. Antonio das Neves Pereira (Ensaio sobre a filologia Portugueza por meio do Exame e comparaçao da locucaõ e estilo dos nossos mais insignes poetas qui florecêraõ no seculo 16. Memorias de Litteratura Portugueza. Tom. 5) blames this, as a mere affectation of Frenchification, but he allows that the stanza often occasions languid and useless epithets, vain circumlocutions, and redundancies. Like *Falstaff* on the stage, a paunch of a certain size cannot be always naturally full.

Antonio das Neves says the ottava rima is the worst possible metre for epic narrative.

Franc. Dias approves the couplet as easier, and as not compelling the sense to stop at certain periods, so that it allows more liberty of pause and more variety. The ottava and terza rima, he says, are sand without lime, as Caligula said of Virgil.

Vicente de Espinel introduced the Decima, it was formerly called Esparsas, and of twelve lines, he altered it to its present state; a delightful measure, says D. Fr. Manoa, in which we have an advantage over the Italians and French.

Fernaõ Alvares used the trisyllable rhyme unhappily, this was in imitation of Sannazarius; but the Portuguese[1] does not abound enough in these words to make them possible in poetry, the poet has therefore been obliged to eke them out with an annexed pronoun.

The Moorish metre used by Garcilasõ and Sir P. Sidney, is to be found in the old French poet Guillaume Cretin. A similar middle rhyme is in the poem of K. Pedro.

The Sylva admits rhymelin lines at the will of the writer; some writers have used more blank than rhymed verses in a stanza.

The Asonantes were not known by Garcilasõ, Mendoza, and Acunã; other poets despised them, they were left for Letrillas and Romances, for popular poetry.

T. Burguillos calls the Decimas, *Espinelas*, from their Inventor.

Stephen Hawes has the Moorish metre of Garcilasõ, and the Welsh with even more gingle.

The first epoch of P. Poetry said the Desembargador, is semi-Arabesque, for rhyme is of oriental family, and the constant subjects are also oriental—morals—or love fantastically metaphored, and metaphysically refined—never dramatic, never narrative.

Rhyme came not with the Goths. They have not their language, much less its fashion; moreover if the Scandinavian origin of Odin be true, the stirps would remain the same; but the subjects rather characterise all nations in a semi-barbarous state, than any one: yet it may be doubted whether all pieces of this dull moral and low class are not of Provençal family.

Gastam de Fox, Bishop of Evora, whom Aff. Henriques sent ambassador to Rome, and who was killed by robbers on the way; wrote a treatise upon God and the immortality of the soul, on the concordance between the Sibylline oracles and the prophets, on eternal happiness, purgatory and hell; it was written in Arabic, the language then most prevalent in Spain.—*Barbosa.*

Gonçalo Annes Bandarra.

The Prophetic Shoemaker of Trancoso. He mistook the power of rhyming for the gift of prophecy. The mob who loved his coarse, rude, jingling jokes, persuaded him to this belief; but the Inquisition undeceived him, and he made his appearance in an Auto da fe at Lisbon, 1541. In 1556 he died. At the Braganza revolution, the old prophecies of Bandarra rose again; that restoration of the royal family was found to be there predicted; the governor of

[1] This Dactylic three legged rhyme, exists in G. Montemayor's Diana, p. 15.

Beyra made him a magnificent tomb with this inscription—

"Aqui gaz Gonçalo Anes Bandarra, que em seu tempo profetizon a Restauraçaõ deste reyno, e D. Álvaro de Abranches lha mandon fazer sendo General da Beyra, anno de mil seiscentos e quarenta a hum.

The Marquis of Niza D. Vasco Luiz de Gama, printed them at Nantes, 1644, when he was ambassador in France, the [1] of D. Joaõ de Castro also edited them; but the Inquisition true to its own infallibility, prohibited them 1581 and 1665.

Paciecidos, Libra 12. *Authore, P. Bartholomæo Pareira, Soc. Jesu. Coimbra* 1640.

P. 25. An odd personification of Amor-vitæ.

It is a dull poem upon the execution of a Jesuit in Japan, with no allusion to any rite or custom of the country, save the names of the idols and the Bonzes.

The hero and the poet were related, and they were both Jesuits. There are some good parts, or rather some seeds, which had they fallen upon good ground would have produced good fruit, here they are poor plants, and the thorns choke them. I read the volume on my Algarve journey, 'twas like the food we found, welcome for want of better.

A Preciosa.

Was written by Sor Maria do Ceo, a Franciscan nun, in the Esperança convent; its false name was a lie of modesty.

She was one of twins, so alike that they were undistinguishable but by voice. Of illustrious family, she at eighteen sacrificed her liberty upon the altar of obedience; to what age she lived I know not, but her birth was 1658; in 1741 she published, and Barbosa in 1752 does not mention her death. The catalogue of her works it were useless to transcribe, only there is a life of Saint Catherine of the cat and wheel, and a second part of the Preciosa.

[1] The blank is in the MS. and I am unable to fill it up. J. W. W.

Hisopaida, by the Dezembargador, Antonio Diniz. MSS.

Joze Carlos de Lara, Deaõ of the Cathedral of Elvas, to ingratiate himself with the Bishop D. Lourenco de Lencastre, used to attend him with the sprinkling hyssop whenever he went to do duty. Afterward, from some disgust, he ceased this act of supererogation, which however the bishop and his friends of the chapter commanded him to continue. He appealed to the metropolitan, but sentence was pronounced a second time against him. This is the action of the poem. The Deaõ's successor and nephew, after his death, tried the cause again, and obtained a reversal of the decree. This is given as a prophetic hope to the unsuccessful hero of the piece.

Eight cantos in verso suelto. Permission never could be obtained to publish this poem. Indeed it is surprising that it ever should have been asked, the general satire is so undisguised. It wants all the merit of parody. I discover no learning, no allusions that excite a smile; but of the costume of Portugal there is much.

Donna Bernarda Ferreira De Lacerda,

Born in Porto, 1595. She had every advantage of birth and beauty. She spoke Latin, Italian and Spanish as with native fluency. She was charitable, daily bestowing liberal and regular alms; pious, for daily she recited the service of the Virgin, weekly communicated, and every six months made a full and general confession; and her confessor affirmed that she had never sullied her soul with one mortal sin. On the Trinity she once delivered an hour-long speech before the most learned theologians, and they declared that she had enlightened their weaker comprehensions. Her fame was such, that Philip III. wished her to become

the preceptress of his sons; a task which she modestly and with wisdom declined, not that Bernarda wanted the due knowledge. I have yet to mention her proficiency in the philosophy of the times, of which she penetrated the mysteries; her skill in music, and on every instrument; and her knowledge of the deepest mathematics. Her life was happy, but not extended: at the age of forty-nine she died, having survived, and suffered with due resignation, the death of a dear husband and of part of her children. Her epitaph is not inelegant.

" Fernaõ Correa de Sousa
D. Bernarda Ferreira de Lacerda.
Offerecem aqui mortos quotidiano sacrificio.
E esperaõ o dia da immortalidade.
Nacerão com honra,
Viverão com applauso,
Morrerão com exemplo.
Felices singularmente ambos,
Elle na sorte de tão insigne mulher,
Ella nos dotes de huma alma tão sublime,
Que sem igual na idade presente venceo a fama das passadas.
Sua erudiçaõ, juizo, engenho,
E a grandeza de seu espirito,
Cantou com heroico estilo
Hespanha Libertada.
Sua piedade, devoçaõ e virtude para con Deos
Desprezo, e esquecimento do mundo
Repetem com saudosa e celestial armonia
Os eccos das Soledades do Bussaco.
Seus escritos saõ seu Retrato.
Suas cinzas nosso desengano.
Foy laureada no Paraizo de Ceo
Em o primeiro de Outubro de 1644."

Sanson Nazareno, por Antonio Henriquez Gomez. Ruan 1656.

A VERY abominable poem, eternally full of such classical allusions as a school boy can make from his History of the Heathen Gods. Gongora and Silveyra have been his models. The vile and ununderstandable Machabeo he ranks with Homer and Virgil and Tasso! To read this trash requires great patience and a great mouth—exempli gratiâ—Basilinto, Dragolinto, Torbalonte, Dalifagonte, Balibalonte, Tigaronte, Philibonte, Tagarino, Palestino, Malaquino, Dragontino, a pretty nomenclature!

" De confusos y negros Aquerontes
El Sol se adorna, en tumulos de nieve,
Y en las espesas nieblas de los Brontes
Reberverando rayos sombras beve.
Diversos noches se introduzen montes
Del Chaos formando monumento breve,
Quedando Apolo, por la linia vana
Difunto entre los braços de Diana."
P. 134.

There needs no larger pattern of this fustian.

He calls Jonah coming out of the whale a singular Phœnix.—P. 162.

One speech of a Hebrew to the Philistines contains a line of noble pride—

" Si presumis, con ira azelerada
Devorar como barbaros Dragones
De la casa de Dios la estirpe amade
Aun viven en Juda fuertes Leones."
P. 174.

The Philistine who answers,

" despliega al viento
Un Torrente de voz."

One of his giants he calls a mountain of Babylonian members. The broken lances shivered up so high, that they never came down again. There would be no end of picking weeds here.

The author was an enormous scribbler. He says in his prèface, that though he had no education, he has taken no small pains with himself, and is in no small degree indebted to nature; and he refers you to separate works to see his proficiency in poetry, the drama, politics, theology and philosophy.

All semibarbarous people have their Samson, Hercules, The Cid, Guy of Warwick, Roland; they are all of a family.

Sor Maria Mesquita Pimental.

Espoused herself to the Holy Lamb in a Cistercian convent at Evora, and every day recited the Psalter, for the good of the souls in Purgatory. She wrote the Infancia de Christo, ten cantos in the octave rhyme. The second and third parts, which include the life and passion, exist in MS. at Alcobaca.

[*Menasses Ben Israel.*]

Barbosa contends that Menasses Ben Israel was a Portuguese, not a Spaniard. Thus are they proud of a man whom they would have burnt: the Jew has left some verses of a tolerant creed, somewhat free in metre as in principle.

" Cunctorum est coluisse Deum: non unius ævi
Non populi unius credimus esse pium.
Si sapimus diversa Deo vivamus amici,
Doctaque mens pretio constet ubique suo.
Hæc fidei vox summa meæ est, hæc crede Menasses,
Sic ego Christiades, sic eris Abramides."

He went to England, and, under the protection of old Oliver, printed three Hebrew Bibles in his own house.

[*Fr. Joze de Natividade.*]

Published Terremoto Destruedo, ou Esaido celestial contra os Terremotos, Peste-Rayos, Trovoēs e Tempestades. 1757.

La Divina Semana.

I have not yet read this poem; it must inevitably be worthless. The first chapter of Genesis will not bear a paraphrase; it cannot be lengthened without exhibiting the minutiæ; it cannot be particularized without becoming ridiculous.

Calderon. El Arbol del Mejor Fruto.

"Who wrote this Auto?" says one of the characters in the Loa—the prelude.

" Quien
sabe, que no es errár
errár por obedezer."

Perhaps this was designed to apologize for the absurdities of writing a mystery.

Psyche and Cupid.

Old World has three daughters, Idolatry the eldest, married to Gentile, Emperor of the East. Synagogue the second, married to Jew the emigrant, and Faith, a virgin. She the youngest and the most beautiful, is courted by Apostacy, King of the North, but her affections are given to one whom she has never yet seen, Love, the sacramented God. Apostacy says that he has this Love God in his breast, and threatens her on her rejecting him, for Old World her father favours his suit. As he is running after her and her servant Free Will to detain them, Cupid enters with a white veil on, to protect her; Apostacy struggles with him, and roars out in the torments of an inward fire so as to alarm the family. Cupid avows himself to be God the maker of the world. Old World will not believe that Cupid made him, and advances to pull off his veil and see him, but he is stopt by some unseen power. Idolatry and Gentile say that a God made the world, but that if it was him, he must be one of their deities. They get a little further than Old World and then stopt. Synagogue and Jew the emigrant say there is but one God the Creator, and they advance beyond Idolatry and Gentile, but that Cupid is him they deny —they stop. Apostacy confesses one God incarnate and precedes all—he asserts that that God cannot be in body and spirit behind the white veil—and then his power also ceases. As they cannot get at Cupid, they vent their anger upon Faith, force her into a vessel, set sail with her upon the sea of Tribulation, and turn her on a desert shore with only Free Will her attendant. Here comes the tale of Apuleius—a mountain opens and the palace of the New Jerusalem appears, where Faith—the Psyche

of this Cupid—is hymned as mistress; but no one is seen. Faith gives Free Will a candle to search about and find somebody. Cupid blows out the candle, and promises Psyche that she shall for ever enjoy that palace and him, and that all the nations of the earth, yea Gentile and Jew and her sisters shall one day serve her, and that she shall have bread and wine for food, if she will love him and never seek to see his face, for seen he will not be. May she see her fathers and sisters? Yes, Cupid will even send doctors and saints and preachers to invite them and importune them to see her. The ship is wrecked—Old World and his family escape by swimming and come to the palace. They see their sister, hear of her happiness, envy and ensnare her. It is a serpent that is her Lord and love, and Synagogue reminds her of what tricks the serpent played in Genesis. Apostacy succeeds in tempting her to the trial, and she promises him if Cupid be not God to be his. Free Will brings the candle, the fatal light of enquiry. Cupid awakes in wrath—the palace is destroyed, and Faith left to her punishment, but she repents, confesses, and Cupid reappears with the Pix and the Cup, the precious gift of his body and blood.

Calderon has another Auto upon the same subject, the characters differently named, but with little variation of story. He says in his preface that in all his plays there is but one subject and one set of characters. The more merit, then, if he resembles Nature, who with eyes, nose and mouth, makes so many faces, and no two alike.

In the General Indulgence is a scene between the Prince, Justice and Mercy. The prince asks his companions, though he says he has no occasion to be informed, what he ought to grant his subjects; and by what means they might be best managed. Mercy says the subjects of a government ought to be born under it. *Prince.* They may be reborn—I give them baptism. *Justice.* Birth is not enough—they must be strengthened and grow up. I give them confirmation. *Mercy.* But if they feel sick some remedy must be provided. I will give them the physic of Repentance. *Justice.* But even if they recover, something is necessary to carry away the effects of the sickness. I grant them extreme unction. *Mercy.* With all these, Lord, you have provided nothing to eat. They shall partake the Bread of Life in the Communion. *Justice.* But there must be a Tribunal to govern them—I appoint an order of Priests. But with all these favours they will die away, one by one—they should be perpetuated. I institute Matrimony—and it is so important an institution—that I have just chosen a wife myself!

The Food of Man.

Father of the family to his son Adam. "Get out of my house, you villain!" Adam begs in vain for himself, and his brother Emanuel begs as vainly for him,—he is stripped of his wedding-garment—drest in vile skins awkwardly put together and turned out, and Spring, Summer, Autumn and Winter, are all called in and ordered to give him nothing but what he works for. Adam thus desolate and adrift, complains bitterly—he gets upon an eminence and looks about him, and complains that he can see nobody, nor a village nor a house: as he is looking about his feet slip and he falls from a precipice. The Devil and an Angel run at once to catch him, and he falls into the arms of both, they quarrel for him, and the one calling Appetite and the other Reason to supply their places, both leave him. Adam soon quarrels with Reason and turns him off—and then he quarrels with Appetite because Appetite gives him nothing to eat, but he is much surprised that he cannot get rid of him as easily as he did of Reason. Appetite sticks to him in spite, and advises him to go a begging. He begs of Spring, and Spring gives him a spade—

of Summer he gets a sickle—of Autumn a pruning-hook — of Winter a shepherd's staff,—sorry alms!—and Appetite goes to hunt the fields for food, while poor Adam soliloquizes upon his hard lot, when trees, and fish, and fowl, and beasts grow and live without care. Reason comes to explain the cause of this difference, and with such effect, that when Appetite returns with some wild herbs, Adam abuses him: they fight, and Adam gets the better and turns him off. Reason then advises Adam to go to law with his father, who, he says, is obliged to find him food. An Angel is retained for him—the Devil counsel against the plaintiff, but Adam wins his cause and the father settles upon him Oil, Bread, Wine, and Lamb. Mount Olivet is to supply the oil, Emanuel the Lamb, the bread and wine is to be Emanuel's own body and blood—a scene opens and shows the Pix and the Cup —and so ends the Mystery.

Los Amantes de Teruel. Juan Yague de Salas. Valencia, 1616.

Verso suelto—but each paragraph ends with a couplet.

Canto 1. Four Franciscans mobbed at Genoa. Marzilla protects them. They relate the history of their Saint—somebody else the conquest of Spain by the Moors.

2. The recovery of Sobrarbe and some account of the Kings of Aragon and the families who peopled Teruel.

3. Marzilla and the Friars embark. His men relate how Marzilla and Segura loved and were separated—he going to seek his fortunes and she promising not to marry before seven years shall be expired. He went to Jerusalem with Frederic II.

4. History of the Jews and the wonders of Solomon's temple.

5. Destruction of Jerusalem. Sifandino has now got it, and Marzilla takes prisoner his son Solipino.

6. Sifandino yields up the Holy City in exchange for Soliphino, and Frederic appoints Marzilla to the command of four gallies: and so ends the man's story. 146. A *scandalous* picture of Fame.

7. The Devil—a council below. P. 178, some puzzling reasoning of the old angel. —What now frightens him is the Friars on board; he had a great dread of a Franciscan establishment in Spain. P. 180, *possibly* seen by Milton "*all is not lost!*"—Clumsy mixture, making Pluto his majesty who sends off Satan. 186, the Merlin's cave almost of Spenser.

8. A storm, of course, and the Devil appears in angel's shape and orders them, Jonah-like, to throw over the Friars—which the pilot does before Marzilla has time to prevent it. Then the Devil laughs and prophesies much misery to Marzilla, and the marriage of Segura. The shipwreck.

9. Marzilla and one companion enter a cave of banditti, when they deliver the four friars and a lady called Felicia, whose bridegroom has just been killed. He convoys her to her father and there relates what happened to him in and after the storm—which indeed was so extraordinary as to be worth relating, this gentleman meeting the very same adventures as Ulysses had done before him.

10. Felicia falls in love with him and talks to her nurse. On making the discovery she is compared to a mother fainting at the news of her son's death. It is the most comical of similes, describing in seventy-two lines the whole anatomical process of a fit—and how she recovers at hearing the news is false—how the neighbours crowd round her, and when she is well go about their own business. Marzilla goes on with his history — his improvements upon the Odyssey are all that need be noted. A hermit gives him some goat-skin bags. He comes into a sea where the vessel is becalmed among an army of sea monsters that approach to eat the crew. Then he blows these skins full and hangs them at the prow. The great fish tug at them taking them for men, and so hawl on the vessel for four days till it is out of danger—then he cuts the bags away.

11. He tells the Cyclops that his name is I myself, and the same foolish blunder is made by the giants. Here he leaves Homer and follows Lucan. They arrive at the Syrtes. The Poet is well informed, but never man so catalogued all his knowledge. He describes the Sand Columns, temple of Jupiter Ammon and a speech of Marzilla meant as an improvement upon Cato's. O dog-dog-impudent beast brute!

12. The serpents destroy his followers. Another wreck, which leads him to the cave and concludes the story. Felicia's love increases. The story then hops to Teruel: seven years are gone, and two months and more and Segura is urged to marry. She earnestly longs to know what is become of Marzilla, and Axa, her maid, offers to show her.

13. All the crimes of Erictho are heaped upon this Arabian witch. First she shows all the descendants that are to be of Marzilla's family. Nothing was ever more quaintly absurd—Captains, Hidalgos, Secretaries, Deans, Archdeans, Professors, Fiscals, Priors, Abbots, Provincials, &c. &c. &c. Bishops, Archbishops, and one Pope. Then pass the dead comrades of Marzilla; then the three survivors and he himself sick in bed of Felicia, to whom he gives a ring. Mad with jealousy, Segura insists on being married. Açafra is her husband, and the ceremony is performed with all ill omens.

14. Marzilla dreams of Segura, and determines to depart. Felicia attempts to detain him. She says the given ring implies a promise of marriage. She prays—she imprecates upon him all the curses that have ever fallen upon man, enumerating as many as she can recollect in about 150 lines, from all authors, ancient and modern.

"que era
Felicia muy leyda en varios libros,"

She prays that all the curses in the 108th[1] Psalm may fall upon him—that he may die in his sin—like Bertram Ferrerio, and she explains it more broadly than Mr. Shandy did—lastly, that he may be damned eternally—and so she dies: indeed the rumour of his departure had made her cataleptical, and when she saw the dust of his horse's heels, all was over.

15. At that time when—we have fifty-four lines to say at what time—Segura was preparing for her marriage. She is working the story of Ariadne—p. 405, perhaps Beaumont and Fletcher had seen this poem. Great festivals—bull fights—a mast erected with four varas of green taffety, twelve silver spoons (cucharas) and covered prizes for who can climb, and a pigeon to be shot at for a cross-bow. The mast has been well greased; one of the bulls which has fire on his horns runs against it and it is burnt. The best and bravest bull Marzilla kills—and discovers himself.

16. Disguised, Marzilla goes to the wedding supper, and hides himself in the bedroom. Segura has vowed her wedding night to heaven, and Açafra goes to sleep. Marzilla speaks to her—upbraids her—all is explained—he begs a kiss, which she refuses—it is besought and denied with equal obstinacy, till he dies for grief. Açafra rises, and with her carries the corpse to his father's door, where they leave. A huge quarrel arises between his three friends for his sword—that Ovid may be imitated. They refer it to K. Jayme, then in Teruel, and he makes it the reward of which shall do best in the conquest of Valencia.

17. Segura wrapt up goes to the funeral, and gives Marzilla's corpse the kiss, in that act she dies, his life on hers, his hands in her grasp, they are buried in one grave; the Franciscans build a monastery in Teruel, go to Valencia and preach in a mosque.

18. The Alfaquis complain to K. Zeyt Buzeyte of the missionaries, he sends for them, and they beg leave to talk to him: they give him a learned dissertation upon God, that there can be only one, and then comes the Trinity, the creation and the

[1] Bible and Prayer Book version, Psalm cix. J. W. W.

nature of man, all the absurd analogical whims of the day. Then they abuse the *unalphabeted* Mohammed, accusing him of idolatry among other crimes,—a character drawn with that scandalous ignorance, or more scandalous impudence of wilful falsehood, with which those writers have almost invariably treated the legislator of Arabia; the Moor hears them with much curiosity and more patience, and he sends them to prison, hearing that the enemy approach.

19. The Friars, Pedro and Juan, are brought out, and go on about the Trinity, which they prove by all absurd analogies, and the mystical way in which the declension of *Jesus* includes the word *sum;* when they have done, the king orders their heads to be cut off: Heaven opens and the angels carry them a crown a piece, and up they go to wear them.

20. K. Jayme went a hunting, and follows a boar into a cave, and finds an old Astrologer and hears a prophecy.

21. The prophecy goes on with the history of Aragon. Jayme takes several small towns in Valencia.

22. The siege of Valencia.

23. Ditto continued.

24. The city surrenders; then the three competitors for Marzilla's sword come to the king for sentence, he rewards them all, and takes the swords himself.

25. Three hundred and thirty years after the martyrdom of Friars Pedro and Juan, a Franciscan, Vicent Gomez, having been cured of a tertian by drinking well water which had wasted their relics, set about getting them canonized, for which laudable end he got an authentic account of their lives, deaths, and miracles at Valencia, and also another at Teruel, obtaining a commission from the Nuncio.

Dirigida a Pedrellas Arcediano
De aquesta Catedral, y de la Santa
Cruzada Comissario, y por el Nuncio
Digno Subcolector de la Apostolica
Camare, y gran Doctor en Theologia.
Y yo nombrado fui sin merecerlo
De aquesta justa comission notario
Por ser de la Ciudad el Secretario.

Thus fortified with document, an embassy is dispatched to Rome; on the way they find a knight in bed in a castle, very bad with a quartan, a fine patient! out come the relics, and he takes a dose of the cold bone broth, with the proper texts from the four gospels. The cure is instant; overjoyed, he asked whose are the relics, and where they came from; from Teruel—Teruel says he—

Es acaso Teroli de quien dize
El refran por aca *Tirol Tiroli*
Pan e vini càri e genti peggior?

No, said Friar Vicent, that proverb is true of the German Tyrol; but not of Teruel. If you will give me leave I will tell you a thousand excellencies of Teruel. So he relates all about it, how many parishes, churches, charities, &c. &c.

26. And moreover what great men have been Teruelites,—a string of names; what relic riches the city possesses, this brings it round to Friars Pedro and Juan; some of their miracles are related; the Knight is greatly delighted and edified. The friars proceed on their way to Rome, and the poem ends.

The Constable makes a favourite metaphor with this poet; winter is the alguazil of the waters; Felicia's eyes are the alguazils of love; death is God's alguazil.

Manoel Thomaz.

He was *quarto neto* of the Manoel Thomas who at twenty-two months spoke Latin, and of whom Garcia de Resende speaks—

"Em Evora vi hum menino
Que a dous annos naõ chegava,
E entendia, e fallava.
E era ja bom Latino,
Respondia, preguntava:
Era de maravilhar

Ver seu saber e fallar,
Sendo de vinte e dous mezes,
Monstro entre Portuguezes
Para ver para notar."

M. Thomas was born at Guimaraens—but his life was past at Madeira, where the son of a farrier killed him 1665, at the age of eighty.

O Phœnix da Lusitania, by Manoel Thomas.

Book 1. A description of Europe and a history of Portugal. The tale of Luez de Castro told as much at length as by Camoens, and not worse, though quite badly enough. Much mythological or classical allusion. A full and sonorous verse, but no passage that detains with approbation.

2. He, the author, Manoel Thomas, takes a walk at Madeira, and comes to a cavern, and rings a bell, and follows an old man to a garden and a palace; and he complains to the old man about Portugal, and asks him when her oppressions shall cease, and the old man makes him look in a mirror, and then he sees the Terreiro do Paço and a great mob—and the old man shews him all the heroes who are to assist in delivering Portugal. The trisyllable rhyme often occurs.

3. The Braganza revolution in Lisbon and the chief provincial towns.

4. The first six stanzas translateable. John leaves V. Vicosa, and enters Lisbon; good Ovidian poetry. The revolution accepted in the remainder of the provinces, and in the colonies. There ends the old man, and M. Thomas goes home and finds it all true.

5. Manoel Thomas goes to bed and sleeps. Morpheus comes to him, and goes on with the history. The proclamation of John, and the exploits of some Madeira-Portugueze; very sleepy work.

6. M. Thomas slept so long that Morpheus wanted to leave him and go home, but before he went he brought old Tagus to go on with the story—skirmishes—attempt on towns and all so unsuccessful that down went Envy to the Devil—provokes him, and off he sends Discord to the palace of the Buen Retiro—then she wakes Philip. He makes great preparation—and John sends to defend the frontier.

The last stanza of each canto always speaks of the Phœnix—and usually it is the last line.

7. Skirmishes and battles. Old Tagus is a dull newsmonger.

8. M. Thomas is writing all that Tagus told after the old gentleman's departure—when a huge armed giant enters—so terrible to sight that he dropt the pen in fear. The apparition bade him go on, for he was Mars come from the fifth heaven to a'd him and the Portugueze—he drops Manoel Thomas upon the Estralla mountain that he may see all.

9. Stanzas 5 and 7 true. Stanza 42. A Jesuit engineer.

10. The battle of Montijo.

Dull, dull—deadlily dull.

[*Portuguese Language.*]

The *Latinistas* condemn superlatives, such as bonissimo, malissimo, grandissimo, humildissimo, and insist upon the Latin anomalies, optimo, pessimo, maximo, humillimo, &c. This mode carried through the language, of trying Portugueze by Latin analogy, is one cause of the corruption of the language. Says Antonio das Neves Pereira, "This people are not content that the Portugueze language, as daughter of the Latin, should have the flesh and the bones of her parent, but they would give her the skin, and the complection, and the features. A language all of grave and serious words," (says he,) "would be fit for a Carthusian convent, not for the mixed business and conversation of the world."

The Puristas excommunicate certain words capriciously.

The extravagant praises lavished upon each other by Portugueze writers, produced disappointment in the reader and disgust, and ruined the flattered.

Even now it is not very difficult to procure the original editions of the best authors, scattered as they are over Europe, so little national reading is there.

As a language, the Portugueze has about a due proportion of vowels and consonants —bones enough for solidity, not all bone like the German.

This eldest daughter of the Latin has been the servant of the Goths and the slave of the Moors.

There is a fashion of language. The choice of expressions of the best authors in Portugueze, were aped affectedly in conversation; thus they became trite and vulgar. Fellows who could not ride Pegasus, made use of his trappings, and dirtied them, and wore them to rags and shabbiness.

An affectation of French words has brought the vernacular ones often into disuse, and the puppies of the day call the legitimate words of the old authors, the "wells undefiled" of Portugueze, gothic, and rusty, and obsolete. A French dictionary is now more necessary than a Portugueze, to enable our youth to understand their native tongue. This alters the construction of the sentences. The Portugueze is an inverted syntax, not difficultly perplexed, but well varied; the French, a straight-forward phraseology: thus translations have impoverished and debased the Portugueze.

Three epochs in the language.

1. From the foundation of the monarchy to Affonso V., four hundred years.
2. —— to Sebastian.
3. —— to the present day.

Camoens.[1]

He treated the language like a man of genius, supplying its defects. To nouns only plural he gave a singular; changed the termination of proper names for the sake of euphony; lengthened, or abbreviated words, and made them from the Latin. "Sometimes," says Antonio das Neves, "he abused this liberty, and coined words almost macarronic." He revived obsolete words also.

These are merits which escape the notice of a foreigner. We look at Camoens as a dim eyed man beholds a cathedral. He catches the general plan, and the stronger features; but the minuter parts, the numberless ornaments escape him: he sees an arch indeed, but the capital and the frieze elude his eyesight; he beholds the battlements, but he cannot see the Caryatides that form them and their varying attitudes of beauty. We build with ready materials, but Camoens dug in the quarry, and hewed the stones for his edifice. Camoens called Barros his Ennius, and the frequent perusal of his Decades kindled his imagination. By studying the same author, Vieyra acquired his power of language.

In the Hospital de Letras, Camoens is complaining of four translators and two commentators. The Bishop Thome de Faria, who translated him into such Latin that *mais parece Romance Punico que Romano.* But if one Faria lessened him, another as extremely magnified him,—Manoel Severem de Fana, in his life. Macedc was the other translator, who rather travestied than translated him. Besides these was a Castelhão, and a Franchinoti, who, as they made him lose his name, do not deserve to have their own mentioned. Of the commentators, Manoel Correa was too short, and Manoel de Faria too long. "But I," says Don Francis Manoel, "from my friendship think it short," though his trouble was not, for more than twenty years did he study this book. There are besides MSS. commentaries of Joaõ Pinto Ribeyro, and another of Ayres Correa, corrected by Frey Francisco do Monti. Besides, Camoens complains of the Abbot Joaõ Soares, and the Sancristaõ Manoel Pires, for an Apology and a Defence, "for which God forgive them!" "Are there more Camoistas?" says

[1] In the earlier extracts the MS. has almost invariably Camoẽs.—J. W. W.

Lipsius. *Author.* "One Rolim, and one Gallejos." *Lipsius.* "Both learned men, as I have heard." *Boccalini.* "Both, like many of our time, very learned, *que sempre sabem o que naõ importa.*"

Besides, he complains that certain booksellers have had little conscience enough to bind him up with the Sylvia de Lizardo!

Vieyra.

"Like Seneca, he corrupted the oratory of his countrymen, but not the language, which he alone enriched as much as all the poets."—Fr. Dias.

Corrupted! Vieyra is the Jeremy Taylor of Portugal.

Can the Arte de Furtar be his? It wants the flow, the fulness, the flood of language, the life, warmth, the animation of spirit.

His is a rapid style; he runs, yet is never out of breath: it is a current that hurries you on. A compressed sententious language would, in a fourth part of the words, express the meaning: perhaps the reader would not gain time: he must pause and ponder as he proceeded, the galley may equal the speed of the brig, but the one sails easily along, and the other is impelled by the tug and the labour of arms.

The Cid to his Sword.

"Y quando alguno te vença
del torpe fecho enojado,
fasta la Cruz en mi pecho
te escondere muy ayrado."
Juan de Escobar's *Collection*, ff. 7.

"Todos cavalgan a mula,
solo Rodrigo a cavallo;
todos visten oro y seda.
Rodrigo va bien armado;
todos espadas ceñidas
Rodrigo estoque dorado;
todos con sendas varicas,
Rodrigo lança en el mano;
todos guantes olorosas
Rodrigo guante mallado;
todos sombreros muy ricos
Rodrigo casco afinado,
y encima del casco lleva
un bonete colorado."—ff. 10.

"Justicia buen rey te pido
que aquel que non la mantiene
de rey non merece el nombre
nin comer pan a manteles,
nin que le sirvan los nobles."—ff. 12.

"Todos eran fijos dalgo
los que Rodrigo traya,
armas nuevas trayan todos,
de una color se vestian,
amigos son y parientes
todos los que le seguian."—ff. 17.

"A la carta de Ximena
responde el rey por su mano,
despues de fazer la Cruz
con quatro puntos y un rasgo.
aquestas palabras finca."—ff. 29.

"Si figo prometo dalle
una espada y un cavallo,
y dos mil maravedis
para ayuda de su gasto.
si fija, para su dote
prometo poner en cambio
desde el dia que naciere
de plata quarenta marcos."—ff. 31.

"Para salir de contray
sus escuderos vistio,
que el vestido del criado
dize quien es el señor."—ff. 31.

"Dos patenas lleva al cuello
puestas con mucho primor,
con San Lazaro y San Pedro
Santos de su devocion."—ff. 31.

" Y los cabellos que al oro
disminuye su color,
a las espaldas echados
de todos hecho un cordon."—ff. 31.

The Cid went to the Cortes at Toledo.

" Con trezientos cavalleros
todos fijos dalgo son,
todos vestidos de un paño,
de un paño, y de una color."—ff. 120.

The Cid's last Orders.

Mando que no alquilen
plañideras que me lloren,
bastan las de mi Ximena
sin que otras lagrimas compren.
ff. 154.

¡ Aqui del Rey, señores ! ¿ por ventura
Fui yo Cain de mi inocente hermano ?
E Mate yo al Rey Don Sancho el Castellano ?
¿ O sin alma signe falsa escritura ?
¿ Pusome acaso en la tablilla el Cura ?
¿ No soy hidalgo y montañes Christiano ?
Tomé de Burguillos, ff. 28.

[*Alphonsus ad Valentiam Abi Ahmedo parcit.*]

" Anno denique Egiræ 487, Christo 1094, quum Imperator Alphonsus maximo adducto exercitu, ad urbem Valentiam castra posuisset, laudatus Ben Althaherus annis et virtutibus plenus decessit. Ferunt Valentinos post toleratam per dies aliquot obsidionem, urbem Imperatori tradidisse his nempe conditionibus; ut in primis populi vita et libertas una cum bonis servarentur; deinde ut Prætor Abi Ahmedus Ben Giaphar Ben Hagiaph Almoapheræus neque fortunis, neque dignitate ullo pacto deturbandus esset. Annuit tunc Imperator; sed anno vix exacto Abi Ahmedum tota cum familia in carcere inclusit, verbera et mortem, ni pecuniam publicam traderet, minatus. Quum autem id frustra tentasset ad flammas eum cum uxore et filiis damnavit; quibus tamen Alphonsus, unanimi Christianorum et Mohametanorum deprecatione motus pepercit."—Ben Haian, *apud* Casiri, tom. 2, p. 43.

[*Etymology of the Tagus.*]

Francisco de Pisa has a strange etymology for the name of the Tagus. Dismissing the opinion that it was so called from King Tagus in the fabulous age of Spain, he says, " *mas probable es que aya tomado el nombre de Carthago que oy es llamado Cartagena, por caer en la provincia Carthaginense.*" This was a notable guess of St. Isidoris.—*Descripcion de la Imperial Ciudad de Toledo*, lib. 1, c. 6.

[*Voltaire and the Cid of Corneille.*]

According to Voltaire, Chalons, a secretary to Mary de Medicis, who had retired to Rouen in his old age, advised Corneille to learn Spanish, and proposed the Cid to him as the hero of a tragedy. There were two Spahish plays upon this subject. El honrador de su padre by Diamente (?), and El Cid by Guillende Castro, the latter the latest, and then much in fashion.

Corneille's play is full of anachronisms.

Joan IV.

" The King," says Fleckno, " is an honest plain man, changing nothing of the Duke of Braganza by being King of Portugal; faring as homely as any farmer, and going as meanly clad as any citizen, neither did he ever make use of any of the crown wardrobe since he came unto the crown. His ordinary exercise is hunting and music, never omitting the first every Monday, nor the second every day after dinner, for any business. But for the Queen, she has more of the majestic in her, and if she be not king, her ambition 'twas that made the

king. She has a goodly presence, a stately gait, and uses the Trowel in painting with better reason than other ladies do the pencil. Having an epilepsy (erysipilis, I suppose), makes one side of her face redder than the other (like the sunny side of fruit) did not her painting make both sides alike." —*Relation of Ten Years' Travel*, p. 57.

" Coplas porque el Viernes Santo vido a su Amiga hazer los ñudos de la passion en un cordon de seda."—*Cancionero*, ff. 80.

" Gran belleza poderosa
a do gracia no esquivo,
destreza no fallecio,
hermosa que tan hermosa
nunca en el mundo nacio.
Oy mirandos a porfia
tal passion passe por vos
que no escuche la de Dios
con la ravia de la mia.

" Los ñudos que en el cordon
distes vos alegre y leda
como ñudos de passion,
vos los distes en la seda,
yo los di en el coraçon.
Vos distes los ñudos tales
por nombrar a Dios loores,
yo para en nombre de amores;
vos para sanar de males,
yo para crecer dolores."

Juan Alvarez Gato.

Toledo.

" *Entre las obras que dexo hechas en nuestros dias Joan Gutierrez Tello, Corregidor, fue una el rastro nuevo donde se venden y matan los carneros, dos dias de cada semana, y algunas vezes mas. Poco mas abaxo deste sitio, es otro menor rastro donde se mata oveja para gente pobre, o para moriscos.*"—Franc. de Pisa. *Desc. de Toledo*, lib. 1, cap. 22.

[*Alcaçèr of Toledo.*]

Francisco de Pisa says, " that the King gave the Alcaçer of Toledo in charge to the Cid, with a guard of a thousand Castilian hidalgos, and that he was the first Alcayde of Toledo after its recovery. The Cid afterwards put another knight in his place, and took for his place of abode the houses near, which in Pisa's time were called S. Juan de los Cavalleros."—*Descr. de Toledo*, lib. 1, cap. 17.

Raderyc.

Plentiful, or rich in counsel or advice; or liberal in yielding remedy or redress. Raderic by travelling into Spain became Rodrigo, and lighting into Latin was made Rodericus."—Verstegan.

Rodericus, Ῥοδερικός. Rode-rijch. Quietè pollens.

[*Slaves of the Isle of Ferro.*]

The slaves in the Island of Ferro live chiefly upon milk and cheese of goat's milk, says Thevet, *France Antarticque*, ff. 11. " Quelque demy philosophie, on demy medecin (honneur gardé a qui le merite) pourra demander en cest endroit, si usans de teller choses ne sont graveleux, attendu que le laict et formage sont matiere de gravelle, ainsi que l'on voit advenir a plusieurs en nostre Europe: je repondray que le fourmage de soy peut estre bon et mauvais, graveleux et non graveleux, selon la quantite que l'on en prend, et la disposition de la personne. Vray est qu'a nous autres, qui a une mesme heure non contens d'une espece de viande, en prenons bien souvent de vingt cinq on trente, ainsi qu'il vient et boire de mesme, et tant qu'il en peut tenir entre le bast et les sangles, seulement pour honorer chacune d' icelles, et en bonne quantité et souvent; si le fourmage se

trouve d'abondant, nature desju grevée de la multitude, en pourra mal faire son profit, joint que de soy il est assez difficile a cuire et a digerer; mais quand l'estomach est dispos, non debilité d' excessive crapule, non seulement il pourra digerer le fourmage, fust-il de Milan, ou de Bethune, mais encores chose plus dure a un besoing."

[*La Hermandad vieja y nueva.*]

" *La Hermandad vieja de su primer principio no fue ordenada o fundada por los Reyes, sino por los mismos pueblos de los montes; aunque despues fue confirmada por los Reyes y previlegiada. Y esta solamente la ay en tres pueblos, es a saber, en esta ciudad, y en Ciudad Real, y la villa de Talavera. Fue confirmada por el Rey Don Fernando el Santo, circa de los años del Señor* 1265 *: y para perpetuarla la dotó de cierto derecho, que es assadura mayor y menor, esto es una cabeça de cada hato que passa por los montes. El nombre de assadura por ventura fue tomado de la parte por el todo: o segun parecer de algunos, corrupto el vocablo se dize assadura, por dezir passadura, esto es, por los ganados que passan. Fue esta santa Hermandad instituyda por escusar las muertes y robos que ciertos ladrones, llamados Golfines, (que eran muchos en numero,) hazian en toda esta comarca, acogiendose a los montes, donde por su espesura y grande aspereza se hazian fuertes, sin que nadie los pudiesse entrar. Tiene esta Hermandad su Cabildo, y se rigen los hermanos por antiguas costumbres y fueros: reside el juzgado en la misma car cel donde ay su sala, (y donde se ponen en prision los malhechores que hazen dano en los despoblados;) eligen entre si Alcaldes, y un quadrillero mayor, y otros oficiales.*

" *Mas la Hermandad nueva es la que ordenaron los Reyes Catholicos Don Fernando y Doña Ysabel año de* 1476, *y en el de* 1478, *a imitacion de la vieja, o alomenos la acrecentaron y favorecieron, aviendo començado en tiempo del Rey Don Enrique su antecessor: y se ordeno contra los salteadores y ladrones que acometen en el campo. Esta la ay en todo el reyno, y se rige por leyes y pragmaticas que vienen en la nueva recopilacion. No tiene Cabildo de por si, sino que la ciudad en su Ayuntamiento cada año nombra dos Alcaldes, el un año a un Regidor, y un Ciudadano, otro año a un Jurado y un ciudadano alternativamente. Tienen su escrivano y quadrilleros, con todas las libertades y excelencias que le concedieron los dichos Reyes Catholicos sus instituydores.*" — FRAN. DE PISA. Desc. de Toledo, l. 1, c. 23.

ALVAR FANEZ is mentioned in some rude old verses which Sandoval has inserted in his history. It is to be regretted that he did not give the whole poem, instead of only the introduction.

" Hismaelitarum gentes domuit, nec earum
Oppida vel turres potuerunt stare fortes.
Fortia frangebat, sic fortis ille premebat,
Tempore Roldani si tertius Alvarus esset
Post Oliverum fateor sine crimine rerum,
Sub juga Francorum fuerat gens Agarenorum,
Nec socii chari jacuissent morte perempti.
Nullaque sub cœlo melior fuit hasta sereno.
Ipse Rodericus mio Cid semper vocatus,
De que cantatur quod ab hostibus haud superatus,
Qui domuit Mauros, Comites domuit quoque nostros,
Hunc extollebat, se laude minore ferebat.
Sed fateor verum quod tollet nulla dierum,
Meo Cidi primus, fuit Alvarus atque secundus."

Prefacio de Almeria. Sandoval, t. 2, p. 276.

Vargas y Ponze.

" *Un fantasma de honor tu pecho embarga.*
Nuestro amor nada importa a los que yacen:
mas allá del sepulcro de consortes
no hay lazo conyugal: juntas no arden
antorchas vivas que alumbro himeneo
con las mustias del feretro espantable.
¿ Tu juventud sin par la sorda lima
de amargo llanto destruirá incesante ?

Ingrata a tus abuelos y á ti impia
contigo acabas el mejor linage.
Busca en el seno de un ilustre esposo
quien repita su imagen con tu imagen
en dulce prole; quien con ella sea
fuente de gustos, dique a los pesares."

D. Josef de Vargas y Ponze.

"¡ Y QUE amargo
tosigo le preparas al gran Muza
de amantes padres superior dechado!
Acaso, Abdalaziz, en este punto
al inclito califa cuenta ufano
tus acciones sin par de generosas;
tu el primero al dudoso desembarco,
el primero en la lid del Guadalete,
de Merida tenaz al rudo asalto,
y de tu alfange belicos despojos
cadaveres sin cuento de cristianos.
Acaso asiendo la prolixa barba,
perjurada jamas, tremula mano,
por su vida promete al gran califa
que, sus arabes fuertes tu guiando,
las puras aguas del sumiso Tiber
placidas hinchen musulmanes baños,
y de solo su trono abriga Europa
del Escita al Frances reyes esclavos.
Ya de Pedro el califa ve mezquita
el templo; el capitolio su palacio.
Por ventura aquel padre, que en su mente
vivo esta Abdalaziz qual a su lado,
pisa este instante con desnuda planta
¡ o Meca! tu tremendo santuario:
y ante la tumba que feliz custodia
humanos restos del Profeta santo
lagrimas vierte, quema suave aroma,
y ofrece dones por lograr los años . . .
de un prevaricador, de un hijo iluso
que marchita sus votos y sus lauros."

"ESTA es Lisboa prezada,
miralda, y leixalda,
si quisieredes carnero
qual dieran al Andero,
si quisieredes cabrito
qual dieran al Arçobispo."
FERNAM LOPEZ, p. 205.

[*Unholy-Comparison.*]

" DE que em pouco espaço lançon aquelle fidalgo o esprito, que tão cedo não ouvera de fazer fim. O nobre e valente barão, verdadeiro Portugues, de quantos então foste prazmado, dizendo que por tua sandice et ardideza, que poderas bem escusar a peleja et te ver em salvo com as outras naos, te ofereceste a tão mortal perigo. Porem não foy assi, mas, como falaria o comum povo dizendo, que assi como Jesu Christo morrera por salvar o mundo todo, assi Ruy Pereira por salvaçam dos outros."—Ibid. p. 239.

[*Self-defence.*]

" As armas defensaveis de todos erom bacinetes de canal, delles com caras, delles sem ellas, et solhas, et loudeis, et cotas, et faldoens et panceiras; et de ferir lanças et fachas de ferro et de chumbo, et delles machados, quem os podia aver." — Ibid. p. 93.

FAVILA's fate is related in one of the flattest of the old bald ballads.

" *Muerto era esse buen Rey,*
don Pelao era llamado,
que gano de lo perdido
por Rodrigo desdichado.
Enterraron lo dentro en Cangas:
su hijo heredo el reynado,
don Fabila se llamava,
meto del otro preciado,
dos años reyno no mas,
porque era muy liviano.
Amava mucho la caça,
mas que conviene a su estado.
Corriendo la monteria
un gran osso avia hallado:
matarlo quierren los suyos;
Favila les ha mandado
que ninguno mate al osso,
que el solo quiere matarlo.

Luego arremetio a el
a los braços han llegado,
mas por la su desventura
el osso lo avia matado."

The Conde de Saldueña prophecies this event to Pelayo in his usual grandiloquous style.

" *Despues de tus entrañas dulce prenda,*
Mal divertida en venatorios daños,
Quando de un monstruo el fin su error pretenda
Marchitara el verdor de tiernos años."
El Pelayo, c. 3.

Sancho, the son of Fernando II. of Leon, met with a like death, and his fate is told in a viler verse than that of Favila.

" *Hic requiescit Sanccius mansuetus et agnus,*
Quem dirus Ursus læsit, et dira Mors oppressit."
Pruetas de la Hist. de la Casa de Lara, p. 621.

Miguel de Barrios.

" *Salen de aquellos asperos gigantes*
Los rios Deva y Ove candalosos;
Iverto cristalino, Ezla erizado,
Pisuerga noble, y Nubis regalado."
Metros del Imperio y descripcion de Espana. Coro de las Musas, p. 133.

Christoval de Messa,[1] in his poem upon the Restoration of Spain, represents the soul of Rodrigo in bliss as appearing to Pelayo in a dream, and exciting him to undertake the deliverance of his country.

" *Baxar al punto de la excelsa cumbre*
Resplandeciente armado vee un guerrero,
Todo cercado de celeste lumbre,
De mas luzientes armas que de azero:
Ageno ya de la mortal costumbre,
No sangriento, o cruel, aspero, o fiero,
Que le dixo, A sobrino, Godo, amigo,
No conoces per dicha al Rey Rodrigo?

" *Pelayo respondio, que nueva forma*
Muestras, y en tanta luz tan claro aspecto,
Que del antiguo tuyo desconforma,
Dime, por que razon, por qual respeto?
Tu me aconseja agora, tu me informa,
Pues ya gozas de estado tan perfeto,
Y en esta santa empresa de importancia
Da suficiente lumbre a mi ignorancia.

" *Quiso abraçarlo, y estendio la mano,*
Y tres vezes huyo, qual sombra o viento,
Y tres abraço solo el ayre vano,
Quedando defraudado de su intento:
No es este, como piensas, cuerpo humano,
Replica el Rey, ni humano movimiento,
Mas forma simple espiritu desnudo,
Libre ya del mortal terreno nudo.

" *En aqueste immortal sitio en aqueste,*
En aquesta Ciudad de gloria y canto,
Indino cortesano soy celeste,
Que por divina gracia alcanço tanto:
Y Dios manda que a ti tambien se apreste
Assiento aqui, como a guerrero santo,
Que es el lugar de los guerreros justos,
Monarcas y magnanimos Augustos."
Restauracion de Espanha, l. 2, ff. 19.

St. Catharine.

" Como Dios crio de buelo
lo soberano y profundo
para remedio del suelo
dos nortes puso en el cielo
que governassen el mundo:
Uno su madre, pues ello
de gracia a todos abunda;
otro vos sacra donzella,
que en el cielo despues della
no teneys otra segunda."
Rodrigo de Puebla, *Can. Gen.* p. 199.

[1] Thus the name is spelt in this volume, though in his former poem of *Las Navas de Tolosa*, and in his later *El Patron de España* it is written Mesa.

" Quando Dios determino
que su hijo aca viniesse,
dos virgines escogio,
una de quien el nacio,
y otra que su esposa fuesse:
Para madre y por mas cosa
tomo a la virgen preciosa,
sobre todas la mas dina;
y a vos Santa Catalina
como a reyna por esposa."

Diego de Padille, ibid.

[*Arms and Objects.*]

" *Sirva en buen hora,*
Y la frente cobarde al yugo tienda
El debil y estragado medio dia:
Hijos, vosotros, de estas asperezas,
A arrostrar y vencer acostumbrados
De la tierra y los cielos la inclemencia,
¿ Temblareis ? ¿ Cedereis. No. Nuestros brazos
Alcen de los escombros que nos cercan
Otro estado, otra patria, y otra España
Mas grande y mas feliz que la primera."

Quintana.

[*Prowess of Woman.*]

" *Mal pudieran las debiles mugeres*
Resister al halago lisonjero
Del Moro vencedor, quando sus armas
Domaron ya los varoniles pechos."

Pelayo. D. Manuel Josef Quintana.

[" *Joglares*," *or* " *Popular Poets.*"]

Sarmiento describes the only collection which he had seen as containing one hundred and two Romances in an old style and in eight-syllable verse. This is Escobar's. He delivers it as his opinion that the popular ballads of the twelve peers, Bernardo del Carpio, Ferran Gonzalez, the Cid, &c. were all composed shortly after the times of the heroes whom they celebrated, and were what the Copleros, Trouveurs, Joculars, and, in short, all the common people sung at their entertainments. That these, not being written, were subject to frequent alterations as the language of the country altered, and thus when at length they were committed to writing, the language was different but the substance remained the same. In support of this authority which he assigns to them in point of fact, he observes that the Coronica Geral frequently cites the Joglares or popular poets. Their present form he assigns to the end of the fifteenth century.—*Memorias para la Hist. de la Poesia*, § 546-8-50.

[*Gonzalo de Cordova and Martin Affonso.*]

Gonzalo de Cordova passing through Bragarse was entertained at the house of Lopo de Sousa, who sent her son Martin Affonso, then a youth, to accompany him some stages on his journey. When they parted, Gonzalo would have given him a gold chain from his neck—*hum rico e fermoso collar de ouro e pedrena*—this Martin Affonso would not accept; but he joyfully accepted the sword of the great Captain, and wore it upon festive days when he was Governor of India. — *Jaboctam Precent.* § 45.

[*Girolamo Conestaggio and his History.*]

Because Girolamo Conestaggio, a gentleman of Genoa, had taken his History of Portugal out of the Delphic Library, which had been there many years before, and had in lieu thereof given in another edition of the same History, which, as he said, was corrected in some places; the overseers of the library, finding that he had rather abused than corrected that edition, which he had not reprinted, as he gave out, for the general good, but to give satisfaction to some whose reputations were deservedly taken by him, he was told, that if he did not bring back the first edition into the library within eight days, the assembly would put some affront upon him. For the

ruin of the Portugueses being occasioned by those who had the care of instructing King Sebastian in his youth, it was very necessary that by the unhappy end of so great a king, and by the miserable calamities of the Portugueses, princes should be taught to know, that the learned masters which are to have the care of breeding up their children in their youth, ought to be commanders of tried valour, and senators of known politic prudence.—BOCCALINI, Cen. 1. Adv. 55.

[*Readiness to depart, and why?*]

"ALEGRES nos partiremos deste mundo, quando certamente soubermos que as nossas carnes se ham de gastar nos cemiterios de aquellas Igrejas, onde os dizimos dos nossos fruitos et as primicias dos nossos gados demos aos Reitores, padres de nossas almas, et que sera outra cousa a terra que nos gastar, se nam carne de nossos Padres et avos, filhos et parentes? em cuja companhia nos alevantaremos quando derradeiramente formos chamados para irmos juntamente a aquelle juizo, no qual o Filho da Virgem determinava nossas maldades como for sua merce."—GOMEZ EANES DE AZURARA, C. 5.

[*Cortes' Followers and the Dove.*]

WHEN Cortes was first on his way to the New World, "their victuall waxed skant and their fresh water wanted, so that they prepared themselves to die. Some cursed theyr fortune, others asked mercie at Gods hands, lookyng for death and to be eaten of the Carives. And in this tyme of tribulation came a dove flying to the shippe, beyng on Good Friday at sunset, and satte him on the shippe toppe: whereat they were all comforted, and tooke it for a miracle and good token, and some wept with joy, some sayd that God had sent the dove to comforte them, others sayde that lande was neare, and all gave hartie thankes to God directing their course that way that the dove flew." — *Conquest of the Weast India.*

[*Altars.*]

ABDALAZIS. "*¿ Que falta por cumplir antes que ofrezca*
sencillo corazon a lazo eterno?
¿ Que le falta a mi fe?
Egilona. *Faltan altares.*
Abdalaziz. *Ala presente, para obrar lo honesto*
su ara es el mundo."—Vargas y Ponze.

[*The Cross of Oak.*]

"*Tienese por cierto que se le aparecio al Rey D. Pelayo en el cielo una Cruz el dia de aquella insigne victoria, y desde alli tuvo por estandarte una cruz de roble, que despues el Rey D. Alonso 3, llamado el Magno, llevo de la yglesia de Santacruz de Cangas, donde estava, y guarnecida de oro y piedras, la puso en la de Oviedo, donde aora esta.*"—FRANC. DE PISA. Desc. de Toledo, l. 3, c. 2.

[*The Cid.*]

"QUANTOS dizen mal del Cid,
ninguno con verdad habla,
que el Cid fue buen cavallero
de los mejores de España.
Gran servidor de sus reyes,
gran defensor de su patria,
enemigo de traydores,
y amigo de gente honrada.
El que en la vida, y la muerte,
merecio digna alabanza,
aunque malvados poetas
se atreven, y desacatan.
Dize uno que no es verdad
los hechos que del se cantan,
y que las historias nuestras
son consejas y patrañas.
Contra el que niega el principio
el Filosofo nos manda
que no arguyamos, y es justo
porque mega de ignorancia.

Dezir mal de las historias,
como la verdad le falta,
para dezir su mentira,
arrojasse en la baraja.
Dize que los necios crean
que muerto vencio batallas,
como si fuera impossible
al que los Santos guardavan.
Niega que no fue verdad,
que saco la media espada
contra el Judeo que quiso
tocalle muerto a la barva.
Este remiso poeta
como esta fuera de Grecia,
no entiende que Dios se acuerda
de los suyos, y los guarda.
Y sin que leyes del duelo
le obligassen a esta causa,
la ley que guardo de Dios
muerto le libro de infamia.
Los Condes de Carrion
dize tambien que le enfadan.
y que no fue caso honroso
ponelles el Cid demanda.
Que quieres tu, mal Poeta?
que los Condes se quedaran
con semejante traycion,
y al padre que no hablara?
Que es lo que del Cid dixeras
si con salir a la causa,
y destruyr a los aleves
lo murmuras, y lo ultragas?
Sin duda de tales fechos
tu mal intento se paga,
y en tu muger y tus hijas
mas sufrieras, y callaras;
O por faltarte el valor,
o porque cosas tan altas
no son para flacos pechos,
donde las lenguas son armas.
Qual diablo te engaña
poeta con pies de caña
a tratar del noble Cid,
de sus sucessos y casa?
No tenias a la mano
otro con quien te estrellaras,
que quanto dixeras dellos
les hiziera consonancia.
Del otro, que en lodas ciencias,
sin saber romance, habla,
que come mas colacion
que diez asnos beven aqua;
O del otro adulador,
que con la faz señalada
osa murmurar de todos
como prenda rematada;
Del hijo de no se quien
que entre hidalgos se ensancha,
y es un libro de novelas
la mayor verdad que trata.
Aqui paraciera bien
que afilaras la navaja,
y hablaras a tus anchos
y no del honor de España.
De tu loco atrevimiento,
mas sepas quien tiene saña,
y embia una inhibitoria
para que a su audiencia vayas.
Descomulga tus escritos,
tus versos repone, y tacha,
condena tu mala lengua,
y abomina tus palabras.
Ruego a Dios, sobre tus obras
en pago del mal que hablas,
tantas camaras te den,
que entrar no puedas en cama."

[*The Cid.*]

"Fablando estava en el claustro
de San Pedro de Cardeña,
el buen rey Alfonso al Cid,
despues de Missa una fiesta.
Tratavan de las conquistas
de las mal perdidas tierras,
por pecados de Rodrigo,
que amor disculpa y condena.
Propuso el buen Rey al Cid
el yr a ganar a Cuenca,
y Rodrigo mesurado
le dize desta manera.
Nuevo soys el rey Alfonso,
nuevo rey soys en la tierra,
antes que a guerra vayades
sossegad las vuessas tierras.
Muchos daños an venido
por los reyes que se ausentan

que a penas an calentado
la corona en la cabeza.
Y vos no estays muy seguro
de la calunia propuesta
de la muerte de don Sancho
sobre Zamora la vieja.
Que aun ay sangre de Vellido
maguer que en fidalgas venas,
y el que fizo aquel venablo
si le pagan hara treynta.
Bermudo en lugar del rey
dize al Cid, si vos aquexan
el cansancio de las lides,
o el desseo de Ximena,
Ydvos a Bivar, Rodrigo,
y dexalde al rey la empressa,
que omes tiene tan fidalgos,
que non bolveran sin ella.
Quien vos mete, dixo el Cid
en el consejo de guerra,
frayle honrado a vos agora,
la vuessa cogulla puesta.
Subedvos a la tribuna
y rogad a Dios que venca,
que non venciera Josue
si Moyses non lo fiziera.
Llevad vos la capa al coro,
yo el pendon a las fronteras,
y el rey sossiegue en su casa
antes que busque la agena.
Que non me faran cobarde
el mi amor, ni la mi quexa,
que mas traygo siempre al lado
a Tizona que a Ximena.
Ome soy, dixo Bermudo,
que antes que entrara en la regla,
si non venci reyes Moros
engendrè quien los venciera.
Y agora en vez de cogulla
quando la ocasion se ofrezca,
me calarè la celada
y pondrè al cavallo espuelas.
Para fugir, dixo el Cid,
podra ser, padre, que sea,
que mas de azeyte que sangre
manchado el abito muestra.
Calledes, le dixo el rey,
en mal ora, que no en buena,
acordarsevos devia
de la jura y la ballesta.
Cosa tenedes el Cid
que faran fablar las piedras
pues por qualquier niñeria
fazeys campaña la yglesia.
Passava el Conde de Oñate,
que llevava la su dueña,
y el rey por fazer mesura
acompañola a la puerta.

The Tagus.

" *Nasce de la sierra de Cuenca, de un valle que llaman las vaguillas, passa por cerca de Auñon y del castillo de Zurita. Y parece que no preciandose de entrar por dentro de los lugares poblados, corre solitario por los campos, avista de muchos pueblos, hasta entrar en el bosque de Aranjuez, donde recibe en si el rio de Xarama, haziendo muy fresco y deleytoso aquel sitio, y regando su arboleda. De alli viene muy caudaloso a esta Ciudad (Toledo) y la hermosea y ennoblece, y provee de abundancia de pesces, que son los mejores y mas sanos de toda España.*"— Francisco de Pisa, Desc. de Toledo, lib. 1, cap. 6.

Miguel de Barrios.

" *Estraga el ocio con falaz semblante*
al Hispano en los riesgos diligente,
quando mas fuerte, menos vigilante,
quando mas combatido mas valiente;
hallole ocioso el moro, que triumphante
le quito la corona de la frente;
y encendiendo su brio en las montañas,
no pudo resistirbe en las campañas."

Coro de las Musas, p. 101.

Miguel de Barrios.

" *Dividese este cerro en el sublime*
Principado de Asturias, y el sangriento
Reyno Leones; Oviedo alli se imprime
Corte Obispal, del Casto Rey assiento:
aqui Leon la fuerte garra esgrime,
roxo en campo de plata, y opulento

ẽn mansion fuerte de leal blasona,
con grave mitra y militar Corona."
Ibid. p. 134.

[*Discipline in Portuguese Ships.*]

LINSCHOTEN relates a good trait of the discipline in the Portuguese ships. "The 29th of May, being Whitsunday, the ships of an ancient custom do use to chuse an emperor among themselves, and to change all the officers in the ship, and to hold a great feast, which continueth three or four days together: which we observing chose an emperor, and being at our banquet, by means of certain words that passed out of some of their mouths, there fell great strife and contention among us, which proceeded so far that the tables were thrown down, and at the least an hundred rapiers drawn, without respecting the captain, or any other, for he lay under foot, and they trod upon him. And they had killed each other and thereby cast the ship away, if the archbishop had not come out of his chamber among them, willing them to cease, wherewith they stayed their hands, who presently commanded every man on pain of death, that all their rapiers, poynyards and other weapons should be brought into his chamber, which was done, whereby all things were pacified, the first and principal beginners being punished and laid in irons, by which means they were quiet."—Ibid. p. 6.

Compadres.—Note to the Argument of Joan das Regras.

"GRACIAN, Archbishop of Spain as he is styled, consulted Pope Deodatus, who succeeded 672, upon this case of conscience. As baptism was only administered then on Easter Eve, it frequently happened in the crowd and confusion that fathers were godfathers to their own children, and took them out of the baptistery, whereby they became *compadres* to their own wives. The question was could they cohabit together afterwards? The Pope replied that they could not."—MORALES, 12. 40. 10.

The decretal which decides this point and many others relating to this religious relationship is preserved in the old book of Councils at San Millan de la Cogolla.

[*Et consanguineus Leti Sopor.*—VIRG. ÆN.]

" *vendo os Godos*
Dormindo, deste modo acorda a todos.

" *O Sono, irmam da Morte, em toda a idade*
He hum ladram da vida em todo o instante;
Da vida, por roubar della ametade,
Da morte por lhe ser mui semelhante;
Tem com a guerra eterna inimizade,
Quem nella muito dorme he ignorante;
Conta nam tem se bem se consideram
As praças que por sono se perderam.

" *Prohibe o Turco o vinho em sua Corte,*
E Reyno, e o tem por grande abono,
Que como o Sono he irmam da Morte,
Irmam o Vinho he de muito sono;
Ambos deslustram as Naçoens do Norte,
Antecipam da vida o breve Outono,
Causam nul dissençoens e infermidades,
Fazem sonhar mentiras e verdades.

" *E os sonhos illusam do entendimento,*
Tal vez os bens e os males profetizam,
Fazendo vacilar ao pensamento
Com cousas que nul vezes o agonizam:
Dormindo absorto em fabricas de vento,
Que ou regallam tal vez, ou martirizam,
Por milagre, ou prestigio claramente
O futuro ou distante vem prezente.

" *Por tanto Capitaens mui valerosos*
Nam durmais."
Destruiçam de Espanha, p. 158.

[*Tanto il mundo decrepito deliro!*]

" EN media de lo grave
Del romance suave,
Les dixo con despejo,
Pareciendole versos a lo viejo,
Que xacara cantasen picaresca,
Y asi cantaron la mas nueva y fresca,

Que para que lo heroyco y grave olviden
Hasta las gatas xacaras les piden;
¡Tanto el mundo decrepito delira!
Aqui se resolvio la dulca lyra,
Y en dos lascivos ayes,
Andolas, guirigayes,
Y otras tales baxezas,
Canteron pues las barbaras proezas
Y hazañas de rufianes,
Que estos sou los valientes Capitanes
Que celebran Poetas,
De aquellos que en extremas
Necesidades viven arrojados
Al vulgo como perros a leones,
Que la virtud y estudios mal premiados
Mueron por hospitales y mesones,
Verdes laureles de Virgilios y Enios
Perecer la virtud y los ingenios.

TOMÉ DE BURGUILLOS. *Gatomaquia*, p. 137.

[*Moorish Customs adopted by the Women.*]

THAT the women had adopted certain Moorish methods of adorning or deforming themselves appears from the description of Venus, when she appeared on Mount Ida, to claim the golden apple.

"Por mostrar que non eran las otras sus pareias
Alcoforo los oios, tinnio las soberceias,
Cobriosse de colores de blancas è de bermeias,
Metio en sus manos doro muchas sorteias."

Poema de Alexandro, cap. 354.

[*El Rio Minho.*]

"*Notoria he a nobreza do rio Minho. He este rio de naçaõ Galego, illustre, de casa de Solar infançona, posta na fonte Minham, a que Geografos antigos chamavam* Lucus Augusti.—*No principio de seu primeiro abrir de olhos, se manifesta, e sae ao mundo visivel por quatro ou cinco, ja corpulento, agigantado, et feito rio caudaloso junto de huma Aldea que chaman Familhans.*"—SALGADO DE ARAUJO.

Siege of Narbonne, by Wamba.

"— *tantos imbres lapidum intra urbem concutiunt, ut clamore vocum et stridore petrarum Civitas ipsa submergi æstimaretur.*"—§ 12.

"*Unde ferociori quam fuerant incensione commoti, usque in horam fere diei quintam continuis prœliorum ictibus mœnia civitatis illidunt, imbres lapidum cum ingenti fragore dimittunt, supposito igne portus incendunt, murorum aditibus minutis irrumpunt.*"—S. JULIAN, Hist. Wambæ. Espana Sagrada, tom. 6. § 18.

[*Spanish Opinion of the French.*]

"YA hemos visto el porte, talante y conducta de las tropas y generales que habia enviado para sujetarnos el fementido Napoleon. Son peores que los barbaros de nacimiento, porque tienen todos los vicios y malicia de nacion civilizada, y no la sencillez de la salvage. Attila detuva su furor a las puertas de Rome al ver al Papa S. Leon, que vestido de pontifical salio a su encuentro con la cruz y los ciriales; y el fiero ladron Dupont hubiera echado ojo a ver si eran de oro, y si en la tiara brillaba algun gran topacio para el puño de su sable. Por menos temibles y odiosos tendria yo a los Agarenos; porque estos no disimulan lo que son, ni fingen lo que no son. Creen en Dios, y en pena y gloria eterna, y se puede esperar de ellos algune virtud moral. Ellos levantarian sus mezquitas, y nos dexarian nuestros templos y nuestros oficios: nos quitarian nuestras campanas, no por codicia, sino por religion: pagariamos nuestros tributos, y no nos impedirian orar al Señor, ni nos darian el impio exemplo de la incredulidad. Vuelvo a decir, que mas quiero ser conquistado de Moros qui de Franceses, porque es mas sensible sufrir el desprecio que el odio. Quando desembarcaron los Africanos en España, entraron como enemigos, como conquistadores como propagadores del Alcoran: no nos engañaron con pretextos ni titulos de amistad y protec-

cion: no quebrantaron ningun pacto ni alianza, pues no la habia: no faltaron a su palabra, pues no la habian ofrecido. Nos cogieron desprevenidos, mas no enganedos." —CENTINELA *contra Franceses*, p. 27.

[*Catholic Advice.*]

" *El que fizo el mal lo deviera pagar, y no los tus naturales parientes y amigos, y la tierra donde fueste criado, y de quien avias los bienes que tenias; y si el diablo te tenia encantado que escusar no le pudiesses de vengar tu mal coraçon, assaz de gentes tenias, y muchos amigos christianos que te ayudaran. En aquellos deviera poner la sojuzgada España, y no en los enemigos de Dios; y de la su fe: y desta guisa vengaras tu mal coraçon, y España no fuera destruyda, ni la aseñorearan los canes pudientes. Y todos le devendar por el mas traydor, y malo que nunca hombre fue; ca a ti mesmo despreciaste; y dexaste perder la honra deste mundo, y condenaste tu alma para siempre ser perdida: ea el diablo que tal mal te ayudo a fazer, este te terna ligado la hora de tu muerte, que no aya arrepentimiento de tus pecados. Y pues perdiste todo esto, qual es el que bien ninguno puede dezir de te.*"—CHR. DEL K. D. RODRIGO, p. 1, c. 179.

CRISTOVAL DE VIRUES has well broken the commonplace description of a tempest, by leaving the particular scene and addressing himself to that general feeling which the thought of a storm at sea excites.

" ¿ Quien el rumor del alto mar furioso
Podra esplicar? i el fuego i el ruido
Del encendido rayo pressuroso,
I de su ronco trueno despedido?
Quien podra retratar el riguroso
Soplar del raudo viento embravecido?
I quien entre terror i assombro tanto
Del ardiente relampago el espanto?

" I quien dira la grima i sobresalto
Que en los umanos animos infunde,
Ver al flaco vaxel subir tan alto
Que entre las negras nuves se confunde:
I que de alli con tan orrendo salto
En el profundo pielago se hundê.
O coraçon de piedra, o duro azero,
Tu que sulcaste el fiero mar primero!

" Que te fiaste con un fragil pino
De tentar el furor del viento airado,
I de enfrenar el impetu marino
Cuando està mas de rabia i furia armado;
O duro coraçon diamantina
Que temeras, si con la muerte al lado,
Entre el fiero temor de tantas cosas
Te fiaste a las aguas tempestuosas?"

El Monserrate del Capitan Cristoval Virues. Madrid, 1609.

Sisebut.

" *Postquam vero apicem fastigii regalis conscendit, urbes residuas, quas in Hispanis Romana manus agebat, prælio conserto obtinuit, auctamque triumphi gloriam præ cæteris regibus felicitate mirabili reportavit. Totius Hispaniæ infra Oceani fretum monarchia regni primus idem potitus, quod nulli retro Principum est collatum.*"—ST. ISID. Hist. Goth. España Sagrada, vol. 6, p. 503.

[*Preaching of the Holy Gospel.*]

" POR breve et solazosa comparaçaõ .... assi como o Filho de Deos depois da morte, que tomou por salvar a humanal linhagem, mandou pelo mundo seus Apostolos pregar o Evangelho a toda a criatura, pela qual rezam sam postos em começo da ladainha, nomeando primeiro Saõ Pedro; assi o Mestre se poz a morrer, se comprira por salvação da terra, que seus avos ganharão: Enviou Nuno Alvarez et seus companheiros a pregar pelo Reyno o Evangelho Portugues, o qual era, que todos cresem e tivessem firme o Papa Urbano ser verdadeiro Pastor da Igreja, fora de cuja obediencia nenhum salvar se podia: et com isso ter aquella crença que seus Padres sempre ti-

verão, s. gastar os bens et quanto haviam por defender o Reyno de seus imigos, et como por manter esta fe espargerão seu sangue, ata a morte. A qual pregação Nuno Alvarez et os seus fizerão por palavras et obras tam compridamente que alguns delles forão mortos por a defender." — FERNAM LOPEZ, 1, c. 159.

[*Power of the Keys.*]

" E OUTROS honrados discipulos se chegarão depois a Nuno Alvarez pera lhe ajudar a pregar este Evangelho Portuguez ... podemos muy bem dizer et apropiar que, assi como nosso Senhor Jesu Christo sobre Pedro fundou a sua Igreja, dandolhe poderio, que aquelle que ligasse et absolvese na terra, seria ligado et absolto nos Ceos, assi o Mestre, que sobre a vontade et esforço de Nuno Alvarez fundou a defensam daquella Comarca, lhe deu livre et izento poder que elle podesse poer Alcaydes et tomar et quitar menagens, et dar bens moveis, et de raiz, et pertenças, et todolas otras cousas, assi que perfeitamente, como o Mestre et dellas uzar poderia."—Ibid. 1, c. 159.

[*Cidade de Lisboa, famosa, &c.*]

" ELLA como Cidade viuva de Rey, tendo entam o Mestre por su defensor e esposo, podemos fazer pergunta dizendo, O Cidade de Lisboa, famosa antre as Cidades fortes, et esteo et coluna que sostem toda Portugal, que jando he o teu esposo, e quaes foram os valerosos que te acompanharam em tua perseguiçam et doredo cerquo? Ella respondendo pode dizer, se me perguntaes de que parte decende, del Rey D. Affonso o quarto he neto, a altura de seu corpo de boa e rezoada grandeza, e a composiçam dos membros em bem ordenada igualdade, com graciosa et honrada presença, de grão coraçam e ingenhosos feitos que a minha defensam pertencem, e todo meu bem he posto em elle. Os valerosos, que o acompanharam foram duas maneiras, huns vendo a boa entençam e justa querela que eu tinha em defender o Reyno de seus mortaes imigos, pubricamente forão convertidos, et recebendo tal querença em seus coraçoẽs, chegandosa a mim por ser delles ajudada segundo de praçe nostravão, mas depois a breves dias indozidos de todo por esprito de Satanes, e mao conselho dos falsos Portugueses, poucos et poucos leixaram seu bom proposito, tornando a fazer seus sacrificios et adorar os Idolos em que ante criam. E de alguns delles esto fazerem sem dando tal fruito quaes folhas mostravam suas palavras, sam tanto de culpar, porque eram ja enxertos tortos nados e de azambujeiro bravo, assi como o Conde D. Anrique Manoel etc. e e outros taes, mas aquellas vergonteas direitas, cuja nacença trouxe seu antigo começo de boa et mansa oliveira Portugueses, esforçandose de coraçam e arvore que os crion, mudando seu doce fruito em amargoso licor, isto he da doer et chorar, assi como o Almirante Micer Lançarote," &c.—Ibid. 1, cap. 160.

[*Christian Blood shed like Water.*]

" *Escrivio con el sus cartas en este proposito, en que despues de saludar al Rey, pretende inclinalle a concierto, y a tener compassion de la sangre innocente de los Christianos, derramada en tanta abundancia, que los campos de España, como con lluvias, estavan della cubiertos y empantanados.*"—MARIANA, lib. 6, cap. 2.

[*Deluge of Blood.*]

" *Y alli seria la destruycion tan grande que en España sera hecho fin de sangre, assi como por el mundo fue ya fin de aguas del diluvio.*"—CHR. DEL R. D. RODRIGO, ff. 12.

[*Conde Don Julian.*]

" *Y antes digo que si el Conde Don Julian bivo fuesse que el seria el primero que escudo echasse al cuello para defender la destruycion de Espana.*"—Ibid. p. 2, c. 105.

[*Cartagena.*]

" PORQUE se concluya y cierre
vuestra empresa començada,
Dios querra sin que se yerre
que remateys vos la K
en el nombre de Granada;
Viendo ser causa por quien
llevan fin los fechos tales,
no estares contenta bien
hasta quen Hierusalem
pinten las annas reales."

Cancionero Gen.
Seville, 1540, ff. 61.

[*Cartagena.*]

—— " la y denota imperio
la s señorear
toda la tierra y la mar,
y la a alto mysterio
que no se dexa tocar.

" Y la b. e. l. dizen
lo natural no compuesto,
que en vuestra alteza esta puesto,
ellas no se contradizen
lo que declaran es esto:
Pronuncian vuestra belleza,
ques sin nombre en cantidad,
mas es de tanta graveza
quen mirar a vuestra alteza
da perpetua honestidad."

Ibid. ff. 61.

Abdalaziz.

" *Yace Rodrigo; yo su regio manto,*
manchado estoque, tragica corona,
y hasta el caballo que en su mal regia,
mudos testigos que su fin pregonan,
sobre el sangriento campo de batalla
tuve en mis manos."

VARGAS Y PONZE.

[*G. Eanes d'Azurara.*]

" NAÕ sei, disse o Autor, se fale aqui como Genţio, mas per certo eu penso que os ossos dos finados desejavam ser vestidos em carne onde estavam gastados em suas sepulturas para serem companheiros de seus filhos et parentes no ajuntamento daquelle feito; et dereitamente podemos dizer, que se os vivos tinham ledice, que as almas daquelles, que por resplandor divinal sabiam a verdade desto, se alegravam muito mais." —G. EANES D' AZURARA, cap. 34, p. 112.

[*G. Eanes d'Azurara.*]

" TIRARAÕ todolos arreos que tinhaõ as gales et navios de guisa, que nom parecia a frota outra cousa senom arvores de alguma mata a que a força do fogo prisa das folhas et fruto."—Ibid. p. 146.

And again when it was refitted—" Em verdade era fermosa cousa de ver huã frota, que pola manhã parecia alguma mata que perdera as folhas et fruto, serem tam breve tempo tornada a parecer hum fermoso pomar, acompanhado de muitas folhas verdes et flores de diversas cores, ca assi eram as bandeiras et estandartes de desvairades guisas, et que cantavaõ em elle muytas aves de graciosos sõs, ca os instrumentos nam eram poneos, porque em cada navio avia instrumentos de desvairades guisas, os quaes todo aquelle dia a huma voz nunca fizeram fim de tanger."—Ibid. p. 152.

[*Mors sola fatetur*
Quantula sunt hominum corpusculo!]

" *Dizen que el Rey con un pastor al fuego*
Passo la noche, y sin hazerle salva
Cenò su pan, y que le dio sossiego
Cama de campo de tomillo y malva:

Y que de sangre, polvo, y llanto ciego
Al primero crepusculo del alva
Tomò una senda, y a morir sujeto
Corrido de su fin, murio en secreto.

" *Horrible caso, prodigiosa guerra!*
Que a quien sobrava tanto mundo vivo,
Muerto no hallasse siete pies de tierra
En que dexar el cuerpo fugitivo:
Quanto el juyzio de los hombres yerra,
Y quanto puede el hado executivo,
Quien ay que ignore adonde fue su Oriente,
Mas quien sabrà su fin y su Ocidento?

" *Porque llorava Codro que faltava*
A Pompeyo, no mas de un noble en Roma,
El fuego consular, y que bolava
Su cuerpo en humo, sin preciosa aroma?
Pues ya presente a sus exequias dava
Funebre pompa, y de su incendio toma
Siquiera un carbon negro, conque escrive,
Aqui muerto Pompeyo, Cesar vive.

" *Pues que le falta à un Rey tan poderoso,*
Y que de estirpe tan heroyca nace
Quien de carbon siquiera, en un lustroso
Marmol pusiera, Aqui Rodrigo yaze."
Jerusalen Conquistada, lib. 6, ff. 137.

Jeronimo Corte Real.

" O JUSTISSIMO Deos, o Senhor nosso,
Daime agora favor, que desfallece
O meu sprito vital, e esta alma minha
Toda sinto torvada, toda triste,
E toda com razam chea de angustia.
Que duro coraçam, Que secos olhos,
Que perversas entranhas podem verse,
Sem mostrar sentimento, sem dor grande
Do que aqui succedeo? que Christaãs almas
Avera sem gemidos, vendo a imagem
De Jesu Christo feita em pedaços.

" Estava ali o Custodio na revolta
Tendo nas mãos alçado hum Crucifixo,
Para que com tal vista se esforçassem
Aquelles que por elle pelejavam.
E como as pedras fossem tam continuas,
Offendendo os soldados, vem direita
Huma dellas com força polos ares,
De maõ dura, infernal arremessada.
Acerta o Crucifixo, e leva hum braço
Daquella piadosa e sacra ephigie.
Vendo tam grande mal o bom Prelado
Com grandes brados diz; O Cavaleiros
O soldados Christaõs, vedes que offensa
Se fez, a quem por vos com tantas dores
Na Cruz quis padecer? Vingay soldados
A injuria feita a Deos, pelejay todos
Com mayor esperança dalcançardes
Victoria destes maos perversos homẽs.
Ouvindo estas palavras os soldados
Todos cheos de furia, tiram forças
Renovadas de novo, e arremetem
Com tal impeto aos Mouros, que nam besta
Numero desigual darmada gente;
Nem bastam quantas forças tinham juntas
Para que pelejar possam seguros:
Mas nam podendo ja resister tantos
E tam pesados golpes, dam as costas.
Procurando salvar as tristes vidas."
Seg. Cerco de Diu, canto 18.

[*An Offering for the Brave.*]

" *a darme asilo las montañas*
Bastaran de Cantabria, cuyos senos
Ofrecen a la sed del Africano
En vez de oro y placer, virtud y fierro."
QUINTANA.

Cavado.

JOAM SALGADO DE ARAUJO calls this river " *natural montesinho de serra do Geres*," —a native mountaineer.

Lima.

" *Em quanto he Galego he mui humilde, porque se passa a pè. Os Galegos em Portugal purgam logo suas faltas. Assi o faz o Lima, porque entrando em Portugal recebè agoas vertentes da grande Serra do Gerez*

arrogantes, precipitadas, con as quais ganhon nobreza, e se colocon na fama heroica, que tanto engrandece o Poeta Diogo Bernardes." —SALGADO DE CERANGO, Successos Militares, ff. 2.

[*Praise of Cordova.*]

" *A su Reyno da nombre deleytable*
Cordova, honor del Bethis que la baña,
si de los Griegos fabrica admirable
en tiempo de Romanos flor de España;
con Mitra Episcopal crece agradable,
el mayor timbre su menor hazaña,
parayso de Flora, de Isis corte
monte de Apolo, y campo de mavorte."
BARRIOS, Corte de las Musas, p. 140.

[*Una cosa curiosa del Infante Don Pelayo.*]

" EN quanto toca a la criança deste Principe en su niñez, se cuenta en la historia de Sevilla una cosa curiosa, de cuya verdad juzgara el lector conforme a los fundamentos que hallare. Dizen que en la noble villa de Alcantara, que es cabeça del Maestrazgo de la orden y cavalleria deste mismo titulo, del tiempo immemorial se guarda una caxa en el santo convento de S. Benito, que es de freyles Cistercienses de la misma orden: la qual se ve en un encaxe de pared de una capilla mayor, ricamente guarnecida y adornada, y tenida en mucha estimacion. La causa desto, segun se tiene por tradicion antiquissima de padres a hijos es, que viniendo aquella caxa muy bien breada por la corriente del rio Tajo, que despues de passar por Toledo, passa tambien por aquella villa, fue alli tomada por la gente del pueblo; y abriendola hallaron dentro un niño de pocos dias nacido, con gran tesoro dentro de joyas y presças de oro, con un escrito que declarava el nombre del Infante Don Pelayo, encargando grandemente su criança, con prometimiento de señadadas mercedes a quien le guareciesse.

" El Infante se crio en aquella noble villa de Alcantara con el regalo possible. Lo qual sabido en esta ciudad (Toledo) donde el nacio, y adonde fue de aquella manera echado por la corriente del rio Tajo, a su tiempo le bolvieron a la misma Toledo, adonde se acabo de criar encubiertamente y con todo recato; y llegado a edad de discrecion se ausentò de esta ciudad, ya fuesse por fuerça o de grado, en lo qual ay opiniones. Lo que en ello escrive el Arçobispo Don Rodrigo es, que no osando D. Pelayo parecer delante del Rey Witiza, o por temor de su enemistad, que pretendia sacarle los ojos, o por otras razones, se ausentò a Cantabria. Pues de aqui se puede bien conjecturer la ocasion que pudo aver para echarle luego de recien nacido en el rio. Ni haze poco argumento la desastrada muerte que el mismo Rey Witiza dio al Duque Favila padre de Don Pelayo; o la ocasion que dize alli D. Rodrigo que tuvo para matarle: que assi por estas razonables conjecturas, como por la tradicion y caxa de Alcantara, se puede dar a esto credito, y a la misma villa renombre del excelencia, pues (una esta cuenta) en ella se dio la vida al que la dio a toda España: comoquiera que desde su nacimiento le guardava Dios para semejante importancia. Todo este discurso y historia de como el Infante D. Pelayo fue metido en la cofre que desda Toledo vino por la corriente de Tajo a la villa de Alcantara, adonde fue guarecido y criado, la escrive en breves palabras el muy docto Fray Diego Ximenez Arias, de la Orden de S. Domingo, en el Vocabulario Eclesiastico, en la exposicion de la palabra, Norba Cæsarea, que es Alcantara, propria patria deste autor, villa de Estremadura, o Lusitania.

" Y a las dificultades que algunos hallan en esto, se puede dar buena salida; una dellas es ser pocos los autores que dello hazen mencion: a la qual se responde, que no es maravilla que ninguno lo escriviesse en aquel tiempo, por ser el caso secreto, y que de industria se encubrio: y los modernos que aora lo escriven lo aprendieron de la tradicion antigua; y en caso que entonces se escriviesse, no es maravilla que

los originales se perdiessen en tiempos de tantas mudanças, sin aver quedado mas que la tradicion que dezimos, y la caxa que se guarda. Y si se pone por inconveniente, como pudo aver quedado esta caxa de madera entera y sana sin pudrirse, desde el tiempo deste serenissimo Infante, haste el de D. Alonso el noveno, que gano esta villa de poder de Moros, pues passaron de uno a otro mas de quimentos y veynte y tantos años; a esto se puede responder lo que de otras muchas piezas de imagines y reliquias que se conservaron y permanecieron otro tanto y mas tiempo, en otras villas y lugares; (que tambien estuvieron algunas dellas en poder de Moros) como el altar que en Roma se muestra de madera, adonde S. Pedro acostumbrava a celebrar, y otras cosas semejantes. Mayor dificultad hallo yo en parecer no ser verisimil, que siendo una criatura tan noble de linage, y que tanto se estimava, sus padres y otras personas la fiassen de las aguas del rio, donde podian suceder grandes peligros irreparables, y no venir a manos de gente de confiança que le criasse, y guardasse con el secreto y regalo que convenia. Y aunque queramos dezir aver sido semejante en alguna manera este caso del caudillo de España con el de Moyses, caudillo del otro pueblo de Dios; el qual, como dize la divina Escritura, fue echado en el rio del Egypto, metido en una cestilla de juncos; no es le misma razon; porque Moyses recien nacido de pocos meses, fue echado no para que le criassen, sino para no verle mas, apretando el mandato del iniquo Pharaon; y si fue guarecido, en esse intervino la especial providencia de Dios; mas aver arrojado sus padres a Pelayo a tantas aventuras, apenas se puede creer. Concedamos averse criado el niño en aquella noble villa, y aver sido llevado a ella ocultamente, y con mucho recato, aunque no echado por el rio, llevando en el arca las joyas que se cuentan; y desta suerte satisfaremos (quanto da lugar la razon) a la tradicion, y a la verdad de la caxa, y a la honra de la ville de Alcantara."—FRANC. DE PISA, *Desc. de Toledo*, l. 3, c. 1.

WITIZA, *Sapiens in metu.* IZEN, *metuere.*

" *Witiza, que en vicios desatado*
las campañas cubrio del Domicilio
con las purpureas ondas del pecado."
Coro de las Musas, p. 99.

Abdalaziz y Egilona.

" ¡ *Ese corage quanto mas valiera*
a su lado! Fué tiempo de lucirlo
allí quando la colera fogosa,
hollando los armados berberiscos,
se ostentara virtud; hoy vanas voces
que debio ser publican, y no ha sido."
D. JOSEF DE VARGAS Y PONZE.

[*Muy rico e antygo livro, &c.*]

" E AO outro dia foy aa Vylla, que na Estoria antiga disem se chamava Ageosa Guarda, onde agora esta huma grande e devota Abadia de Sam Bento, cujo Abade mostron a El Rey hum muy rico e antygo livro da Estoria de Lançarote e Tristam, por ventura mais verdadeira do que ca se magina." — *Chro. d' El R. D' Aff.* 5, cap. 194.

[*Caudel Moley Cayde.*]

" ALLI virom como jazia tendido naquelle campo aquelle nobre Caudel Moley Cayde, caa posto que elle fosse infiel, nom leixaremos de louvar sua virtude se quer por seu galardão deste mundo, pois no outro por seus pecados sua gloria he perdida, elle avia o corpo de boa grandura, con membros correspondentes a sua grandeza, e avia a cara grande e alva, e os cabellos louros e amaçarocados, e bem parecia elle jazendo, Capitão daquella gente."—*Chronica do* C. D. PEDRO, 473.

[*Lord Tyrawley and the Friars at Lisbon.*]

LORD TYRAWLEY, British Envoy at Lisbon, was a singular man, of great talents, and who carried things with a high hand

against the clergy. Being once informed that the Friars had forced their way into the sick room of an English woman, and taken possession of her as a convert, he drove to the house, and entering the room said to them—*ou por a porta, ou por a janella.* It may easily be imagined which they preferred, and away they went to complain at court. He drove off instantly, got before them, made his complaint first, and they received a reprimand in consequence.

He was lame, and used to say the constable must be a very slow fellow, for he, lame as he was, had outrun him all his life.

He spoke Portuguese excellently well. When he left Lisbon, which he did upon bad terms with Pombal, he bade the pilot go to the marquess and tell him that he had spit out his Portuguese.

Mrs. May told me all this at John's[1] table, 1806.

[*Spanish Corruptions of Language.*]

Zaragoza is a curious corruption of Cæsar Augusta. The Spaniards, as if determined to extend the corruption call Syracuse Zaragoza de Sicilia.—Morales, 8. 54. 3.

Urraca, according to Morales, is corrupted from a Latin name, Aragonta.—Ibid. 14. 34. 3.

Morales (15. 6. 1.) says Walabonso is the same as Ilefonso, Ildefonso, Alfonso, Affonso, Alonso.

[*Infantas, who?*]

Tirante el Branco advises the Emperor of Constantinople to call his daughter Carmesina Princess instead of Infanta. Infanta being a title proper only for the younger daughters of a sovereign, not for the heiress of the monarchy.—P. 1. c. 42. ff. 197.

[*Matamores at Valencia.*]

Some matamores, there called *sichas* or silhos are still used in Valencia for their original purpose. They are from twenty-five to thirty-five feet deep, in the form of prodigious jars lined with free stone.—Bourgoing, *Modern State of Spain, &c.* vol. 3, p. 270.

[*Derivation of Lusitania.*]

Herwas derives Lusitania from the Keltic *lus* an herb, and the termination *tan*, or country, which is found in all the names of the Spanish province Turdesdan, Oretan, Carpetan, &c. *Lus* is still *an herb* in Irish, and *luisin* a little herb. *Llysian* (Owen's Dict.) is the Welsh word for herbs, a plural aggregate.[1]

[*A Curse on that Son which has brought on Sorrow.*]

"As mulheres, e moços pequenos buscavam maneira pera se esconder, mas todo lhes prestava pocco; ally se poderiam ouvir dorosos gritos, e gemidos mortaes, cada hum segundo a parte da paixão que sentia. E qual podia ser o coração, que nom ouvesse piedade daquellas creaturas, em quanto lhe lembrasse, que eram racionaes! Maldito seja o pecado de Caym, que primeiramente gerou imizade antre os homens, que tal discordia põz antre as creaturas humanaes; e des y, a maldita seita do abominavel Mafamede, que tantas almas aparton da nossa Santa Ley; caa melhor fora, que as almas daquelles viram os eternaes prazeres, e os corpos inda que trabalhados fossem, ora em guerras, como são muitos Christaõs huns con os outros, ora por outros muitos padecimentos, que a infermidade da natureza tras, ao menos não fora tanto."—*Chronica do* Conde Don Pedro, 294.

[1] John May, Southey's old and true friend, to whom he dedicated the "Pilgrimage to Waterloo."—J. W. W.

[1] Pliny says, "Lusum enim Liberi patris, aut Lyssam cum eo bacchantium nomen dedisse Lusitaniæ."—*Nat. Hist.* lib. iii. c. 1. J. W. W.

[*Ceita.*]

"O CIDADE da Ceita, diz o Doutor, ante todas as de Africa mais exalçada, muito favoraveis te forão os Planetas, & os signos muito sogeitos a tua constellação, em que primeiro foi teu fundamento, pois tam longamente guardaste tua virginidade, em desprezo de tantos & tam ricos baroẽs de quaes sempre foste tam desejada, por te dares inteira & sã a hum tão alto & glorioso Rey, o qual te depois tanto amou & tão valente mente defendeo. Dina sera a tua façanha de perpetua remembrança; eras tu primeiramente de nação barbara, mais baixa de todalas naçoẽs, & agora acompanhada & guardada por força de linhage dos Reys de Hespanha & da Casa da Ingalaterra. Partidas sam de ti asençujentadas cerimonias do abominavel Mafamede, & as suas mezquitas sagradas com elle sam todas tornadas em templos do não mortal Deos, & nelles tratado o misterio do divinal sacrificio. Qual Cidade he hoje no mundo mais temida & prezada que ti? por certo grande gloria te sera quando pensares quanto nobre sangue he espargido por teu defendimento, alegre & com grado deveras tu receber tal senhor." —GOMEZ EANES DE AZURARA, c. i.

[*Pope's temporal Supremacy over Spain denied by the Spanish Clergy.*]

THESE claims had some effect. In 1091 Count Berenguel won Tarragona from the Moors and actually gave it to the pope, receiving it from him to hold as a tributary vassal.—SANDOVAL, p. 133.

Baronius, from this example and the grant to C. Ebulo, would fain prove the Pope's temporal supremacy over Spain; but even the Spanish clergy will not allow this. The absurdity is exposed by Sandoval. The kings of Portugal had political motives for submitting.

[*Toledo.*]

THE advantages of Toledo were celebrated in a popular rhyme—

"Toledo la Realeza
Alcaçar de Emperadores,
Donde grandes y menores
Todos biven en franqueza."
GARIBAY, p. 620.

[*Awful Signs in the Heavens, &c. A. D. 1199.*]

"ON the third of the nones of June, the same day on which Christ suffered, that is on a Friday, and at the same hour in which there was darkness over the whole world at the suffering of the Lord, that is from the sixth to the ninth hour, in the era 1237, (A. D. 1199.) there were signs such as never had been seen since the suffering of the Lord to that time; for between the sixth and eighth hour it was truly night, and the sun was made blacker than pitch, and the moon and stars appeared in heaven; then that night departing, the darkness followed, which being withdrawn and the sun having recovered the strength of his brightness, a great multitude of men and women, secular as well as religious, were collected in the church of the Holy Cross at Coimbra, all of whom in their exceeding fear, expecting nothing but instant death, cried out and howled, and implored the Divine aid; some of the brethren with the greatest difficulty singing the Te Deum and the Litany, and praying for the Divine mercy, while all the rest remained as if half-alive, and stupified." —LIVRO DA NOA, p. 378, Provas, tom. 1.

[*Question as to Tubal's landing!*]

OLD BEUTHER, l. 1, c. 6, says, "it is clear that Tubal, sailing with an intention of settling in Spain, would have landed near the Pyrenees, and not gone coasting on as far as Portugal." And in opposition to the etymological argument from Setubal, he supports a villanous reading of Celtubalia for Celtiberia, upon the authority of Berosus and other ancient doctors.

[*Mistake of Thevenot relative to Calicut.*]

THEVENOT says that the city of Calicut has no walls, because there is no ground for laying a foundation upon, water appearing as soon as they begin to dig. This seems to be a mistake of the traveller. The Portuguese built a strong fortress close by the city; so that the springs did not prevent them from fortifying themselves. But walls were not the ordinary mode of defence: palisades were found quite as effectual before the Europeans entered the country.

D. Diniz.

THE tomb of this Infante is shown at Escalona, in the church of S. Vicente. It has the Quinas and Eight Castles in the arms, and therefore certainly belongs to some one of the royal house of Portugal.—*Viages del R. Florez*, p. 262.

[*Joam III.'s Character.*]

LUCENA throws a strong light upon the character of Joam III. . . . . que lhe era hum *continuo escrupulo e quasi tormento* aquella obrigaçam, que dissemos, e sabia, que tinha pelas bullas apostolicas a promulgaçam do Evangelho, serviço e conservaçam do culto divino nas partes da conquista. Donde procedia *nam negar nunca cousa, que lhe pedissem para bem da christandade, sem nenhum respeito a gastos e despesas*, e acudir com ordens, mandados, cartas, e provisoẽs reais a tudo o que lhe representavam em favor da fe a beneficio dos Christãos."—§. 174.

[*Padre M. Francisco de Roma.*]

"No anno de 1540 sahio o Padre M. Francisco de Roma sem outra ropa, que aquella mesma pobre e singela que trazia sobre si; sem mais alforge nem livros que o Breviario per que rezava, e em fim tam levemente, como se fora dizer missa a sam Pedro, e nam a huma jornada, em que avia de passar boa parte da Europa, rodear quasi a Africa, e discorrer sem termo algum per toda a Asia."—LUCENA, vol. 1, p. 58.

[*Ætas parentum pejor avis.*—HOR. Od.]

"PERO, mal pecado, los tiempos de agora mucho al contrario son de los passados, segun el poco amor y menos verdad, que en las gentes contra sus reyes se halla; y esto deve causar la costelacion del mundo ser mas envegecida, que perdida la mayor parte de la virtud no puede llevar el fruto que devia; assi como la cansada tierra, que ni el mucho labrar, ni la escogido simiente pueden defender los cardos y las espinas con las otras yervas de poca provecho que en ella nacen."—GARCIORDONEZ DE MONTALVO, *Amadis*, l. 4, ff. 294.

Pedro II.'s first-born Son.

S. FRANCISCO XAVIER had the whole credit of this birth.—"*Foy o Zacharias*," says VIEYRA, "*a cuja oraçam & intercessam confesson sempre Sua Magestade que devia aquelle filho. Assim o tive en por duas cartas, em que de boca de seu Confessor, reconhecendo-se ja Mãy Sua Majestade, promettia que o filho (que nam duvidava ser filho) avia de pôr por sobrenome Xavier, porque S. Francisco Xavier lho dèra. E para que provemos com effeyto, lancemos as contas, que eu dizia. Pelos dias do parto e do nascimento se inferem naturalmente os da conceyçam; e quando nasceo o nosso Principe? Aos trinta de Agosto: Logo bem se infere, que foy concebido, ou na vespera, ou no dia de S. Francisco Xavier, que sam o primeiro e segundo de Dezembro. Contemos agora, Dezembro, Janeyro, Fevereyro, Março, Abril, Mayo, Junho, Julho, Agosto;—eis — aqui pontualmente os nove mezes.*"—Palavra de Deos Desempenhada. p. 94.

Q. Maria Francisca.

"*A mayor fineza que fez por nós aquelle incomparavel espirito, par desengano & remedio do reyno, foy descerse da majestade a alteza, & humanarse ao segundo lugar de Princesa, a que no trono & na corva era Rainha. Porem Deos, que ainda nesta vida quiz premiar condignamente huma acçaõ tam heroica, ordenon que a morte d'el Rey se anticipasse a sua; para que reposta no solio da primitiva Majestade, assim como tinha entrado em Portugal Rainha, sahisse do mundo Rainha.*"—VIEYRA, Palavra de Deos, &c. p. 50.

[*Difficulty of holding many to the Faith.*]

"AORA avia venido del Norte y de Alemania mucha gente Española inficionada de la heregia; porque las cenizas de la Fè no se pudieron conservar mucho tiempo calientes sin gran dificultad entre los yelos del Septentrion; y vino tambien alguna Nobleza teñida del color de una libertad engañosa, que en materias de Religion quiere parezer sabiduria, y es argumento de que la Fè no solo esta difunta, sino tan fria que esta expuesta como cadaver a la corrupcion, y a la total ruyna."—CARDINAL CIEN-FUEGOS. *Vida del S. Fran. de Borga*, p. 245.

[*Due Consideration previous to a Rupture.*]

"JA seja que antre muitas gentes se passão muitas embaixadas e recados, antes que os feitos venham a rompimento. Dando lugar ao tempo, que passe sem espargimento de sangue, o que antre a naçaõ dos Portuguezes, e aquella barbara gente he pelo contrario, porque alli não ha Arautos, nem Passavantes, nem outras officiaes d'Armas, nem Mestres Theologos, nem outras Santos Doutores, que possão per conciencia, ou per Direito Divino, ou Humano, abranger as imizades, que sasy per hum milheiro d'annos d'amballas partes jazem reigadas, e soomente o vencimento de cada huma das partes he o principal azo de se as pelejas partirem."—*Chronica do* CONDE DON PEDRO, p. 218.

[*Muy leal et fiel servidora Cidada de Lisboa.*]

"EL REY de Portugal nom era casado, nem tinha parenta nem Irmãa tal, que por elle fizesse oração, nem de seus feitos tivesse sentido, salvo a sua muy leal et fiel servidora Cidade de Lisboa, que por sua saude e estado do Reyno era muy solicita et cuidosa, et assi como a madre ha dõ do filho, e a ama, que o cria, sente mor pena, que outro nenhum, assi ella, que era madre e criadora destes feitos, sentia o carrego de tam gram negocio, mais que outro lugar que no Reyno ouvesse."—FERNAM LOPES, II. 101.

[*El Rey de Castella.*]

"OH que fermosa cousa era de vir em taõ alto et poderoso senhor, como era El Rey de Castella, com tanta multidão de gentes assi por mar, como por terra, postos em tam grande e boa ordenança ter cercada tão nobre Cidade, et ella assi guarnecida de gentes et darmas, con taes avizamentos por sua guarda et defensam, em tanto, que dizem os que o viraõ, que tam fermoso cerco de Cidade nam era em memoria de homens que fosse visto de muy longos annos até aquelle tempo."—Ibid. 205.

[*Pater-nosters and Ave-Mary's in Portugueze.*]

— "*Os seus Padre-nossos e Ave-Marias seram mais bem ouvidos de Deos na Lingoa Portugueza que todo o Officio Ecclesiastico na Latina.—Vemos in Portugal tantas casas illustres sem herdeiros; e se se correr a folha às que pudéram ser mãys, nam sey se se acháram culpadas contra o Rosario. O certo he que nam tendo herdeiro a Rainha de França Dona Branca. S. Domingos lhe aconselhou que rezasse o Rosario, e logo teve*

hum tal filho como S. Luis."—VIEYRA, *Serm.* tom. 6, p. 220, 221.

[*Cape de Verd Islands wrongly named.*]

COLUMBUS said the Cape de Verds had been falsely named, for whenever he had seen them they were dry and sterile.—HERRERA, 1. 3. 9.

[*The Cid.*]

GONZALO DE BERCEO (Vida de *S. Dom.* 591) calls a poor man Cid, *su nomne era tal.*

VALENCIA DEL CID is still the popular name of the city—or was so in Ocampo's time.

[*Carrion River.*]

CARRION is the name of a river which rises in the Sierra de Pernia, and falls into the Pisuerga.—OCAMPO, 1. 2. 33.

" Arlança, Pisuerga, y aun Carrion
Gozan de nombres de rios, empero
Despues de juntados llamamos los Duero."
JUAN DE MENA. *Copla*, p. 162.

They all pass near Valladolid, and fall into the Douro.

[*Mestino and the Comet of* 1580.]

IN 1580, the year of Cardinal Henrique's death, there appeared a comet, which was supposed to be the same that had been seen two years before, when Sebastian perished. An astrologer, whom Vieyra calls Meslino, wrote a tract about it, in which he said that the comet pointed to the year 1604, when a new star would appear in that same part of the heavens where the comet had disappeared. Mathematicians laughed at the prediction: four and twenty years however elapsed, and the new star appeared. Meslino lived to behold the fulfilment of his prediction, and to triumph in it. *Rogo*, he wrote, *autem legas quæ in tractatu meo meteor-astrologo-physico de cometa anni millesimi quingentesimi et octogesimi, scripserim, invenies (mirabile dictu!) Cometam dicti anni digitum intendisse in hanc novam stellam; disparuit enim in hoc loco, quo nunc stella fulget.* Heplero (doubtless this is a printer's blunder, and Kepler is meant,) wrote upon this new star, maintaining that Meslino could not possibly have foretold its appearance by any rules of art, but that it must have been by inspiration. He added that all the astrologers of Germany, astonished at the prodigy, exclaimed as if with one voice, Stella nova, Rex novus! confidently presaging the appearance of a new king; and so strong was this persuasion, that in many cities measures were taken by the magistrates to suppress the people if they should attempt to revolt and choose a king in consequence of it. This is a singular fact in human history, and it was well suited to the weakness of Vieyra's mind. German astrology, says he, was right in the name and dignity of king,—in every thing else it erred,—for the star itself said and showed that Spain was to be the province, Portugal the kingdom, and King Joam IV. the person. Spain the province, because the star appeared in Sagittarius, the constellation which governs Spain: Portugal the kingdom, because it appeared in Serpentario.

Portugal being the kingdom which has the Serpent for its crest; King Joam IV. the person, because he was born in 1604, the very year of the star; and as the star was born in the place when the comet disappeared, so was he born to succeed in the place when Henrique died.—VIEYRA. *Palavra de Deos Desempenhada*, p. 75-77.

Q. Mar. Francisca.

" *O gemer nas dores nam he imperfey çammas he mayor perfeyçam nam gemer.—E huma consciencia tam delicada, que disto*

fazia escrupulo, et se confessava logo; hum Espirito tam puro et tam purificado com seis mezes de Purgatorio, vede se voaria direyto ao Ceo."—VIEYRA, Serm. nao Exequias, p. 53.

Affonso VI.

"ERA manco de hum frè, era aleyjado de hum braço, et naquella parte da cabeça padecia o mesmo defeyto; porque a força do mal, de que escapon quasi milagrosamente, como diziam os medicos, o partio pelo meyo; mas assim partido pelo meyo, o vimos sempre vitorioso; que parece quiçà mostrar Deos a todas as naçoens, que bastava a metade de hum Rey de Portugal, para resister e vencer a mayor monarchia do mundo."—VIEYRA. *Palavra de Deos Desemperhada*, p. 82.

G. Rodriguez in Leyria.

"ASSI que se ao Mestre abalarão todos os dentas, como a Rainha disse em Castella, bem abalon este et apodreceo, atè que cahio de todo, como fizerão os outros."—F. LOPEZ, p. 360.

[*Euric, King of the Visigoths.*]

"*Iste* (Euricus fratricida[1]) *quodam die, congregatis in colloquio Gothis, tela, quæ omnes habebant in manibus, a parte ferri vel acie, alia viridi, alia roseo, alia croceo, alia nigro colore, naturalem ferri speciem vidit aliquandiu habuisse mutatam.*"—S. ISIDOR. Hist. Goth. España Sagrada, 6. 494.

[*The Palaces of Geliana.*]

"*En este Alcuçar y Palacios, y en las vistas y mirador dellos se dize vulgarmente aver travado amores el Rey Don Rodrigo ultimo de los Godos con Florinda, que assi se llamava la hija del Conde Don Julian, (a la qual los Arabes por nombre infame llamaron la Cava, que quiere dezir, mala muger;) y se cuenta que la vido estar en su jardin que llegava a Santa Leocadia, porque en estos tiempos entre la casa real y la basilica de Santa Leocadia no avia calle ni camino en medio.*"—FRANCISCO DE PISA, Desc. de Toledo, l. 1, c. 7.

These palaces of Geliana are equally famous in history and in romance. There it was that Alfonso VI. held his Cortes to decide the cause between the Cid Ruy Diaz and the Infantes of Carrera.

[*Jeronimo Corte Real.*]

"ESTANDO nestes termos e revolto
Perigoso combate, eis vem correndo
Hum Sacro Sacerdote, e traz erguido
Nas maõs hum Crucifixo, que em tal hora
Ao forte da furor, forças ao fraco.
Dos outros baluartes, vem correndo
Tambem alguns soldados, que mostravam
Querer morrer por elle, e ganhar honra.
Envolvense cos Mouros, e o Vigairo
Chegando, con clamores altos disse,
O fieis cavalleiros vede e Christo
Que aqui crucificado esta presente:
Olhay as sanctas chagas, que derramão
O sangue divinal, que das entranhas
Daquella pura Virgem foy tomado.
Vede o divino lado todo aberto,
E o coraçam partido: vede os braços
Estendidos na cruz, com mil tormentos,
Com mil deshonras morto, por nos outros.
Morrey por tam bom Deos, o Portugueses,
Morrey neste lugar, e a Fe Sagrada
Deffendei fortemente, que esperando
Este Senhor esta por vossas almas.
Nam vejais maltratar sua sancta Imagem,
Baste o que padeceo por nossas culpas."

Successo do Segundo Cerco de Diu, canto 11.

[*Grenada.*]

SWINBURNE mentions an etymology of Granada from Nata, the assumed name of Count Julian's daughter, and Gar, a cave

[1] See Gibbon's Decline and Fall, c. xxxvi. vol. 6, p. 195. Milman.—J. W. W.

to which she retired after the battle of Xeres. I do not remember to have seen either the name or the legend.

[*The Zinganes.*]

"THESE *Zinganes* have a pretty odd way of taking prizes; they keep with their barks upon the bar of the *Sindy*, and when they see any merchant bark coming, they get to the windward of him, and being come up pretty near before they lay him on board, they throw into the bark a great many pots full of lime reduced into a small powder; the wind driving this dust against the men that are on board, blinds them, and renders them unable to make defence. In the mean time they board and leap into the bark, putting every soul to sword (for they have no other arms but swords and arrows:) and if any have a mind to save their lives, there is no other way for it, but to jump into the sea, and so avoid their fury until they be wholely masters of the vessel; for till then they give no quarter: but when they find themselves sure of their prize they shed no more blood, and make prisoners of all that remain alive; to hinder whose escaping, they cut the tendon that is above the heel in each leg, which renders them for ever unable to run away; and indeed, it is not possible for a man who has these nerves cut, to go. Then they carry them to their habitations, and set them to keep their flocks, without any hopes whilst they live of being delivered from that bondage, which is worse than death itself."—THEVENOT.

[*The Just Cause.*]

"¿ POR que, si soy escandalo a los mios,
Si tan injustos me condenan ellos;
Por qué a la seduccion, a los halagos
Del Moro vencedor no me escondieron?
Quando el furor y la venganza ardian,
Quando ya el hambre y el violento fuego
Prestos a devoraruos amagaban;
Era justo, era honroso en aquel tiempo
Que yo a los pies del Arabe irritado,
Fuese á ablandar su corazon de acero.
Y voy, y mis plegarias el camino
Hallan de la piedad, y alza contento
Este pueblo su frente, y sacudida
De el la muerte espantosa huye rugiendo.
Todos, Señor, entonces me aclamaban;
Todos; y en tanto que al enorme peso
De sus cadenas agoviada España
Mira asolados sin piedad sus templos.
Hollados con furor sus moradores,
Violadas sus mugeres, en el seno
De la paz mas feliz Gixon descensa."

QUINTANA.

Pelayo.

"YA en el cielo ante Dios dichoso aristas
Gozando el premio a tu valor debido,
Ya proscripto en le tierra, y triste aun gimas;
Oye la voz de tu angustiada hermana,
Perdonala. Tu esfuerzo y osadia
A defender la patria no bastaron;
Sufre que yo la alivie en su desdicha,
Que yo la madre y protectora, sea
Da los vencidos que en su amor confian."

QUINTANA.

[*Wholesale Destruction.*]

ALONSO EL CATOLICO, as he could not keep the cities he won, depopulated and destroyed them, putting all the Moors to the sword, and removing the Christians. —MORALES, 13. 14. 1.

The Marquis d'Astorga says to his Mistress

"ANTE ti el seso mio
Siente tantos alboroços
de turbado,
Como quando va el Judio
por el monte de toroços
Al mercado."

Cancionero, ff. 83.

The Comendador Roman, in some verses addressed to his mistress, because she told him *que fuesse para feo*,—to be gone for an ugly fellow,—calls himself—

" ——— un rustico feo
un grossero puro loro,
un Turco, Judio, Guineo,
desdonado sin arreo,
una figura de Moro.
* *
" nacido de Luzbel
Moro siempre por refran
con mi cara de buriel,
salido por mongibel
o si quiere de vulcan."
Cancionero, ff. 82.

A Portugueze Hymn, to the tune of God save the King, was performed in London on the first birth-day of the Prince after the emigration.

" Deos guarde o nosso Rey,
Sua vontade he ley
Ah! viva El Rey," &c.

" No Luzo coraçam
Perfeita submissam
Ao nosso Rey."

This was its political feeling.

[*Escobar's Collection.*]

The fifth ballad in Escobar's collection is apparently by the same hand as the four preceding ones, and is also not to be found in Sepulveda's. It is in the same hectoring and vulgar spirit.

[*Sepulveda's Collection.*]

Sepulveda's Collection seems to have been arranged by some Flemish editor quite ignorant of Spanish history—the chronology is so completely confused. Ballads about all the Sanchos, jumbled together in sequence, as if they appertained to one and the same.

32. 2. Banishment of the Cid.
35. Victory at Alcocer.
36. Inf. of Carrion.
43. 2. Martin Pelaez.
46. Present to Alfonso, after the capture of Valencia.
47. 2. K. Bucar.
48. Cowardice of the Carrions.
49. Quarrel with them before the King.
50. Apparition of St. Peter.
51. 2. Release of K. Sancho.
53. Death of Sancho.
54. 2. Almofalas at Rueda.
55. 2. } Inf. of Carrion.
56. 2. }
58. Quarrel with Sancho at Zamora.
61. Tribute won from Seville.
62. 2. Offers Babrecã to Alfonso, after the judgement against the Infantes.
63. The five Kings.
64. 2. Appeal of Ximena.
66. Lazarus.
67. 2. Salvadores taken and rescued.
69. His rescue.
70. The Ivory Chair.
72. Oath administered to Alfonso.
73. 2. Defeat of the Moors at Atrenga. Not in Escobar.
74. Why called the Cid.
75. K. of Aragon's Ambush.
75. 2. Combat with the Inf. of Carrion.
79. His return afterwards.
79. 2. His last illness.
80. 2. His last orders.
82. His death.
83. Victory after death.
85. 2. Interment.
87. The Cid and the Jew.
88. 2. Battle for Calahorra. Not in Escobar.
110. Battle between Sancho and Alfonso.
113. Banner of Cardeña.
122. 2. Death of Sancho.
167. 2. Death of Garcia in prison.
169. Capture of Coimbra.

[*Opinion of Admiral Stavorinus.*]

" I place the first germination of those seeds of destruction in the period, when the

conquest of countries and the increase of territory were more the object of the Company's attention, than the prosecution, increase, or improvement of their commerce and navigation; and this period is, in my opinion, to be defined, as having chiefly existed from the year 1660 to 1670, during which time it was that the Company made themselves masters of the Portuguese establishments on the Malabar coast, and of the Island of Celebes, both which acquisitions cost them a great expense of blood and incalculable treasures, and have never been of any other than an imaginary advantage to their interests."—STAVORINUS, vol. 3, p. 424.

Don Antonio, Rex Portugalliæ.

"INTER te regnumque tuum divortia nuper,
At sine consensu facta fuere tuo.
Dicere de regno potes ipse tuo, quod et olim
Christus de regno dixerat[1] ipse suo."

OWEN.

Las 400 *respuestas.*

"No falta su Señoria
de un truhan una jota
quando en la de Aljubarota
loando su rey dezia;
mato moytos Castejaos
moyto boos de chibaos,
y aiuda de Judeos,
y non por graça de Deos
mas boa força de maos."

[*Ostentatious Prayers.*]

THE host of Simam Rodrigues at Ferrara made the same experiment to discover his real character, which Bernardo de Quintaval had tried upon St. Francesco. He watched him by night. Simam got up, struck fire, lighted a candle, and past the greater part of the night in prayer. If the Jesuit had prayed in the dark, or if either of them had prayed silently, their hosts would not have been satisfied—but it is not the characteristics of saints to hide their candles under a bushel.—B. TELLEZ, *Chron. de Comp.* l. 1, c. 6, § 4.

[*Distinction between the Manchua and the Almadia.*]

PIETRO DELLA VALLE describes the *Manchua* as having twenty or twenty-four oars, differing from the *Almadia*, inasmuch as it is larger, and has a spacious poop covered with an awning.

[*Transubstantiation.*]

"*Et Verbum Caro factum est*, e alguns simpres e ignorantes, que esto nom entendiam, perguntavam que queria dizer aquillo? E outros por sabor respondiam, que queria dizer, *muito caro feito he este;* verdade he, diziam elles, mas prazera a Deos que o tornara hoje de bom mercado."—FERNAM LOPES, p. 105.

[*Mean Conduct of the Court of Portugal.*]

HARRIS in a letter to Dr. Warton relates the following anecdote, 1763.

"The conduct of the court of Portugal to our countrymen who saved them has been scandalously mean. An English officer, who maintained a post with a small force against the whole Spanish army, and thereby preserved one of the richest provinces in Portugal, had sent him for a present from the government five-and-twenty moidores, with a lame excuse that the necessities of the government would not permit them to send any more. The officer, with a becoming magnanimity, returned the money, adding that he was sorry for the necessities of the state, and that, if they pleased, there was the like sum of money of his at their service in the hands of his agent."—WOOLL's *Memoirs of Joseph Warton.*

[1] *Regnum meum non est de hoc mundo.*

[*Unfeigned Devotion.*]

"MANY pilgrims resorted annually to the Cathedral before the revolution of 1820; but their numbers decreased in consequence of the provincial disturbances which followed that event: yet I saw many persons kneeling around the shrine, absorbed in prayer, and fully impressed with the belief that the mortal remains of the saint rested beneath their feet, and that his guardian spirit was hovering around them. I observed one man particularly who was bending forward in the attitude of prayer; his eyes were fixed upon the shrine, his hands clasped, and he had such an expression of intense devotion on his pallid features that I believe scarcely any external sound or sight could have distracted his attention." —LORD CAERNARVON, *Portugal and Gallicia*, vol. 1, p. 129.

[*Reply of Don Carlos.*]

"WHEN Ferdinand consented to resign the crown of his ancestors, and abandon the people who were nobly struggling to defend that crown, D. Carlos refused to give up his birthright, or to forfeit his eventual title by any voluntary act, saying that he was born a prince of Spain, and would maintain his just rights to the last hour of his life." —*Portugal and Gallicia*, vol. 2, p. 265.

[*Don Pedro stern in Death.*]

"LORD CAERNARNON who was at Alcobaça in 1827, says that when the bodies were dragged from the vault, D. Pedro, stern even in death, is said to have retained the severe expression which never forsook his countenance after the perpetration of that dreadful deed which rendered him homeless! Iñes, he adds, was still lovely; her hair retained its auburn colour. After the departure of the French, the much calumniated but far more civilized monks carefully collected the scattered hair, and still religiously preserve it."—Ibid. vol. 1, p. 37.

[*Dreadful Retribution.*]

"IN one instance the Gallician peasants enticed a large party into their cottages, set before them their best provisions and their best wines, and when they saw them so far intoxicated as to be stupified, they secured the doors, barred up the windows, set fire to their own dwellings, and getting upon a neighbouring eminence beheld with stern delight the progress of the flames. The destruction of their houses, and all their goods was seen without a murmur by the women and the very children. Not a word was spoken till the last roof had fallen in, when knowing that not one of their enemies could possibly have escaped, they gave vent to their suppressed passion in a fierce shout of exultation."

"There was more eloquence," says the author from whose singularly-interesting book I derive this anecdote,—"there was more deep disinterestedness, there was more genuine patriotism in that wild burst of natural feeling, than in all the studied declamations of the Cortes."—Ibid. vol. 1, p. 138.

[*Ferocity of the French Character.*]

"*Tampoco hay que esperar, segun lo acredita la experiencia en todos tiempos, que el Frances se canse de las fatigas y peligros de las campañas; si le sacan llorando de la casa paterna, vuelve a ella cantando, u echando bravatas. Ni hay que esperar que afloze por la justicia de nuestra causa: la guerra parece que es su elemento, y prescinde del fin por que pelea; ya muere por coronar reyes, ya por destronarlos; hoy por la libertad, mañana por el despotismo. Va a la guerra como el caballo; el clarin le alienta, y corre con el ginete Christiano contra el Moro; cae el ginete de una lanzada, montalo el Moro, y parte con el nuevo dueño contra el Christiano.*

En los Xefes ya es otra la causa; ayer comian con cuchara de palo, y hoy hacen ascos a la bagilla de plata con que los sirve su patron; ayer de baxos no se veian entre el polvo, y mañana se ven subidos en hombros de la fortuna hasta la alteza de los honores, y del fausto oriental de las riquezas, fruto de las rapinas y concussiones que piden al cielo venganzas."—CENTINELA contra Franceses, p. 30.

As little is it to be expected, as experience as shown in all times, that the Frenchman will be tired of the fatigues and dangers of campaigning;—if they take him weeping from his father's house he returns to it singing or uttering bravados. Nor is it to be hoped that the justice of our cause will move him; war seems to be his element, and he cares not for what he fights: now he dies for the sake of crowning kings, now for the sake of dethroning them; to-day for liberty, to-morrow for despotism. He goes to war like the horse,—the trumpet inspires him, and he runs with the Christian lancier against the Moor; the lancier falls, the Moor mounts him, and off he sets with the new master against the Christian. In the leaders the cause is different. Yesterday they ate with a wooden spoon, and to-day they turn up their noses at the silver in which their host serves them. Yesterday they were so low that they could not be seen in the dust; and to-morrow they are mounted up upon the shoulders of fortune to the height of honours and oriental pomp of riches,—fruits of the rapines and convulsions which call to Heaven for vengeance.

REMEDIES, or rather applications for the gout in his days.

" Oration nin jejunio no li valie nada,
Nin escantos, nin menges, nin cirio, ni oblada."
GONZALO DE BERCEO, *S. Dom.* 403.

[*El noble Rey Don Fernando.*]

" CAMINANDO
El noble Rey Don Fernando
Con esa Reyna Germana.
De Toledo, no sé quando
Por Cordoba la llana,
De pasada
Vi la Corte aposentada
Toda, y sus caballerizas,
En una aldea cuitada
De siete casas pajizas;
Y llovia,
Que el cielo se deshacia
Sobre la Reyna y las Damas,
Y por otra parte ardia
Todo el campo en vivas llamas.
Unos daben
Voces, porque se quemaban
Como si fueran hereges;
Y por otra parte andaban
Nadando los almofrexes;
Y veian
No pocos, que no tenian
Mejor posada que el buey,
Y por fuerza se metian
En la camara del Rey
En manada,
La ropa toda mojada
Dentra y fuera del lugar,
Que aun al fin de la jornada
Tuvimos bien que enxugar
Y escurrir."
CASTILLEJO, tom. 2, p. 142.

[*Los amantes des Teruel.*]

" TOMAMOS el camino sin camino
Por unos arenales donde el Noto
Mas rezio que en el mar sobervia sopla,
Y causa mayor daño.—
— va junto al suelo, y la mas parte
De la tierra levante, y hechos dexa
Hoyos y fosas que descubre grandes,
Y de la arena que de aquellas saca
Forma unas sierras, y unos montes forma.
* * * *
Tan rezio y tan sobervio esteva entonces

Que heria con mas furia y mas violencia;
De suerte que ninguno, y yo con ellos
Podiamos tener el pie tan firme
Que pisada la arena seca y rezia
Debaxo de los pies no deslizase.
Que si fuera la tierra de la Libia
Un poco mas pesada, dura y fuerte
Que tuviera unas cuevas cavernosas
Donde este viento y otro se encerraran,
Al mundo lo sacaron de sus quicios:
Mas no hallando en la arena resistencia
Estable permanece eternamente,
O sea ya menguante, o ya creciente.

" Viendo pues la braveza deste viento
En el suelo tendidos nos echavamos,
En el cuerpo apretando los vestidos,
Abraçando la arena como suelen
El agna los que nadan peligrosos.
Estavamos assi seguros deste
Daño presente; pero vino tiempo
Que el Boreas proceloso trastornava
Grandissima monton de seca arena,
Que del suelo forçava a levantarnos,
Y a vezes nos cercava en torno a todos,
Teniendonos en prensa y apretados,
Que parece que estavamos tapiados.

" Sucedionos milvezes por el ayre
Ver columnas venir, y venir piedras
Sobervias de edificios, y bolando
Caer a nuestros pies no se de donde.

* * * *

" Vaxel, jara, serpiente, salamandra,
Sulcando el mar de España a vela y rema,
Bolando por el ayre a dar el blanco,
Trepando por un marmol o una peña,
Passando por las llamas abrasantes,
Mes señal y camino dexan hecho
Que equel que en arena parecia.
Y estavamos dudosos a que mano
Pudiessemos echar, o azia que parte."

JUAN YAGUE DE SALAS, canto 11, p. 302.

[*Los* 400 *Respuestas.*]

" QUIEN es el que fue nascido
dos vezes, y condenado
innocente sin peccado,
y por dineros vendido;
despojaronle primero
sur vestidos y colores,
y estava como cordero
levantado en el madero
por nosotros peccadores?

Respuesta.

" Señor no soy obligado
a saber vuestra intencion,
mas segun tengo pensado
de algun ansaron asado
quesistes hazer mencion.
En el huevo fue nascido,
y del huevo fue sacado,
muerto, pelado y vendido
despues en palo espetado."

[*Noble Instinct in the Canine race.*]

" COMO es costumbre ser muy favoridos
Los dueños de los perros Baleares,
Teniendo tan agudos los sentidos
Que los guardan por asperos lugares,
Ellos velan, y siendo acometidos,
Aunque sean de muchos centenares,
Defienden a su dueño hasta la muerte,
Con el valor mostrando su alta suerte."

NIC. ESPINOSA. 2 part. *de Orlando Furioso*, canto 11, p. 55.

ON the wall of the staircase in the Town House of Toledo these verses are inscribed.

" Nobles discretos varones
Que gobernais a Toledo,
En aquestos escalones
Desechad las aficiones,
Codicias, amor, y miedo:
Por los comunes provechos
Dexad los particulares:
Pues vos fizo Dios pilares
De tan altissimos techos
Estad firmes y derechos."

PEYRON.

[*Influence of Woman.*]

" *¿ Qué peso puede hacer en la balanza*
Que los reynos levanta o los inclina,
De una flaca muger la resistencia ?"

QUINTANA.

[*Supremacy of Virtue.*]

" *El Todosabio nunca en desconsuelo,*
nacion alguna tiene abandonada,
de la amable virtud sin los exemplos."

VARGAS Y PONZE.

[*Señores Españoles ?*]

" SEÑORES Españoles ? que la hicistes
Al Bocalino o boca del infierno,
Que con la espada y militar gobierno
Tanta ocasion de murmurar le distes ?
El alba con que siempre amanecistes
Noche quiere volver de escuro invierno,
Y aquel Gonzalo y su laurel eterno
Con quien a Italia y Grecia escurecistes.
Esta frialdad de Apolo y la estafeta
No se que tenga tanta valentia,
Por mas que el decir mal se la prometa;
Pero se que un vecino que tenia
De cierta enfermedad sano secreta,
Poniendose un raguallo cada dia."

TOMÉ DE BURGUILLOS, p. 63.

[*Safeguard of Innocence.*]

" EN essa misma forma, cosa es verdadera,
Acometio a Eva de Adam compannera.
Quando mordieron ambos la devedada pera:
Sentimosla los mortos aún essa dentera."

GONZALO DE BERCEO. *S. Dom.* p. 330.

THE following characteristic account of a Portuguezè sacred drama, as represented at Lisbon in the year 1780, is given by MICKLE in a letter first printed in the Literary Panorama for March, 1809.

" When the curtain drew up, the first scene presented a view of the clouds, where a figure, like a Chinese Mandarin, seated in a chair, was like an arbiter or judge, placed between St. Michael and Satan. Satan accuses Michael, and Michael scolds like an oyster whench, and at last kicks Satan on the head, and tumbles him down out of sight, telling him to go to hell for his impudence. The Chinese-like figure then walks about the stage, and repeating the words of the Latin Bible, creates the world. When he orders the sun to govern the day, a lanthorn, with a round glass in it circles over the stage, which is darkened; in like manner the moon and stars appear; the waters next appear, with fishes' heads jumping through them; but when land animals are to be made, real sheep and dogs are produced through the trap-doors, one of which latter entertained the audience by barking at the sheep, and was like to have been rude to his supposed maker, had not a leg projected from behind the scene given him a kick, which sent him off howling. Adam is next made, he rises through the stage, walks about a while, lies down to sleep, and the Chinese figure pulls Eve out of his side, and gives them their charges: these two are quite naked, but much smaller, and no way to be compared in excellence to the puppets of Opera. The next scene presents an orange-grove, a serpent climbs a tree, talks to Eve, and gives her an orange of his teeth, which she takes and tempts Adam. The next scene presents the Mandarin figure calling upon Adam, who appears with his spouse in their fig leaves; they are condemned, and the serpent, who till now walked erect, falls flat on his belly: Adam and Eve are now presented in sheep-skins, he with a spade, and she with a distaff; Adam laments dolefully, but Eve comforts him, and puts him in mind that they were to beget children. Cain and Abel next appear, offer sacrifices, and Cain kills his brother, and kicks him sadly; the Mandarin figure condemns Cain, and ascends the clouds; the mouth of hell then appears, like

the jaws of a great dragon, amid smoke and lightning vomits up three devils, one of them with a wooden leg; these take a dance round Cain and are jocular; one of them invites him to hell to drink a dish of brimstone coffee, another asks him to make up a party at whist; Cain snarls, and they tumble him and themselves together headlong into the squib-vomiting mouth. The next scene presents the Mandarin figure ordering Noah to build an ark; Noah sends his servant to engage a carpenter, but where do you think? why to Lisbon, to Antonio de —— somewhat, the King of Portugal's head ship-carpenter, (and the name of the present gentleman of that office is always introduced.) The scene now represents the streets and night-humours of modern Lisbon. The messenger, who is in no hurry, stops at different taverns (things like our London chandler-shops, where the *caraille* drink; for except one French and one English house or two, there is not anything like a decent tavern in all Lisbon,) and everywhere he attempts to be the buffoon: ergo, he meets a dog, the dog barks at him, and he lectures the dog on the vices of his master, whose ill-manners, he says, he is imitating; then he meets an Irish woman, with a squalling child in her arms; he asks his way to the carpenter's, and she asks him to tell her her way home again; both complain of the child's bawling, and he gives her a bit of sweetmeat he had just picked up in a corner to put in its mouth; but this joke ends dirtily. After meeting and talking with the variety of street-walkers, he arrives at the carpenter's house, which discovers a scene like the inside of an English village wheelwright's shop and kitchen; the carpenter bargains hard, and is willing to take Noah's note of hand, but his wife wants ready money, and insists upon paying her debts before she is drowned. 'And how much do you owe?' says Noah's messenger, 'I have got a trifle about me at your service.' 'So much—no more?' 'Yes, so much more!' 'Joseph—Maria—Jesus—no more! Yes, ten thousand moidores will do.' 'Ha, ha, then go and get them, for I have not ten half farthings for you!' and never was a low joke better relished in the days of Gammar Gurton's needle, than I was witness to the reception of this, from a crowded audience that would have done no disgrace to the pits of either Drury-Lane or Covent-Garden. After this comes the story of Holofernes, the birth of Christ, and the massacre of the children of Bethlehem; with which the piece closes. Besides the few I have mentioned, innumerable are the low allusions of this performance. Before the massacre of Bethlehem, Herod is represented in the dress of a Turkish Moor, the old enemy of Portugal, walking about in great agitation; lies down on a couch to sleep; the dragon jaws of hell again appear, vomiting devils, and flashes of fire; the devils make a merry dance to music round the sleeping tyrant, and often whisper him; they vanish, he awakes, and gives his order, &c. and with a curious puppet representation of grim-whispered soldiers tearing children from their mothers and killing them, and the mothers scratching the soldiers, the admirable piece was at last brought to a conclusion."

[*Dispensations.*]

In a General Chapter of the Dominicans held at Salamanca in 1551. The Friars in the Indies were dispensed from the obligation of wearing woollen next the skin, and were allowed to substitute under garments of *Melinge?—Cañamaso?*—or *Leno basto?*

"*Oy passan en cantidad,*" says Fr. Juan de Melendez, "*Anascotes, Lanillas, y Estameñas, y Estameñas de que se pueden hazer: pero si es lo mismo no averlas, que valer caras, y si esto basta para que aya penuria, y subsista el motivo de aquella dispensacion, otros lo jusguen, que yo no me atrevo à das parecer en materia de tanto escrupulo.*" —Tesoros Verdaderos de las Yudias. vol. 1, p. 137.

They were likewise allowed to eat meat instead of fish, because in all the interior of Peru fish was extremely dear, and also *por la debilidad de la tierra, y poca virtud en general de todos los alamentos.*—Ibid.

[*Barbarous Cruelty of K. Jayme.*]

K. JAYME el Conquistador, was a good deal molested by a suit which D. Teresa Vidaure preferred against him at Rome, affirming that he was married to her. The Bishop of Girona, who had formerly been the King's confessor, was called upon to give his testimony, which he did in secret, and it proved the assertion to be true. Jayme sent for him, he was seized as soon as he entered the palace, and carried into a remote apartment, where his tongue was cut out.—MIEDES, l. 14, c. 19.

Because Jayme was advised not to prosecute the siege of Valencia, Miedes, his historian, takes occasion to introduce the following rascally remarks.

"IT is full lamentable to see kings and princes, in weighty affairs of government, refer to the opinion of others, without saying or doing anything themselves: it so being, that kings with the sceptre which they receive from the hand of God, have something divine communicated wherewith to govern well, and being kings, may therefore discourse better than other, and almost prophesy that which is to come. For it was not in vain that Solomon said, speaking upon this subject, 'the heart of kings is in the hand of the Lord;' by whose favour every kingdom hath its particular guardian angel appointed to be its watch; and it is certain that this angel accompanies a king, and directs his proceedings to good end. And so a king ought, having heard the opinion of others, to state his own, and follow it, though it be against the advice of many."—L. 11, c. 3.

This passage has never been condemned by the Inquisition. The Romish Church cares not what blasphemy it sanctions against God, nor what treason against the best interests of man, so long as its own power is not in question.

[*Golden-disease.*]

"I AND my fellows," said CORTES to the first Mexican ambassadors, "have a certain disease of the heart, and gold helpeth us."—*Conquest of the Weast India*, p. 57.

[*Los* 400 *Respuestas.*]

"DE rabo de puerco
diz que nunca buen virote."
T. 1, ff. 142.

This, I suppose, is equivalent to our proverb, that there is no making a silk purse of a sow's ear.

Education.

"DIERONLE sus cartiellas a ley de monaciello,
Assentose en tierra, tollósse el capiello,
Con la mano derecha priso su estaquiello,
Priso fastal titol en poco de ratiello."
D. GONZALO DE BERCEO, V. *de S. Domingo de Silos*, p. 36.

"Los monges que madurgan a los gallos primeros
Trasayunar non pueden como otros obreros."
Ibid. p. 458.

[*Noble Ladies' Lamentation.*]

"*Ay mezquinas y que sera de nosotras, que ora por fuerça, ora por grado, auremos de entrar en religion, y ser de orden,*"—is the lamentation of the noble ladies during the civil wars at the commencement of the fabulous Chronicle of D. Rodrigo.

George de Montemayor.

"No muy lexas deste valle, hazia la parte donde el sol se pone, esta una aldea en medio de una floresta, cerca de dos rios que con sus aguas riegã los arboles amenos, cuya espessura es tanta, que desde una casa a la otra no se paresca. Cada una dellas tiene su termino redondo, adonde los jardines en verano se visten de olorosas flores, de mas de la abundancia de la ortaliza, que alli la naturaleza produze, ayudada de la industria de *los que en la gran España llamen Libres, por el antiguedad de sus casas y linages.*"—*Diana*, p. 75.

[*History of the Cid*]

"Alphonsus Perez, Granatensis, scripsisse dicitur eleganter Latinâ linguâ, *Historiam Roderici Didaci de Bivar cognomento Cid*, de quo auctorem laudo Franciscum de Pedraza, in *Historiâ Urbis Granatensis.*"

[*Marvellous Armour.*]

"A la real galera donde estava
Con Armeno Garin, llegò un soldado.
Trayendo de la Mora linda i brava
El vestido de estrellas adornado,
El alfanje del ombro le colgava
De los braços las ropas, i el tocado
(Que a la curiosidad misma ecedia)
De las manos, i alegre assi dezia.

"Bien puede aver ganado plata i oro
Otro en esta jornada peligrosa,
O cautivado algun valiente Moro
O avido alguna joya mui preciosa,
Mas cosa que, sin serlo, en un tesoro
Es digna de estimarse por hermosa,
Yo la e ganado, i si esto no es creido
Miresse este bellissimo vestido.

"Diziendo assi, delante del cuitado
I triste Armeno, en manos de otros pone
La Almalafa, la Aljuba, i el Tocado
Que con diversos lazos se dispone.
Quien de Marlota i Capellar ornado
Piensa, mientras se mira i se compone
El azul estrellado terciopelo
Que esta vestido de un sereno Cielo.

"Quien el alfanje saca, i la fineza
Haziendo alguna prueva en el, admira,
Quien la lavor alaba, la riqueza
Quien solamente con cudicia mira,
Quien quisiera compararle, i la pobreza
Con elado despecho le retira,
I assi al fin todos todo lo alabavan
I al dueño engrandecian i embidiavan.

"Tambien Armeno en yelo convertido
Atonito, confuso, envelessado,
Esta mirando el tragico vestido
Cual si estuviera en piedra transformado."
El Monserrate, Christoval de Virues.

It was the armour of Lixerea, his wife.

[*Women's Toilette.*]

"Las galas manda a las damas
y toda la vizarria,
guantes, ambar, y pevetes,[1]
caçoletas[2] y pastillas.[3]"
D. Luisa de Carvajal.

Christoval de Messa. La Restauracion de España. 1607.

His hopes of an universal monarchy.

"Si una ley, si un pastor, si un cetro solo,
Tiene el mundo en tu tiempo en todas partes
Del nuestro al contrapuesto ultimo Polo,
Derribando rebeldes estandartes;
Las Musas reynaran, y el sacro Apolo,
Reynaran los estudios y las artes,
Y alabando un piadoso, un sabio, un fuerte,
Triunfaran del olvido, tiempo, y muerte."

Pelayo has been sent by Munuza to Cordova, who wanted him removed that he might carry off his sister. On his return

[1] A perfume—long, like a clove.
[2] Perfume boxes. [3] Musk-balls.

he goes at night to the Archbishop Urbano and complains and consults with him how to deliver his country. In the morning he goes to Munuza to demand his sister: the Moor unwillingly restores her, professing his love, and then sends to Tarif, accuses Pelayo of exciting rebellion, and advises his death. Tarif sends a troop with orders not to return till they have taken or slain Pelayo, for he had heard prophecies from Gabino, his magician, how as from a cave came the ruin of the Goths, so from a cave should their Restorer, and a dream terrifies him.

2. The Spirit of Rodrigo comes in a dream to encourage Pelayo. Ali wakes him, that he may make his escape, which he effects, hardly crossing a river. Spain stood on its farther banks—in chains—in mourning—calling on her son for deliverance. He proceeds, and meets Celidon, a hermit, who had once prevented him from forcing a criminal from the cave Covadonga. Celidon encourages him with prophecy, and receives him into his cell.

3. Pelayo, leaving the hermit, meets a messenger from Urbano. They lose themselves, and come to some shepherd huts among the mountains. About twenty stanzas follow, not descriptive, but soothing, from the calm of the subject. He joins Count Teobaldo and the Archbishop.

Alcaman is sent with a great party to crush this rebellion: but Oppas, the renegade archbishop, is first to attempt persuasion. The African force described. Alonso joins Pelayo. Ali, now called Estacio, as having become a Christian, and Antonio are sent to watch the enemy. This latter had been the messenger between Munuza and Usendamsa, and repeats some of the Moors poetry on the way. They come to four Roman monuments, having inscriptions which are not very Roman: then they see the enemy, and return with the news. Pelayo retreats to a cave in the rock.

4. Pelayo makes a speech, and is acclaimed king. The Devil sends fiends to terrify him; the Virgin drives them away, and tells him of the victories which his successors are to gain,—and also of Chr. de Messa's two poems. Oppar is lodged in a tent, round which the history of Spain is represented.

["*Et tuba terribili sonitu taratantera dixit.*" ENNIUS.]

"YA en las trompetas tortuosas suena
Taratantara-tanta, dos mil vezes;
Las caxas huecas de Mavorte fiero
Tapatatapatan-tatan responden."
Los Amantes de Teruel, p. 157.

S. Domingo de la Calzada.

HIS church in Garibay's time was much resorted to on account of his body and of his *cock and hen*.—L. 3, c. 10.

Cançaõ de Gonçalo Hermigues.

"TINHERABOS, nom tinherabos,
Tal a tal ca monta?
Tinheradesme, non tinherasdes me
De la vinherasdes, de ca filharedes,
Ca amabia tudo em soma.

"Por mil goivos trebelhando
Oy oy vos lombrego
Algorem se cada folgança
Asmei eu: por que do terrenho
Non ha hi tal perchego.

"Ouroana, Ouroana, oy tem por certo
Que inha bida do biber
Se olvidrou per teu alvidrou per que em cabo
O que eu ei de la chebone sem referta
Mas nom ha per que se ver."

["*Sufficient unto the day is the evil thereof.*"]

"*Per ço quascú se deu guardar de mal è de treball, tot aytant com pot, car de mal è de*

poch n' a hom assau."—Cost. Mar. de Barcelona, cap. 52.

[*To-day's Sorrow, and to-morrow's.*]

" Sospiros penas estranas
mil ansias y dessear
han poblado mis entrañas
do plazer no puede estar.
Y estos tristes pobladores
el triste sitio muraron
de piedras de mil dolores,
y alegria desterraron,
y han tenido tales mañas
al tiempo de su poblar,
que poblaron mis entrañas
do plazer no puede estar."

Peralta. *Cancionero*, ff. 95.

[*Invective against Count Julian.*]

Eleastras, one of the imaginary writers of the fabulous Chronicle, concludes a chapter of lamentations with this invective against Count Julian:—" Y este que es diablo baptizado y de mortal no cessa de levar su brava saña a fin. O que maldito fue el dia que tal persona fue nascida en el mundo; malaventurada fue la hora que tal crueldad se engendro, oviera piedad de los que della ovieron; ya que no podrias sufrir que en tu poderio quedassen los mataste a los que te dieron la vida, guardaras a ellos lo que ellos guardaron a ti, ovieras los por tuyos y no por tus enemigos. E yo no creo que tu no passes por esse juyzio que as dado, y agora no me terne mas contigo, ca destruydor eres, incomendo te al diablo, ca su vassallo y servidor eres."—P. 2, c. 132.

MIDDLE AGES, ETC.

[*Puritan and Brownist.*]

THE word PURITAN seems to be quasht, and all that heretofore were counted such are now BROWNISTS. — MILTON, *Reason of Church Government urged against Prelaty*, vol. 1, p. 6.

[*Begging like a Cripple at a Cross.*]

"THE poor solicited alms at the Crosses, as the saying is to this day, for Christ's sake; and when a person is urgent and vehement, we say he begged like a cripple at a cross. At those crosses the corpse in carrying to the church was set down, that all the people attending might pray for the soul of the departed." — NICOLSON *and* BURN'S *Cumberland.*

[*Powle's Middle Aisle.*]

"IT was the fashion of those times, and did so continue till these, (wherein not only the mother but her daughters are ruined,) for the principal gentry, lords, courtiers, and men of all professions, not merely mechanic, to meet in Paul's Church by eleven, and walk in the middle ile till twelve, and after dinner from three to six, during which time some discourse of business, others of news. Now in regard of the universal commerce, there happened little that did not first or last arrive here."—OSBORNE'S *Traditional Memorials.*

[*Postal Directions.*]

THE LORD PROTECTOR in 1549 directs thus,—"*To our very good friend the* LORD DACRE, *Warden of the West Marches for anempst Scotland, in haste, haste, post haste, for thy life, for thy life, for thy life.*"

The dispatches back, for it seems all went by the ordinary post, are directed with equal care.—"*To the right honourable my Lord Protector's grace, in haste, haste, post haste, for thy life, for thy life, haste, haste!*" Again, "*In haste,—haste—post haste, with all diligence possible.*"—NICOLSON and BURN'S *Westmoreland and Cumberland*, vol. 1, p. 73, &c.

I remember to have seen Post-haste written upon letters some twenty years ago. —R. S.[1]

[*Inflammability of Chesnut Wood.*]

"THE wood of the chesnut-tree is so long in taking fire as to be entirely unfit for the manufacture of gunpowder. In Asturias, where it is sometimes used for fuel, when a brand is taken from the fire it becomes extinguished in the open air as rapidly as if it were plunged in carbonic acid gas, in fact so quickly that a pipe of tobacco cannot be lighted from it. Floors, therefore, of this wood are safe. And it is preferred for

[1] When this was written I can hardly make out by the MS., but as late as 1814, I have seen "*With speed*" written on a letter. But this direction, I suspect, had reference, not to Postal arrangements, but to the person to whom letters were consigned in Provincial towns.—J. W. W.

forges, because as soon as the bellows cease, the fire begins to go out."—*Panorama*, vol. 11, p. 301.

[*Warrior's Girdle.*]

"Some men of war use to have about their loins an apron or girdle of mail, girt fast for the safeguard of the nether part of their body."—Latimer's *Sermon on the Epistle read on the 21st Sunday after Trinity. The first Sermon.*

[*Weapons of War.*]

"When a man shall go to battle, commonly he hath a great girdle with an apron of mail going upon his knees; then he hath a breast-plate; then for the nether part he hath high shoone, and then he must have a buckler to keep off his enemies' strokes; then he must have a sallet wherewith his head may be saved, and finally, he must have a sword to fight withal and to hurt his enemy. These be the weapons that commonly men use when they go to war."—Latimer's *Sermon on the Epistle for the 21st Sunday after Trinity. The third Sermon.*

[*Poor-Suitors.*]

"The Prophet Esay saith, *Woe unto you that rise early in the morning and go to drinking until night that ye might swim in wine.* This is the Scripture against banquetting and drunkenness. But now they banquet all night, and lie abed in the day time till noon, and the Scripture speaketh nothing of that. But what then? The Devil hath his purpose this way as well as the other; he hath his purpose as well by revelling and keeping ill rule all night, as by rising early in the morning and banquetting all day. So the devil hath his purpose both ways. Ye noblemen, ye great men, I wot not what rule ye keep: for God's sake hear the complaints and suits of the poor. Many complain against you that ye lie abed till eight, or nine, or ten of the clock. I cannot tell what revel ye have over night, whether in banquetting, or dicing, or carding, or how it is; but in the morning when the poor suitors come to your houses, ye cannot be spoken withal; they are kept sometimes without your gates, or if they be let into the hall, or some outer chamber, out cometh one or other, 'Sir ye cannot speak with my Lord yet, my Lord is asleep,' or, 'he hath business of the King's all night,' &c. And thus poor suitors are driven off from day to day, that they cannot speak with you in three or four days, yea a whole month. What shall I say more? a whole year sometimes ere they can come to your speech to be heard of you."—Latimer's *last Sermon before King Edward the Sixth.*

[*Latimer's Father.*]

"My Father was a yeoman, and had no lands of his own; only he had a farm of three or four pound by year at the uttermost, and hereupon he tilled so much as kept half-a-dozen men. He had walk for an hundred sheep, and my mother milked thirty kine. He was able and did find the king a harness, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his harness when he went to Blackheath field. He kept me to school, or else I had not been able to have preached before the King's Majesty now. He married my sisters with five pound or twenty nobles a-piece, so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours; and some alms he gave to the poor, and all this he did of the said farm. Where he that now hath it payeth sixteen pound by the year, or more, and is not able to do anything for his prince, for himself, nor for his children, or give a cup of drink to the poor."—Latimer's *First Sermon preached before King Edward the Sixth.*

[*Latimer looks to the Example of Edward VI. when he should come of age.*]

"SURELY, surely, but that two things do comfort me, I would despair of the redress in these matters. One is that the King's Majesty, when he cometh to age, will see a redress of these things, so out of frame, giving example by letting down his own lands first,-and then enjoin his subjects to follow him. The second hope I have is, I believe that the general accounting day is at hand; the dreadful Day of Judgement I mean, which shall make an end of all these calamities and miseries."—Ibid.

[*Corruption in High Places.*]

"THE saying is now that money is heard everywhere; if he be rich he shall soon have an end of his matter; other are fain to go home with weeping tears, for any help they can attain at any judge's hand. Hear men's suits yourself, I require you in God's behalf, and put it not to the hearing of these Velvet Coats, these Upskips. Now a man can scarce know them from an ancient Knight of the country."—LATIMER'S *Second Sermon before King Edward the Sixth.*

[*Latimer's Story of the Shilling.*]

"WE have now a pretty little shilling, indeed a very pretty one. I have but one I think in my purse, and the last day I had put it away almost for an old groat, and so I trust some will take them. The fineness of the silver I cannot see, but therein is printed a fine sentence, that is, TIMOR DOMINI FONS VITÆ VEL SAPIENTIÆ, The fear of the Lord is the fountain of life or wisdom. I would God the sentence were always printed in the heart of the King in chusing his wife, and in all his officers."—LATIMER'S *First Sermon before King Edward the Sixth.*

"THERE is a certain man that being asked if he had been at the sermon that day, answered yea: 'I pray you,' said he, 'how liked you him?' 'Marry,' said he, 'even as I liked him always,—a seditious fellow.' Oh Lord, he pinched me there indeed. Nay, he had rather a full bit at me —and wot ye what? I chanced in my last sermon to speak a merry word of the new shilling (to refresh my auditory) how I was like to put away my new shilling for an old groat. I was herein noted to speak seditiously."—LATIMER'S *Third Sermon preached before King Edward the Sixth.*

[*Unmercifulness and lack of Charity in London.*]

"LONDON was never so ill as it is now. In times past men were full of pity and compassion, but now there is no pity: for in London their brother shall die in the streets for cold; he shall lie sick at the door between stock and stock, I cannot tell what to call it, and perish there for hunger. Was there ever a more unmercifulness in Nebo? I think not."—LATIMER'S *Sermon of the Plough.*

[*True Christian Apparel, or The Wedding Garment.*]

"Now when we keep this promise, and leave wickedness and do that which Christ our Saviour requireth of us, then we have the wedding garment, and though we be very poor, and have but a russet coat, yet we are well when we are decked with him. There be a great many which go very gay in velvet and sattin, but for all that I fear they have not Christ upon them, for all their gorgeous apparel."—LATIMER'S *Sermon on the Epistle for the First Sunday in Advent.*

[*Unpreaching Prelates the cause that the Blood of Hales so long deceived the people.*]

"WE have nothing in our pastime but God's blood! God's wounds!—We continu-

ally blaspheme his passion in hawking, hunting, dicing and carding.—What became of his blood that fell down, trow ye? was the blood of Hales of it, woe worth it! What ado was it to bring this out of the King's head! This great abomination of the blood of Hales could not be taken a great while out of his mind.—You that be of the court, and especially ye sworn chaplains, beware of a lesson that a great man taught me, at my first coming to the court; he told me for good-will, he thought it well. He said to me, 'You must beware howsoever ye do that ye contrary not the King; let him have his sayings, follow him, go with him. Marry, out with this counsel! shall I say as he saith? Say according to your conscience, or else what a worm shall ye feel gnawing! what a remorse of conscience shall ye have when ye remember how ye have slacked your duty. It is a good, wise verse,

'*Gutta cavat lapidem, non vi, sed sæpe cadendo.*'

The drop of water maketh a hole in the stone, not by violence, but by oft falling. Likewise a prince must be turned, not violently, but he must be won by a little and a little. He must have his duty told him, but it must be done with humbleness, with request of pardon, or else it were a dangerous thing. Unpreaching prelates have been the cause that the blood of Hales did so long blind the King. Woe worth that such an abhominable thing should be in a Christian realm! but thanks to God it was partly redressed in the King's days that dead is, and much more now. God grant good will and power to go forward, if there be any such abhomination behind, that it may utterly be rooted up."—LATIMER'S *Seventh Sermon preached before King Edward the Sixth.*

[*Proximity of the World's End—the idea common at the time of the Reformation.*]

"How can we be so foolish to set so much by this world, knowing that it shall endure but a little while? For we know by Scripture, and all learned men affirm the same, that the world was made to endure six thousand years. Now of these six thousand be past already five thousand six hundred and odd, and yet this time which is left shall be shortened for the elects' sake, as Christ himself witnesseth."[1] — LATIMER'S *Third Sermon on the Lord's Prayer.*

[*Love of Pudding—a favourite Dish of our Forefathers, as now in Sussex.*]

"A GOOD fellow on a time bade another of his friends to a breakfast, and said, 'If you will come you shall be welcome, but I tell you aforehand, you shall have but slender fare, one dish, and that is all.' 'What is that?' said he. 'A pudding, and nothing else.' 'Marry,' said he, 'you cannot please me better; of all meats this is for my own tooth; you may draw me round about the town with a pudding.'"—LATIMER'S *Third Sermon before King Edward the Sixth.*

[*Shovelling of Feet, and walking up and down at Sermon time.*]

"I REMEMBER now a saying of S. Chrysostome, and peradventure it might come hereafter in better place, but yet I will take it while it cometh to mind. 'They heard him,' said he, 'in silence, not interrupting the order of his preaching.' He means they heard him quietly, without any shovelling of feet, or walking up and down. Truly it is an ill misorder that folk shall be walking up and down in the sermon time, as I have seen in this place this Lent, and there shall be such buzzing and huzzing in the preacher's ear, that it maketh him oftentimes to forget his matter."—LATIMER'S *Sixth Sermon before King Edward the Sixth.*

[1] This is a condensed extract, and not taken verbatim,—if, at least, it be taken from the Sermon referred to. Probably "six hundred" is a slip of the pen for "*five hundred.*"—J. W. W.

[*Robin Hood's Day.*]

"I CAME once myself to a place, riding on a journey homeward from London, and I sent word over night into the town that I would preach there in the morning, because it was holiday, and methought it was an holiday's work. The church stood in my way, and I took my horse and my company and went thither; I thought I should have found a great company in the church, and when I came there the church door was fast locked. I tarried there half an hour and more; at last the key was found, and one of the parish comes to me and said, 'Sir, this a busy day with us; we cannot hear you, it is Robin Hood's day. The parish are gone abroad to gather for Robin Hood. I pray you let them not. I was fain there to give place to Robin Hood. I thought my Rochet should have been regarded though I were not; but it would not serve, it was fain to give place to Robin Hood's men." — LATIMER'S *Sixth Sermon before King Edward the Sixth.*

[*English Amusements.*]

"MEN of England in times past, when they would exercise themselves, (for we must needs have some recreation, our bodies cannot endure without some exercise,) they were wont to go abroad into the fields a shooting; but now it is turned into gulling, drinking and whoring within the house. The game of shooting hath been in times past much esteemed in this realm; it is a gift that God hath given us to excel all other nations withall; it hath been God's instrument whereby he hath given us many victories against our enemies; but now we have taken up whoring in towns, instead of shooting in fields. A wondrous thing that so excellent a gift of God should be so little esteemed. I desire you, my Lords, even as you love the honour and glory of God, and intend to remove his indignation, let there be sent forth some proclamation, some sharp proclamation to the Justices of peace that they may do their duty: for Justices now be no Justices. There be many good acts made for this matter already. Charge them upon their allegiance that this singular benefit of God may be better practised, and that it be not turned into bowling, drinking, and whoring within the towns, for they be negligent in executing these laws of shooting. Marsilius Ficinus in his book *De triplici vitâ*, (it is a great while since I read him now,) but I remember he commendeth this kind of exercise, and saith that it wrestleth against many kinds of diseases. In the reverence of God let it be continued; let a proclamation go forth, charging the Justices of the peace that they see such Acts and Statutes kept as were made for this purpose."—LATIMER'S *Sixth Sermon before King Edward VI.*

[*Latimer taught by his Father to draw the Bow.*]

"IN my time my poor father was as diligent to teach me to shoot, as to learn me any other thing, and so I think other men did their children. He taught me how to draw, how to lay my body in my bow, and not to draw with strength of arms, as divers other nations do, but with strength of the body. I had my bows bought me according to my age and strength; as I increased in them, so my bows were made bigger and bigger, for men shall never shoot well, except they be brought up in it. It is a worthy game, a wholesome kind of exercise, and much commended in physic."—LATIMER'S *Sixth Sermon before K. Edward VI.*

[*Bribery and Unjust Judgment.*]

"HE that took the silver bason and ewer for a bribe, thinketh that it will never come out; but he may now know that I know it, and I know it not alone, there be more beside me that know it. Oh, briber and bribery!

he was never a good man that will so take bribes. Nor can I never believe that he that is a briber shall be a good justice. It will never be merry in England till we have the skins of such."—LATIMER's *Second Sermon on Luke* xii. 15.

"CAMBYSES was a great king, such another as our Master is: he had many lord deputies, lord presidents, and lieutenants under him. It is a great while ago since I read the history. It chanced he had under him in one of his dominions a briber, a gift taker, a gratifier of rich men; he followed gifts as fast as he that followed the pudding; a hand-maker in his office to make his son a great man: as the old saying is, "Happy is the child whose father goeth to the devil." The cry of the poor widow came to the Emperor's ear, and caused him to flay the judge quick, and lay his skin in the chair of judgement, that all judges who should give judgement afterward should sit in the same skin. Surely it was a goodly sign, a goodly monument, the sign of the judge's skin! I pray God we may once see the sign of the skin in England."—LATIMER's *Third Sermon before K. Edward VI.*

[*Deceitful Practices.*]

"BUT now I will play St. Paul, and translate the thing on myself. I will become the King's officer for awhile. I have to lay out for the King two thousand pounds, or a great sum, whatsoever it be: well, when I have laid it out, and to bring in mine account, I must give three hundred marks to have my bills warranted! If I have done truly and uprightly, what should need me to give a penny to have my bills warranted? If I have done my office truly, and do bring in a true account, wherefore should one groat be given? yea, one groat for warranting my bills? Smell ye nothing in this? what needeth any bribes giving, except the bills be false? No man giveth bribes for warranting his bills, except they be false bills."—LATIMER's *Sermon on Luke* xii. 15. *preached in the Afternoon before K. Edward VI.*

[*Our Lady likened to a Saffron-bag.*]

"IT hath been said of me, 'Oh, Latimer! nay as for him, I will never believe him while I live, nor never trust him, for he likened our blessed Lady to a saffron bag!' where, indeed, I never used that similitude. But in case I had used this similitude, it had not been to be reproved, but might have been without reproach. For I might have said thus; as the saffron bag that hath been full of saffron, or hath had saffron in it, doth ever after savour and smell of the sweet saffron that it contained, so our blessed Lady, which conceived and bare Christ in her womb, did ever after resemble the manners and virtues of that precious babe that she bare. And what had our blessed Lady been the worse for this? or what dishonour was this to our blessed Lady?"—LATIMER's *Sermon of the Plough.*

[*Increase of Luxury.*]

"THE Diet they are grown unto of late,
Excels the Feasts that men of high estate
Had in times past;—for there's both flesh and fish,
With many a dainty new devised dish.
For bread they can compare with Lord and Knight,
They have both ravel'd, manchet, brown and white
Of finest wheat: their drinks are good and stale,
Of perry, cider, mead, methlegin, ale,
Of beer they have abundantly, but then
This must not serve the richer sort of men,
They with all sorts of foreign wines are sped,
Their cellars are oft fraught with white and red,
Be it French, Italian, Spanish, if they crave it,
Nay Grecian or Canarian they may have it.
Cate, Pument, Vervage, if they do desire,
Or Romney, Bastard, Capricke, Osey, Tire,

Muscadell, Malmsey, Clarey,—what they will
Both head and belly each may have their fill.
Then if their stomacks do disdain to eat
Beef, mutton, lamb, or such like butchers' meat,
If that they cannot feed of capon, swan,
Duck, goose, or common household poultry; then
Their store-house will not very often fail
To yield them partridge, pheasant, plover, quaile,
Or any dainty fowl that may delight
Their gluttonous and beastly appetite.
So they are pampered while the poor man starves,
Yet there's not all; for custards, tarts, conserves,
Must follow too; and yet they are no let
For suckets, march-panes, nor for marmalet,
Fruit, Florentines, sweet sugar-meats and spices,
With many other idle, fond devices
Such as I cannot name, nor care to know.
And then besides the taste, this made for show.
For they must have it coloured, gilded, printed
With shapes of beasts and fowls; cut, pincht, indented,
So idly, that in my conceit 'tis plain
They are both foolish and exceeding vain,
And howsoe'er they of religion boast,
Their belly is the God they honour most.

WITHER'S *Satires. Vanity.*

[*Despotism of Fashion.*]

—"'Tis strange to know how many fashions
We borrow now-a-days from other nations.
Some we have seen Irish in trouzes go,
And they must make it with a cod-piece too;
Some, as the fashion they best like, have chose
The spruce diminutive near Frenchman's hose.
Another lik't it once, but now he chops
That fashion for the drunken Switzers slops.
And 'cause sometimes the fashions we disdain
Of Italy, France, Netherland and Spain,
We'll fetch them farther off;—for, by your leaves
We have Morisco gowns, Barbarian sleeves,
Polonian shoes, with divers far-fetcht trifles,
Such as the wandering English gallant rifles
Strange countries for."

Ibid.

[*The Lover of Pleasure.*]

—"SOME are vain in pleasures, like to him
Who for because he in delights would swim,
In these our days, to please his bestial senses,
Made twenty hundred crowns one night's expences.
I only do forbear to tell his name,
Lest he should hap to vaunt upon the same."

Ibid.

[*Men-Milliners.*]

—"OUR Taylors know
How best to set apparel out to show;
It either shall be gathered, stitcht, or laced,
Else plaited, printed, jag'd, or cut and raced,
Or any way according to your will."

Ibid.

[*Drinking and Washing.*]

"PRETHEE let me intreat thee now to drink
Before thou wash: Our fathers that were wise,
Were wont to say, 'twas wholesome for the eyes.
—Well, if he drink, a draught shall be the most,
That must be spiced with a nut-brown toast."

Ibid.

[*Potato-Pie.*]

"I HAVE a dish prepared for the nones,
A rich Potatoe Pie and Marrow-bones."

Ibid.

[*English Drinking—a good Carouse.*]

"Come prithee rise, quoth he, and let's be gone;—
Yes, yes, quoth the other, I will come anon.
Then *Chamberlain!* one calls aloud, do'st hear?
Come bring us up a double jug of beer—
So either having drank a good *carouse*,
Down come the gallants to discharge the house." Ibid.

[*A Draught of Muscadine.*]

"Truly, quoth she, I used to drink no wine,
Yet your best morning's draught is Muskadine.
With that the Drawer's call'd to fill a quart—
Oh! tis a wholesome liquor next the heart." Ibid.

[*Cloaks and Swords.*]

"Then, like good husbands, without any words,
Again they buckled on their cloaks and swords." Ibid.

[*Superstitions.*]

"If that their noses bleed some certain drops,
And then again upon the sudden stops;
Or if the babling fowl we call a jay,
A squirrell, or a hare, but cross the way;
Or if the salt fall towards them at table,
Or any such like superstitious bable,
Their mirth is spoil'd." Ibid.

[*Disuse of English Cloths.*]

"Our home-made cloth is now too coarse a ware,
For China and for Indian stuffs we are,
For Turkey Grow-graines, Chamblets, silken Rash,
And such like new devised foreign trash." Ibid.

[*Dominion of Taylors.*]

"Then for the faults behind he looks in glass,
Strait raves again, and calls his Taylor, ass,
Villain, and all the court-like names he can.
Why I'll be judged, says he, here by my man,
If my left shoulder seem yet, in his sight,
For all this bumbast, half so big as the right." Ibid.

A Christmas Carol.

"So now is come our joyfullest feast,
Let every man be jolly;
Each room with ivy leaves is drest,
And every post with holly.
Tho' some Churls at our mirth repine,
Round your foreheads garlands twine,
Drown sorrow in a cup of wine,
And let us all be merry.

"Now all our neighbours' chimneys smoke,
And Christmas blocks are burning,
Their ovens they with baked meats choke,
And all their spits are turning.
Without the door let sorrow lie,
And if for cold it hap to die,
We'll bury it in a Christmas pye,
And evermore be merry.

"Now every lad is wondrous trim,
And no man minds his labour,
Our lasses have provided them
A bagpipe and a tabor.
Young men and Maids, and Girls and Boys
Give life to one another's joys,
And you anon shall by their noise,
Perceive that they are merry.

"Rank Misers now do sparing shun;
Their hall of musick soundeth,
And dogs thence with whole shoulders run,
So all things there aboundeth.

The country-folk themselves advance,
For Crowdy-Mutton's come out of France,
And Jack shall pipe and Gill shall dance,
And all the town be merry.

"Ned Swash hath fetcht his bands from pawn,
And all his best apparel,
Brisk Nell hath bought a ruff of lawn
With dropping of the barrel.
And those that hardly all the year
Had bread to eat or rags to wear,
Will have both clothes and dainty fare
And all the day be merry.

"Now poor men to the Justices
With capons make their arrants.
And if they hap to fail of these
They plague them with their warrants.
But now they feed them with good cheer,
And what they want they take in beer,
For Christmas comes but once a-year,
And then they shall be merry.

"Good farmers in the country nurse
The poor, that else were undone;
Some Landlords spend their money worse
On lust and pride at London.
There the Roysters they do play,
Drab and dice their lands away,
Which may be ours another day,
And therefore let's be merry.

"The Client now his suit forbears.
The Prisoner's heart is eased.
The Debtor drinks away his cares
And for the time is pleased.
Tho' others' purses be more fat,
Why should we pine or grieve at that?
Hang sorrow, Care will kill a cat,—
And therefore let's be merry.

"Hark how the wags abroad do call
Each other forth to rambling.
Anon you'll see them in the hall,
For nuts and apples scrambling.
Hark how the roofs with laughter sound!
Anon they'll think the house goes round,
For they the Cellar's depth have found,
And there they will be merry.

"The wenches with their Wassel bowls
About the streets are singing.
The boys are come to catch the Owls.
The Wild-Mare in is bringing.
Our kitchen-boy hath broke his box,
And to the dealing of the Oxe
Our honest neighbours come by flocks,
And here they will be merry.

"Now Kings and Queens poor sheep-coats have,
And mate with everybody,
The honest men now play the knave,
And wise men play at Noddy.
Some youths will now a mumming go,
Some others play at Rowland-hoe.
And twenty other gameboys moe,
Because they will be merry.

"Then wherefore in these merry days
Should we I pray be duller?
No, let us sing some roundelays
To make our mirth the fuller.
And whilst thus inspired we sing,
Let all the streets with echoes ring,
Woods and hills and every thing
Bear witness we are merry."

Ibid.

["*Auncient Venerie.*"]

"With him I hunt the Martin and the Cat."

Ibid. *Shepherds Hunting.*

[*Maple-root Cups.*]

"There's prepared for their meed
That in running make most speed,
Or the cunning measure foot,
Cups of turned Maple root."

Ibid.

[*The Willow-branch and the Yellow-hose.*]

"And yet I do not fear,
Tho' she my meanness knows,
The willow branch to wear,
No nor the yellow hose."

Ibid. *Myst. of Phil.*

[*Dainty-Dames graced by their Tyres.*]

"Many a dainty-seeming Dame
Is in native beauties lame;
Some are graced by their Tyres,
As their Quoifs, their Hats, their Wyres,
One a Ruff doth best become,
Falling-Bands much altereth some.
And their favours oft we see
Changed as their dressings be."

Ibid.

[*Grace before Apparel.*]

"If you chance to be in place
When her mantle she doth grace,
You would presently protest
Irish dressings were the best.
If again she lay it down,
While you view her in a gown
And how those her dainty limbs
That close bodied garment trims,
You would swear and swear again
She appeared loveliest then."

Ibid.

["*Unadorned adorn'd the most.*"—Thomson.]

"To woo a courtly beauty I have neither
Rings, bracelets, jewels, nor a scarfe and feather,—
I use no double dyed cloth to wear."

Ibid.

[*Court-Hermaphrodite.*]

"Never took her heart delight
In your court-hermaphrodite,
Or such frothy gallants as
For the time heroës pass:
Such who, still in love, do all
Fair and *Sweet* and *Lady* call;
And where'er they hap to stray
Either prate the rest away,
Or, of all discourse to seek,
Shuffle in at *Cent* or *Gleek*."

Ibid.

[*Quails.*]

"He that feeds on no worse meat than quails,
And with choice dainties pleaseth appetite,
Will never have great lust to gnaw his nails,
Or in a coarse thin diet take delight."

Ibid. *Epigram to his Majesty.*

[*Chamber-Combatants armed in Hat of Bever and Mail of Cambrick.*]

"Chamber-combatants who never
Wear other helmet than a hat of bever;
Or ne'er board pinnace but in silken sail;
And in the stead of boisterous shirts of mail
Go armed in cambrick."

Ibid. *Epithalamia.*

[*Deception of Recondite Allusions, or, Authors more simple than Commentators.*]

"You are deceived if the Bohemian state
You think I touch, or the Palatinate,
Or that this ought of Eighty-eight contains,
The Powder-plot, or any thing of Spain's,
That their ambassador need question me
Or bring me justly for it on my knee."

Ibid. *Motto.*

[*Wither's Detestation of Hispaniolized Englishmen.*]

"I have no nation on the earth abhorr'd,
But with a Jew or Spaniard can accord
As well as with my brother, if I find
He bear a virtuous and heroic mind.
Yet, I confess, of all men I most hate
Such as their manners do adulterate.
Those linsy-woolsy people, who are neither
French, English, Scotch nor Dutch, but altogether;
Those I affect not; rather wish I could
That they were fish or flesh, or hot or cold,—
But none among them all worse brook I then
Our meer Hispaniolized Englishmen,

And if we scape their treacheries at home
I'll fear no mischiefs wheresoe'er I come."
Ibid.

[*Merry Maid Marian the Harbinger of Trouble.*]

"Oh! but our chuffs think these delights but coarse,
If we compare them to their hobby-horse;
And they believe not any pleasure can
Make them so merry as Maid Marian.
Nor is the lawyer prouder of his fee,
Than these will of a cuckoo lordship be,
Though their sweet ladies make them father that
Some other at their Whitsun-ales begat.
But he whose carriage is of so good note
To be thought worthy of their lord's fools coat
That's a great credit.
— let earth content these moles,
And their highest pleasure be their summer-poles,
Round which I leave their masterships to dance." Ibid. *Inconstancy.*

["*In pace, ut sapiens, aptârat idonea bello.*" Horace.]

"Through the great blessing of these quiet years,
We are so fearless, careless and secure
In this our happy peace, and so cock-sure,
As if we did suppose, or heard it said,
Old Mars were strangled, or the Devil dead.
Else can I not believe we would so lightly
Esteem our safety, and let pass so slightly
Our former care of martial discipline,
For exercises merely feminine.
We would not see our arms so soiled in dust,
Nor our bright blades eat up with cankred rust,
As now they be; our bowes they lie and rot,
Both musket and caliver is forgot,
And we lie open to all foreign dangers
For want of discipline; 'tis known to strangers,
Though we'll not see it. Alas, will not our pleasure
Let us be once in seven years at leisure
To take a muster, and to give instruction?
No, rather pleasure will be our destruction,
For that first caused the law, that now prevents
And barrs the use of powder-instruments,
To be enacted: Why? for to preserve
An idle game, the which I wish might starve
Amids our plenty, so that with their curse
The land and people might be nothing worse;
Cause for that trifle, to the realm's abuse,
The hand-gun hath been so much out of use,
Scarce one in forty, if to proof it came,
Dares, or knows well how to discharge the same." Ibid. *Presumption.*

[*Further Advice as to Weapons of War.*]

— "Let's trim our rusty arms, and scour
Those long unused well-steeled blades of our;
We shall not do the spiders any wrong,
For they have rent-free held their house-room long
In morains, helmets, gauntlets, bandileeres;
Displace them thence, they have had all their years;
And give them such a lustre that the light
May dim the moonshine in a winter's night.
Away with idle citherns, lutes and tabers,
Let knocks requite the fidlers for their labours;
Bring in the warlike drum, 'twill musick make ye
That from your drowsy pleasures will awake ye;
Or else that heartening trumpet that, from far,
May sound unto you all the points of war,
Let dances turn to marches; you ere long
May know what doth to ranks and files belong;
And let your thundering shot so smoke and roar,
Strangers may tremble to behold the shore,
And know you sleep not." Ibid.

[*Honest shews without Religion.*]

— "Once a year
They can afford the poor some slender cheer.
Observe their country feasts, or common-doles,
And entertain their Christmas wassail bowls.
— — — For the church's good
They in defence of hocktide custom stood,
A Whitsun-ale, or some such goodly motion,
The better to procure young mens' devotion.
— — — — They can moan,
And say that Love and Charity is gone,
As old folks do, because their banquetings,
Their ancient drunken summer-revellings
Are out of date." Ibid.

[*The Counterfeit Elect Puritans.*]

— "They know how to discommend
A May-game, or a summer-pole defy,
Or shake the head, or else turn up the eye.
This I say of them—
Though in a zealous habit they do wander,
Yet they are God's foes and the church's slander." Ibid.

[*The Lover's Devotion to his Mistress.*]

"One for some certain months or weeks or days
Wears in his hat a branch of withered bays;
Or sweareth to employ his utmost power
But to preserve some stale, neglected flower,
He wears such colours as for lovers be,
Drinks vowed healths upon his bared knee,
Sues mainly for a shoe-string, and doth crave her
To grant him but a busk-point for a favour."
Ibid. *On the Passion of Love.*

[*A Word to Duellers.*]

"But now methinks I hear our *Hacsters* tell me,
With thundering words, as if their breath would fell me,
I am a coward if I will not fight.
True, *Cavalieros*, you have spoken right:
And if upon good terms you urge me to it,
I have both strength and heart enough to do it,
Which you should find."
Ibid. *Revenge.*

[*Street Combatants.*]

"Oh, I have seen, and laught at heart to see't,
Some of our hot-spurs drawing in the street,
As though they could not passion's rage withstand,
But must betake them to it out of hand.
But why i' the street?—Oh! company doth heart them,
And men may see their valourous acts and part them." Ibid.

[*Friend or Foe—all one.*]

"They—are so quickly up in a *bravado*
They are for nothing but the *imbrocado*."
Ibid.

[*Arms of Ale-house Knights.*]

"From such brawls do sudden stabs arise,
And sometimes in revenge the quart-pot flies,
Joyn'd-stools and glasses make a rustling rumour." Ibid.

[*The Mourning Yeugh.*]

— "Why mourn I not to open view
In sable robes, according to the rites?
Why is my hat without a branch of yeugh?"
Ibid. *P. Henry's Obsequies.*

[*Honest Home-spun.*]

"We that clad in home-spun gray,
On our own sweet meadows play."
Wither.

[*Wither's Horror of Coxcombry.*]

" If I should hang'd have been, I knew not how
To teach my body how to cringe or bow,
Or to embrace a fellow's hinders quarters,
As if I meant to steal away his garters;
When any stoopt to me with *congès* trim,
All I could do was — stand and laugh at him:
Bless me, thought I, what will this coxcomb do?
When I perceived one reaching at my shoe." Ibid.

[*The Bottle and the Bag.*]

" When nimble time, that all things over-runs,
Made me forsake my tops and eldren guns,
Reaching those years in which the school-boys brag
In leaving off the bottle and the bag."
Ibid.

[*Race-Horses.*]

" Nor have I one of these to make me poor,
Hounds, humours, *running horses*, hawks, or whore." Wither's *Motto.*

[*The Spendthrift's Medley.*]

" — he — hath with those four thousand pounds,
A gaming vein, a deep-mouth'd cry of hounds,
Three cast of hawks, of whores as many brace,
Six hunting nags, and five more for the race;
Perhaps a numerous brood of fighting cocks,
Physicians, barbers, surgeons, for the pox;
And twenty other humours to maintain,
Besides the yearly charges of his train,
With this revenue." Ibid.

[*Early Mention of Curtains.*]

" The chamber was all full of light,
The courteins were of sandall thyn."
Gower, ff. 17.

[*Courteousness of a gentle Knight.*]

" And if hir list to riden oute
On pilgrimage, or other stede,
I come, though I be not bede,
And take hir in myn arme alofte,
And set hir in hir saddle softe,
And so forth lede hir by the bridell,
For that I wolde not ben ydell.
And if hir list to ride in chare,
And that I maie therof be ware,
Anone I shape me for to ride,
Right even by the chare's side,
And as I maie, I speke among,
And other while I synge a song
Which Ovide in his bookes made."
Ibid. ff. 69.

[" *And everichone ride on side.*"]

" And as she caste hir eie aboute
She sigh clad in one sute a route
Of ladies, where thei comen ride
Alonge under the woodde side,
On fayre ambulende hors thei set,
That were all white, fayre and great,
And everichone ride on side.
The sadels were of such a pride,
With perles and golde so well begone,
So riche sigh she never none;
In kirtels and in copes riche
They were clothed all aliche,
Departed even of white and blewe,
With all lustes that she knewe
Their were embroudred over all.
Her bodies weren longe and small,
The beautee of her fayre face
There maie none erthly thynge deface."
Ibid. ff. 70.

[*Knight Combat on foot.*]

" Thei setten daie, thei chosen felde,
The knyghtes covered under shelde
Togyder come at tyme sette,
And eche one is with other mette.
It fell thei foughten bothe on foote.
There was no stone, there was no roote,
Whiche might letten hem the weie,
But all was voide and take aweie."
Ibid. ff. 74.

[*Early Instance of laying the Money on the Book at Marriage.*]

" A to what peine she is dight,
That in hir youth hath so lte set
The bonde, whiche maie not ben unknet!
I wote the time is ofte cursed,
That ever was the golde unpursed,
The whiche was layd upon the boke,
What that all other she forsoke,
For love of hym, but all to late
She pleineth." Ibid. ff. 86.

[*Early Beguines.*]

" And for thei shulde hem uncloth,
There come a maiden in hir wise
She did hem both full servise,
Till that thei were in bed naked."
Ibid. ff. 102.

Dame Pallas to the Queen of Fame.

"To your request we be well condiscended;
Call forth; let see where is your clarionar
To blow a blast with his long breath extended;—
Eolus, your trumpet, that knowen is so far,
That bararag bloweth in every martial war:
Let him blow now, that we may take a view
What poets we have at our retynewe.
" To see if Skelton will put himself in prease
Among the thickest of all the whole route,
Make noise enough, for clatterars love no peace,
Let see, my sister, now speed you, — go about,—
Anone, I say, this trumpet were founde,
And for no man hardely let him spare,
To blow bararag till beth his eyen stare."
Skelton's *Garlande of Lawrell.*

[*The Cowntes of Surrey deviseth a Cronell of Lawrell for Skelton, her Clerke.*]

" Thus talking we went forth in at a postern gate,
Turning on the right hand, by a wynding stayre,
She brought me to a goodly chambre of astate,
Where the noble Countes of Surrey in a chaire
Sate honorably, to whom dyd repayre
Of ladies a bevy, with all dewe reverence,
Syt downe fayre ladyes and do your diligence.

" Come forth, gentilwomen, I pray you, she said,
I have contryved for you a goodly warke,
And who can worke best now shal be assayd;
A cronell of laurell with verdurès light and darke,
I have devised for Skelton my clerke,
For to his service I have such regarde,
That of our bountie we wyll hym rewarde.

" For of all ladyes he hath the library,
Their names recountyng in the court of Fame;
Of all gentylwomen he hath the scruteny,
In Fame's court reportyng the same;
For yet of women he never sayd shame,
But if they were countrefettes that women them call,
That list of their lewdnesse with him for to brall.

" With that the tapettès and carpettès were
layde,
Whereon these ladyes softely myght rest,
The saumpler to sowe on, the laces to em-
brayde,
To weave in the stole some were full preste,
With slaies, with tavels, with *hedellas*[1] well
drest;
The frame was brought forth with his
weaving pin,
God give them good spede their warke to
begin.

" Some to embrowder put them in prease,
Wel gyding their glotton to kepe streight
their silk,
Some pyrling of gold their work to in-
crease
With fingers smale, and handes as white as
mylk,
With—'Rech me that skayne of *tewly* silk;
And, Wynde me that botoume of such an
hewe,
Grene, red, tawney, whyte, purple and
blewe.'

" Of broken warkis wroght many a goodly
thing,
In castyng, in turnyng, in florishing of
flowres.
With burres rough and buttons surffyl-
lyng,
In nedyll warke raysyng byrdes in bowres,
With vertue *enbesed* all tymes and howres,
And truly of their bountie thus were they
bent,
To worke me this chaplet by good advise-
ment."

SKELTON'S *Garlande of Laurell.*

[*Lordly Apparel of Prelates.*]

" AND in thair habitis, thay tak sic delyte
They have renuncit russet and *raplock*[2]
quhyte:
Cleikand[1] to thame skarlot and cramosye
With menever, martrik, grys, and ryche ar-
myne;
Thair lawe hartis exaltit ar sa hye,
To se thair papall pomp it is ane pyne,
Mair riche array is now with *frienzis*[2] fyne
Upon the barding of ane bischopis mule,
Nor ever had Paule or Peter agan Yule."

LYNDSAY.

[*Unspiritual Priests.*]

" ESAYAS into his work
Callis tham lyke doggis, that can nocht bark,
That callit ar preistis, and can nocht preche,
Nor Christis law to the pepill teche:
Gif for to preche bene thair professioun,
Quhy suld thay mell with court or sessioun?
Except it war in spirituall thingis
Referring unto Lordis and Kingis,
Temporall causis to be decydit,
Gif thay thair spirituall office gydit,
Ilk man might say thay did thair partis,
But gif thay can play at the cartis,
And mollet moylie[3] *on ane mule*,
Thocht they had never sene the seule,
Yit at this day, als weill as than,
Will be maid sic ane spirituall man."

Ibid.

Parson.

" THOCHT I preich nocht, I can play at the
caiche;[4]
I wat thare is nocht ane amang yow all,
Mair ferylie can play at the fute-ball;
And for the cartis, the tabils and the dyse,
Above all parsouns I may beir the pryse.
Our round bonats, we mak thame now four
nuikit,[5]
Of richt fyne stuff, gif yow list, cum and
luikit." Ibid.

[1] The Reader will find all these terms explained in Mr. Dyce's edition of Skelton, vol. 2, pp. 318, 319.—J. W. W.

[2] Coarse woollen cloth of home manufacture, made from the wool in its natural state.

[1] Snatched—the word is still used in Cumberland.

[2] Fringes. [3] *Ride softly.*

[4] Catch. Mr. Chalmers says the game may have been blind-man's buff, but he adds that the MS. Glossary says *hurling* or *houlting*.

[5] Nooked—i. e. cornered.

Spiritualitie.

" I LET yow wit, my lord, I am na fule,
For quhy, I ryde upon ane amland mule."
Ibid.

Merchand.

" WE mervell of yow, paintit sepulturis,
That was sa bauld for till accept sic curis.
With glorious habit, rydand upon your muillis,
Now men may se ye ar bot verie fuillis."
Ibid.

[*Canons—Powder—Stone-balls.*]

" ALL her cannounis sche leit erak at anis,
Down schuke the stremaris frome the top castell;
Thay spairit nocht the poulder, nor the stanis."
Ibid.

[*Cloke, Hude, and Mittanis.*]

" WITH cloke and hude I dressit me belyve
With dowbill schone, and mittanis on my handis."
Ibid.

" So with my hude my heid I happit warm,
And in my cloke I fauldit baith my feit;
I thocht my corps with cauld suld tak na harme,
My mittanis held my handis weill in heit."
Ibid.

[*Scotch Revells and Games.*]

" ILK man efter thair qualitie
Thay did solist his majestie;
Sum gart him *ravell*[1] at the racket,
Sum harlit him to the *hurly-hakket*,[2]
And sum to schaw thair courtly corses,
Wald ryid to Leith and ryn thair horsis.
And *wichtly wallop*[1] over the sandis;
Thay nouther spairit spurris nor wandis.
Castand galmoundis[2] with bendis and beckis
For wantones sum brak thair neckis."
Ibid.

[*The Swallow a Blood-stauncher.*]

" THE swift swallow, in practik maist prudent,
I wat scho wald my bleiding stem belyve,
With hir most vertuous stane restringityve."
Ibid. *Complaynt of the Papingo.*

[*Scrip and Pike-staff.*]

"WITH scrip on hip, and pykstaff in his hand,
As he had purposit to pas fra hame."
LYNDSAY.

Lyndsay has written a Supplication against

— " SYDE taillis,
Quhilk throw the dust and dubbis traillis,
Thre quarteris lang behynd thair heillis,
Expres agane all commoun veillis,
Thocht bischoppis, in thair pontificallis,
Have men for to beir up thair taillis,
For dignitie of thair office;
Richt so ane quene, or ane emprice;
Howbeit thay use sic gravitie
Conformand to thair majestie,
Thocht thair rob royallis be upborne,
I think it is ane verray scorne,
That every lady of the land
Suld have hir taill so syde trailland;
Howbeit thay bene of hie estait,
The quene thay suld nocht counterfait;
Quhare ever thay go it may be sene
How kirk and calsay thay soup clene."
&c. &c.

[*Fine Shift—a notable Article of Dress.*]

" HIR kirtill was of scarlot reid,
Of gold ane garland of hir heid,
Decorit with enamelyne;

[1] *Revel.*

[2] A school-boy sport, which consists in sliding down a precipice.

[1] *Stoutly gallop.* [2] *Cutting capers.*

Belt and brochis of silver fyne;
Of yallow taftais wes hir sark,
Begaryit all with browderit wark,
Richt craftelie with gold and silk."
Ibid. *Squyre Meldrum.*

This fine shift was taken from the Irish lady by the Scotch soldiers, from whom Squyre Meldrum recovers it.

[*The Knight's Velvet Cap and Coif of Gold —when unarmed.*]

"He tuik his leif and went to rest;
Syne airlie in the morne him drest
Wantonlie in his weirlyke weid,
All weill enarmit saif the heid:
He lap upon his cursour wicht,
And straucht him in his stiroppis richt,
His speir and scheild and helme wes borne
With squyeris that raid him beforne;
Ane velvot cap on heid he bair,
Ane quaif of gold to hald his hair."
Ibid.

[*Bumbard.*]

"Thay have ane bumbard, braissit up in bandis,
To keip thair port, in middis of thair clois."
Lindsay.

[*The Effects of Bull-Beef and Beer.*]

"And thus my lord your honour may discern
Our perils past, and how in our annoy
God saved me, (your lordship's bound for ever),
Who else should not be able now to tell
The state wherein this country doth persever,
Ne how they seem in careless minds to dwell;
So did they erst, and so they will do ever.
And to my lord for to bewray my mind
Methinks they be a race of bull-beef born,
Whose hearts their butter mollyfieth by kind,
And so the force of beef is clean outworn;
And eke their brains with double beer are lined,
So that they march bumbast with buttered beer,
Like sops of brovesse[1] puffed up with froth;
Where inwardly they be but hollow geer,
As weak as wind which with one puff up goeth.
And yet they brag and think they have no peer,
Because Harlem hath hitherto held out;
Although in deed, as they have suffered Spain,
The end thereof even now doth rest in doubt."
Gascoigne's *Voyage into Holland*, 1572.

[*Agricultural Losses.*]

"When Court had cast me off I toyled at the plow,
My fancy stood in strange conceits to thrive I wot not how,
By mills, by making malt, by sheep and eke by swine,
By duck and drake, by pig and goose, by calves and keeping kine;
By feeding bullocks fat, when price at market fell,
But since my swains eat up my gains, Fancy, quoth he, farewell."
George Gascoigne.

[*New-fangledness of Women's Dresses.*]

"Behold—what monsters muster here
With angels' face, and harmful hellish hearts,
With smiling looks and deep deceitful thoughts,
With tender skins, and stony cruel minds,
With stealing steps, yet forward feet to fraud.
Behold, behold, they never stand content
With God, with kinde, with any help of art,
But curl their locks with bodkins and with braids,
But dye their hair with sundry subtle slights,
But paint and slick till fairest face be foul,

[1] Quære? Browis, i. e. broths, soups. See Cotgrave in v. Browis. J. W. W.

But bumbast, bolster, frisle and perfume:
They mar with musk the balm which nature made,
And dig for death in delicatest dishes.
The younger sort come piping on apace,
In whistles made of fine enticing wood,
Till they have caught the birds for whom they bryded—
The elder sort go stately stalking on,
And on their backs they bear both land and fee,
Castles and towers, revenues and receits,
Lordships and manors, fines, yea farms and all.
What should these be?—
They be not men; for why? they have no beards,
They be no boys which wear such side-long gowns.
They be no Gods, for all their gallants gloss.
They be no devils, I trow, which seem so saintish.
What be they? women? masking in men's weeds?
With dutchkin dublets, and with jerkins jaggde?
With Spanish spangs, and ruffs fet out of France?
With high copt hats, and feathers flaunt a flaunt?
They be so sure, even Wo to men in deed."
Ibid. *Steel Glass.*

[*Every Wight will have a Looking-Glass.*]

"I see and sigh, bycause it makes me sad,
That peevish pride doth all the world possess,
And every wight will have a looking glass
To see himself, yet so he seeth him not:
Yea shall I say? a glass of common glass
Which glistreth bright and shews a seemely shew,
Is not enough; the days are past and gone
That Berral glass, with foyles of lovely brown,
Might serve to show a seemely favord face.
That age is dead and vanisht long ago,
Which thought that steel both trusty was and true
And needed not a foyle of contraries,
But shewde all things even as they were in deed.
Instead whereof our curious years can find
The christal glass which glimseth brave and bright.
And shewes the thing much better far than it,
Beguyld with foyles of sundry subtil sights,
So that they seem and covet not to be."
Ibid.

[*Supper-Luxuries.*]

"I will write
To you the glory of a pompous night,
Which none (except sobriety) who wit
Or cloathes could boast, but freely did admit.
I (who still sin for company) was there,
And tasted of the glorious supper, where
Meat was the least of wonder; tho' the nest
O' the Phœnix rifled seemd to amaze the feast,
And the ocean left so poor that it alone
Could since vaunt wretched herring and poor John.
Lucullus' surfeits were but types of this,
And whatsoever riot mentioned is
In story, did but the dull zany play
To this proud night, which rather we'll term day.
For the artificial lights so thick were set,
That the bright sun seem'd this to counterfeit.
But seven (whom whether we should sages call,
Or deadly sins, I'll not dispute) were all
Invited to this pomp; and yet I dare
Pawn my lov'd muse, the Hungarian did prepare
Not half that quantity of victual when
He laid his happy siege to Nortlingen.
The mist of the perfumes was breathed so thick,
That lynx himself, tho' her sight famed so quick,
Had there scarce spy'd one sober: for the wealth
Of the Canaries was exhaust, the health
Of his good Majesty to celebrate.

Who'll judge them loyal subjects without
that:
Yet they, who some fond privilege to
maintain,
Would have rebell'd, their best freehold,
their brain,
Surrenderd there, and five fifteens did pay
To drink his happy life and reign. O day
It was thy piety to fly; thou hadst been
Found accessory else to this fond sin:
But I forget to speak each stratagem
By which the dishes entered, and in them
Each luscious miracle, as if more books
Had written been o' the mystery of cooks
Than the philosopher's stone: here we did
see
All wonders in the kitchen alchemy.
But I'll not leave you there; before you part
You shall have something of another art,
A banquet raining down so fast, the good
Old patriarch would have thought a general
flood.
Heaven opened, and from thence a mighty
shower
Of amber comfits its sweet self did pour
Upon our heads, and suckets from our eye
Like thickened clouds did steal away the sky,
That it was questioned whether Heaven were
Black-friars, and each star a confectioner."

HABINGTON.

Sorte tua contentus.

"BARTUS being bid to supper to a Lord,
Was marshalled at the lower end of the
board
Who vexed thereat mongst his comrades
doth fret,
And sweares that he below the salt was set;
But *Bartus* thou art a fool to fret and sweare,
The salt stands on the board; wouldst thou
sit there?"

WITT'S *Recreations.*

[*Hat and Feather.*]

"THE morrow after just, Saint George's day,
Grandtorto piteous drunk, sate in a ditch,
His hands by's side, his gelding straid away,
His scarlet hose and doublet very rich,
With mud and mire all beastly raid, and
by
His feather with his close-stool-hat did
lye. Ibid.

Why Women weare a Fall.[1]

"A QUESTION tis why women weare a fall,
The truth it is to pride they are given all,
And pride, the proverb says, will have a
fall." Ibid.

On a little diminutive Band.

"WHAT is the reason of God-dam-me's band,
Inch-deep? and that his fashion doth not
alter.
God-dam-me saves a labor, understand,
In pulling't off when he puts on the halter."
Ibid.

An idle Housewife.

"FINE, neat, and curious mistress butterfly,
The idle toy, to please an ideot's eyes:
You, that wish all good housewives hang'd,
for why?
Your day's-work's done, each morning as
you rise:
Put on your gown, your ruff, your mask,
your chain,
Then dine, and sup, and goe to bed again."
Ibid.

[*Rustick Superbus in New Clothes.*]

"RUSTICK Superbus fine new clothes hath
got,
Of Taffata and velvet, faire in sight;
The shew of which hath so bewitcht the sot,
That he thinks gentleman to be his right.
But he is deceived; for true that is of old,
An ape's an ape, tho' he wore cloth of
gold." Ibid.

[1] *i. e.* a falling-band, or, vandyke, which succeeded the stiff *ruffs*. See Nares' Gloss. in *v.* where this epigram is quoted.—J. W. W.

On Spurco of Oxford.

"Spurco from chandler, started Alderman,
And trust mee now most Elder-like he can
Behave himself: hee nere appears in town
But in his beaver, and his great furr'd gown:
His ruffe is set, his head set in his ruffe;
His reverend trunkes become him well enough. [has
He weares a hoope-ring on his thumbe; he
Of *Gravidad* a dose-full in his face:
And trick't and trimmed, thus bravely he supposes
Himselfe another man; but men have noses,
And they that have so, maugre *Spurco's* skill,
Through all his robes may smel the chandler still." Ibid.

On Dare, an upstart Poet.

"Dare, a fresh author, to a friend did boast,
Hee'd shew in Cheap his name upon a post;
But did Dare's friend to's hostess' house but walk,
Sheel'd shew't him there on every post in chalk." Ibid.

[*Tobacco.*]

"Things which are common, common men do use,
The better sort do common things refuse:
Yet countries-cloth-breech, and court-velvet-hose,
Puff both alike, tobacco, through the nose." Ibid.

Semel insanivimus.

"Bedlame fate bless thee, thou want'st nought but wit,
And having gotten that, we'r freed from it,
Bridewell, I cannot any way dispraise thee,
For thou dost feed the poore and jerke the lazy.
Newgate, of thee I cannot much complaine,
For once a month, thou freest men out of pain,
But from the Counters gracious Lord defend us:
To Bedlam, Bridewell, or to Newgate send us,
For there, in time, wit, work, or law sets free;
But here wit, work, nor law gets liberty." Ibid.

["*Non benè semper olet qui benè semper olet.*" Martial.]

"Will, the perfumer, met mee in the street,
I stood amazed, he ask't me what I meant;
In faith, said I, your gloves are mighty sweet,
And yet your breath doth cast a stronger scent." Ibid.

In Gallum.

"Gallus hath beene this summer in Freeze-land,
And now returned he speaks such warlike words,
As if I could their English understand,
I fear me they would cut my throat like swords.
He talkes of counter-scarpes and casamates,
Of parapets, curteynes, and palizadoes,
Of flankers, ravelings, gabions he prates,
And of false brags, and salleys, and scabadoes:
But to requite such gulling termes as these,
With words of my profession, I reply,
I tell of sourching, vouchers, counter-pleas,
Of withernams, essoynes, and champerty.
So neither of us understanding the other,
We part as wisely as we came together." Ibid.

[*Christmas-Joy.*]

"At Christmas men do always ivy get,
And in each corner of the house it set.
But why do they, then, use that Bacchus weed?
Because they mean, then, Bacchus-like to feed." Ibid.

On the new Dressings.

" Ladies that weare black cypresse vailes,
Turned lately to white linnen railes,
And to your girdle weare your bands,
And shew your armes instead of hands:
What can ye do in Lent more meet,
As fittest dresse, than weare a sheet;
'Twas once a band, 'tis now a cloake,
An acorne one day proves an oake.
Weare but your lawn unto your feet,
And then your band will prove a sheet:
By which device and wise excesse
You do your pennance in a dresse,
And none shall know, by what they see,
Which lady's censur'd, which goes free."
Ibid.

Thus answered.

" Black Cypress vailes are shrouds of night,
White linnen vailes are vailes of light;
Which though we to our girdles weare,
W'have hands to keep your armes off there;
Who makes our band to be a cloak,
Makes *John* a *Stiles* of *John* an *Oke:*
We weare our linnen to our feet,
Yet need not make our band a sheet.
Your clergy weares as long as we,
Yet that implyes conformity:
Be wise, recant what you have writ,
Lest you do penance for your wit:
Love-charmes have power to weave a string
Shall tye you, as you tyed your ring;
Thus by love's sharpe, but just decree,
You may be censured, we go free."
Ibid.

On a cowardly Souldier.

" Strotzo doth weare no ring upon his hand,
Although he be a man of great command;
But gilded spurres do jingle at his heeles,
Whose rowels are as big as some coach-wheeles;
He graced them well, for, in the Netherlands,
His heeles did him more service than his hands."
Ibid.

[*Primitive Dance.*]

" Full fetis damosellis two,
Righte yong, and full of semelyhede
In kirtils and none othir wede,
And faire ytressed every tresse
Had Mirthe ydoen for his noblesse
Amid the carole for to daunce,
But hereof lieth no remembraunce
Howe that thei daunsid queintily,
That one would come all privily
Ayen that othre, and whan thei were
Togithre almoste, theim threwe ifere
Their mouthis so, that through ther plaie
It semid as they kist alwaie:
To dauncin well couthe thei the gise;
What should I more to you devise?
Ne bode I never thennis go
Whiles that I sawe 'hem dauncin so."
Romaunt of the Rose, v. 776.

Both in fashion and in character this dance is truly Otaheitean.

[*Portrait of Idilnesse.*]

" And of fine orfrais had she eke
A chapilet, so semely on
Ne nevir werid maid upon:
And faire above that chapilet
A rose garlande had she yset;
She had also a gaie mirrour;
And with a riche golde tresour
Her hedde was tressid full queintly;
Her slevis sowid fetously;
And for to kepe her hondis faire
Of glovis white she had a paire;
And she had on a cote of grene
Of cloth of Gaunt withoutin wene;
Well semid by her aparaile
She was not wont to grete travaile,
For whan she kempt was feteously,
And well araied and richily,
Then had she doen all her journe,
For mery and well begon was she.
She had a lustie life in Maie;
She had no thought by night ne daie

Of nothing but it were onely
To graceth her well and uncouthly."
Ibid. v. 562.

Perhaps Spenser remembered the portrait of Idilnesse when he so beautifully painted the wanton boatwoman.

Combing the hair seems to have been a favourite pastime of high-born idleness: a beauty of the days of chivalry and a Spartan warrior were equally fond of this employment.

[*Yellow Hair.*]

"Her hair was as yelowe of hewe
As any basin scoured newe."
Ibid. v. 539.

[*Wall-Painting.*]

"With gold and asure over all
Depainted were upon the wall."
Ibid. v. 477.

[*Fastening on of Clothes with a Needle.*]

"Methought one night in my sleping,
Right in my bed ful redily,
That it was by the morowe erly;
And up I rose and gan me clothe.
Anon I wishe mine hondis bothe,
A silver nedle forth I drowe
Out of aguiler quient inowe,
And gan this nedill threde anone;
(For out of town me list to gone,
The soune of briddis for to here,
That on the buskis singin clere.
In the sweete seson that lefe is.)
With a threde basting my slevis,
Alone I went in my playing,
The smalé foulis' songe herkening."
Ibid. v. 92.

[*The Undress of Avarice.*]

"A burnette cote honge there withal,
Yfurred with no menivere,
But with a furre rough of here
Of lamb skynnys hevy and blake:
It was full olde I undertake;
For Avarice to clothe her well,
Ne hastith her nevir adele.
For certainly it were her lothe
To werin of that ilke clothe,
And if it were forwerid she
Would havin full gret nicete
Of clothing, er she bought her newe,
Al were it bad of wol and hewe."
Ibid. v. 226.

[*The Game of Bilbo-catch.*]

"There was many a timbestere,
And sailours, that I dare well swere
Ycothe their craft full parfitly;
The timbris up full subtilly,
Thei castin, and hent them full oft
Upon a finger faire and soft,
That thei ne failed never mo."
Ibid. v. 769.

These lines require the original to explain them.

"*Apres y eut farces joyeuses,*
Et batteleurs et batelleuses,
Qui de passe passe jouoyent,
Et en l' air ung bassin ruoyent,
Puis le scavoyent bien recueillir
Sur ung doy sans point y faillir."

This evidently describes a sort of game at bilbocatch, in which the ball was caught upon the finger.

Edward.

"This was anciently written Eadward, and Eadweard, and given, as it appeareth, in recommendation of loyalty or faith-keeping, for Eadward is, properly, a keeper of his oath, vow, faithful promise, or covenant. It is equivalent with Edgar, both importing one sense and meaning; gard and ward, warders and garders being all one.

"We have had more kings of England of this name than of any other, nine in all, three before the conquest, and six after it.

In Portugal, they have metamorphosed it from all sense and signification, and made it Duarte.—VERSTEGAN, *Restitucyon of Decayed Intelligence.*

William.

"THIS name was not anciently given unto children in youth, but a name of dignity imposed upon men in regard of merit; but being since grown unto a very ordinary proper name, I thought good here among these proper names to place it. For the etymology hereof, the reader shall please to understand, that the ancient Germans, when they had wars with the Romans, were not armed as they were, but in a far more slight manner, having ordinarily swords, spears, shields of wood, holbards, and the like, supplying the rest with their great strength and valour. Now when it so happened that a German souldier was observed to kill in the field some captain or charge-bearer among the Romans, (such being well armed, and their helmets and head-pieces commonly gilded,) the golden helmet of the slain Roman was, (after the fight,) taken, and set upon the head of the souldier that hath slain him, and he then honoured with the name and title of Gild-helme, which should, according to our now orthography, be Gilden or Golden-helmet, which growing afterward unto an ordinary name, because divers names began with Will, (as before some are noted,) this was easily, by wrong pronuntiation, brought unto the like, howbeit among the Franks it kept the name of Guild-helme, and with the French, (of their offspring,) it gat the name of Guilheaume, and since came to be Guillaume, and with the Latinists, Guilielmus."—VERSTEGAN.

Quean. Rascall.

"WE often hear this reproachful name of Quean given to a woman. What it is I suppose few do know, but not being in any way the appellation properly of a woman, it must then be some contemptible thing, and so do I find it to be, to wit, a barren old cow, and no other thing, and yet is now grown to be in our language understood and meant for a dishonest woman of her body, or one that is spiteful of her tongue. Rascall. As before I have shewed how the ill names of beasts in their most contemptible state, are in contempt applied to women, so is Rascall, being the name of an ill-favoured, lean, and worthless deer, commonly applied unto such men as are held of no credit or worth."—Ibid.

[*The LL in English.*]

"LAF, or HLAF, for so it was most written, was with our ancestors their most usual name for bread."—Ibid.

We had manifestly the Spanish ll in our language.

[*Origin of the Abbreviation Peg.*]

"PIGA, a girl, a little wench. It is so yet used in the Danish, hereof cometh our northern name of Peg, mismeant for Margaret."—Ibid.

Father Parsons.

"IT is said that he was a Fellow of Balliol, and expelled for falsifying the accounts, and cheating the students. Probably this is false."—*Mem. of the Portug. Ing.* p. 124.

"HE drew up the plan entitled The Jesuit Memorial for the Reformation of England, which was found in K. James's closet, and published 1690. It had lain so long dormant, for want of a favourable opportunity of putting it in execution."—Ibid. p. 491.

[*A Royal Huntsman.*]

"VISTO por el Rey que se retiravan, como si viera una buena caça de venados, pu-

so piernas al cavallo, diziendo a los suyos, Ea hermanos daos priessa, no se nos vayan aquellos venados que han de servir para pasto y mantenimienta de nuestras houras." — MIEDES. *Hist. del R. D. Jayme.* L. vi. c. 5.

[*K. Jaymeel Conquistador's Skill in Surgery.*]

"WHEN D. Guillen Dentesa was wounded at the siege of Burriana with an arrow in the leg, K. Jame el Conquistador, ordered him to be brought to the royal tent, and with his own hand extracted the arrow-head, washed the wound, and bound it up in presence of all the chirurgeons of the camp, who all admired and praised the dexterity and handiness of the King at such work, as one who had made it a point to be present at dressing many of the wounded, and had learned how to help them himself."—MIEDES, l. ix. c. 15.

[*Military Scythe.*]

"AT the siege of Vienna, 1683, the besieged 'had forged a certain weapon in manner of a scyth, of about six foot in length, besides the handle, which proved of excellent use and effect against the scymeters, and would cut off a man at the middle without much difficulty, and sometimes take off four or five heads at a stroke.'"—RYCAUT'S *Hist. of the Turks.*

The defendants, with their long iron crooks, such as we use for pulling down houses in the time of fire, caught up the bodies of men, and drew them over the walls, and with one cut of their scyths, would mow off three or four heads at a stroke.

[*Power and Infidelity.*]

THE Troubadour PEYROLS D'AUVERGNE, says in one of his poems with the irreverent naiveté of his age, "*Seigneur Dieu, se vous m'en croyiez, vous prendriez bien garde à qui vous donneriez les empires, les royaumes, les châteaux et les tours: car plus les hommes sont puissans, moins ils vous considerent.*"—Histoire Littéraire des Troubadours.

[*The fourth Finger, or Digitus Medicus, of the Left Hand.*]

"WE learne from Petronius Arbiter that rings of gold are worne by noble persons on the medicinall finger of the left hand, called by the Latines, *digitus medicus*, as the little finger, his neighbour, *auricularis*. Aulus Gellius, in the tenth booke and chapter of his Attick Nights, (followed by the whole schoole of Physitions) declareth, that a small and subtile arterie (but not a nerve, as Aulus Gellius saith) proceedeth from the heart, to beate on this Physition finger. The motion of which arterie, may be felt by touching the finger, as an index or demonstration, of whatsoever is next to the pulse, either in women in travaile, or in weary and over-laboured persons, informing alwayes from time to time, when the heart beateth, or is offended.

"This finger on the left hand, is rarely afflicted with the gout, for the sympathie and neighbourhood it hath with the heart (the first living and last dying) which conserveth the gouty, untill such time as the infection of corrupted humours come to disperse themselves in the left crannies of the brest or stomacke, under which is the point of the heart, and then this annulary finger becommeth glandulous and swolne. For then, when vitall heate is quenched and wholly abated (as a light without oyle) our lampe is extinguished, by the devision of a whole part.

"And the Canonists hold in the glosse of the chapter *fœminæ* the thirtieth, and the fift question, that to this physicall finger, a veine answereth, which taketh his sourse and originall from the heart.

"And this is the reason, why at sacring the most Christian Monarches of France

(the onely solemne act which they doe in all their life) the ring of gold is put on the fourth finger of the left hand, in signe of a marriage that day, betweene them and the kingdome. As the same is done to married wives in the church."—FAVINE's *Theater of Honour and Knighthood.*

[*Death from Weight of Armour and Heat.*]

"*Ains se combatent toute jour, si que il ny eut oncques oste heaume sinon petit: dont y eut grande partie deulx mors du chault seulement; car trop estoit grant le chault. Et quant ilz veullent oster leurs heaumes ilz nosent; car tant voyent entour eulx de leurs ennemys que ilz sçavoient certainment que se ilz ostoient leurs heaumes, que ilz perdroient incontinent les testes, et de destresse en mourut il grant partie celluy jour.*"—MELIADUS, c. 120, ff. 164.

[*Sin worse than Leprosy.*]

KING ST. LOUIS asked Joinville "whether he had rather be a leper, or commit a deadly sin?" Then, says Joinville, "I with the weakness and wretchedness of a sinful man made answer, Sir, I would rather commit thirty deadly sins than have that contagious and bad disease." "Ah fool," said the King, "how art thou deceived! for I let thee know that there is no leprosy, plague or infirmity soever so perilous and foul as one deadly sin. And the soul which is defiled with mortal sins is like the Devil. It is a most certain thing that all bodily infirmities, however contagious, are destroyed and ended by death; but if a man dies in deadly sin, his soul suffereth for it for ever. I beseech thee therefore, for the love of God and of me, henceforward have no such thought in your heart, but rather desire and wish that your body may be tormented with leprosy, or some other grievous infirmity, than that your soul should be stained with one deadly sin, for that is a hundred times worse and more contagious than leprosy."—*Spanish Translation*, c. 89.

"GREAT is God's goodness," says FULLER, "that we Englishmen generally live now in the happy ignorance of the height of leprosie. I say generally, a leper is a rarity, some few in Cornwell caused, as physitians conceive from the frequent eating of fish new taken out of the sea. I confess there is Lazars Bath, but though the Bath be there, thanks be to God, but few lepers. Indeed some hundred years ago, when the holy war was continued by the English, our intercourse with eastern people in Palestine made the leprosie here epidemicall, but with the end of that war ended the leprosie of England, as to the generallity and malignity thereof."—*Triple Reconciler*, p. 3.

HE says of the whiteness of leprosy,—"white commonly a colour of innocence, now of infection; commonly the livery of cheerfulness, now of sadness; a black white, sable and sorrowfull."—Ibid. p. 5.

[*The last Comers to face the Danger.*]

WHEN Jayme besieged Valencia, his order of encampment was that as the troops joined him, which the different cities raised, the last comers were always to encamp nearest the walls.—MIEDES, l. 11, c. 9.

[*Masculine Gender more worthy than the Feminine.*]

IN their manners as well as in their laws they seem to have followed the grammatical axiom, that the masculine gender is more worthy than the feminine.

"Un sabbado a la tarde las viesperas tocadas,
Iban pora oirlas las yentes aguisadas,
Con pannos festivales sus cabezas lavadas
Los varones delante, y apres las tocadas."

GONZ. DE BERCEO. *S. Dom.* 558.

[*Sacredness of the Cross.*]

"*Puso dedos* en cruz, juro al criador."
Ibid. *S. Dom.* p. 740.

K. Alonso "he of Toledo" does this in a passion.

Cyder must once have been a common Liquor.

"SANT Johan el Babtista, luego en su ninnez
Renuncio el vino, *sizra*, carne y pez."
Ibid. *S. Dom. de Silos.* p. 55.

[*Prohibition against Stray Cattle.*]

"CASTIGAD a vuestros fiios, que non sean osados
En semnadas agenas entrar con sus garados." Ibid. *S. Dom.* p. 469.

This exhortation makes a part of the Saint's sermon. When trespasses and removing land-marks are pointed out as sins by the preacher, there must be a want of law before recourse would be had to morals. An Irish gentleman told me that he saw a boy driving a cow backward and forward through a gap in his own hedge, and asked him what he was about. The lad answered "*taiching the cow to get her own living.*"

[*Early Use of the Word Toledo for a Sword.*]

LLYGAD GWR, bard to the last Llewelyn, calls a sword in one of his poems the "bright Toledo."—LLWYD's *Poems*, p. 182.

[*No Tournament, but deadly Battle.*]

"*Icy nest pas jeu de tournoyement, ains est bien mortelle guerre. Ceulx a pied sont en la place que quant ilz voient quilz ne se peuent relever et ilz treuvent aucun leur ennemy gisant a terre qui encore peult bien guerir par adventure; ilz ne luy font autre mal fors que ilz soubzlievent le pan de son haulbert, et luy boutent lespée au ventre.*"—MELIADUS, c. 95, ff. 133.

[*Portions of Dress.*]

"STRAIT to the dock, like a shirt; and close to the britch, like a diveling:
A little apish hat, cowched fast to the pate, like an oyster;
French camarick ruffes, deep with a witness, starched to the purpose."
GABRIEL HARVEY, quoted in *Todd's Life of Spenser.*

[*Frounce and Flounce.*]

"HER Lordes and Ladies all this while devise [sight:
Themselves to setten forth to straungers
Some frounce their curled heare in courtly guise;
Some prancke their ruffes."
Faery Queen, b. 1, c. 4, s. 14.

To frounce is to plait or fold—from the French *froncer*. It is probably the original of our more modern word of fashion *flounce*, which will likewise become obsolete in time.

[*Wogan of the House of Wiston*, alias *Drinkwater.*]

"SOON after the Restoration an unknown person appeared in the neighbourhood of Castell Gualchmai, or Walwyn's Castle, in Pembrokeshire: he seemed always melancholy and dejected, and studiously shunned all society, refusing every invitation from the country people to their houses, and evading as much as possible every enquiry. He staid day and night in the church porch, where he was relieved by the neighbours, who remarked that he had every appearance of a gentleman, and that his hands were delicately white. He was generally believed to be the Wogan, one of the house of Wiston, who sate as one of Charles's judges at his trial. When asked his name he said it was Drinkwater. He was at length found dead in the church porch."—FENTON's *Tour through Pembrokeshire*, p. 160.

[*Cwm Anwn, or, Anwn's Dogs.*]

"The Welsh have fiends peculiar to themselves (or at least generally forgotten by the majority of the inhabitants of the island) whom they call *cwm Anwn*, or Anwn's dogs. Anwn is translated by Owen, *unknown*, but it is rather as poor plodding Richards has it, *anwfu*, bottomless; and the prince of this country who is personified in the Mabinogion, may be called the king of immeasurable darkness, of that boundless void or space in which the universe floats, or is suspended. This Being, say the gossips, is the enemy of mankind, and his dogs are frequently heard hunting in the air, some time previous to the dissolution of a wicked person: they are described in the beautiful romance to which I have referred to be of a clear shining white colour with red ears: no one with us pretends to have seen them, but the general idea is that they are jet black.

"To these dogs I conceive Shakspere alludes in his Tempest when he talks of the noise of hunters heard in the air and spirits in the shapes of hounds, and not to Peter de Loier, who, says, according to Malone, in a note, 'Hecate did use to send dogges unto men to fear and terrify them, as the Greeks affirmed.' The Prince of Anwn and Hecate are man and wife, and both are the parents of this fable. For this and many other peculiarities relative to Wales, Shakspere was probably indebted to Sir John Price the Antiquary, a native of Breconshire, who lived much in the English Court in the reign of Henry VIII. and his daughter Elizabeth." — Jones's *History of Brecknockshire*, vol. 1, p. 286.

[*Cwm Anwn, or, The Couriers of the Air.*]

"The cry of the *Cwm Anwn* is as familiar to the ears of the inhabitants of Ystradfellte and Pontneathvaughan as the watchman's rattle in the purlieus of Covent Garden. I recollect conversing lately upon this subject with an intelligent young man who has had a better education than is given to the generality of persons in the country, who is in the prime of manhood and in the fulness of his intellects, and who with great gravity requested to know my opinion as to these *Cwm Anwn*; and observing that I smiled, 'Ah, Sir,' says he, 'I thought as little as you do of them a week ago: but two nights back I heard them, standing where I now do, as clearly as I just now heard you speak, and during that night died such a one.' There was now an end of the controversy: not only the existence of these aerial beings, but even the very errand on which they came was established: yet still being somewhat infected with the scepticism of the day, I ventured to suggest that these dogs might have been part of some squire's pack, hunting, as is frequently the case, especially upon light nights. "Oh Lord Sir," he replied, "their cry was nothing like that of the hounds of this world, but like the short quick notes of young geese.' As I am not inclined to doubt this man's veracity, I conclude that the noise proceeded from the nocturnal flight of some birds, and when I state that this conversation was in the latter end of August, or beginning of September, the naturalist may perhaps be enabled to form a guess as to their species."—Ibid. p. 647.

[*Countess of Pembroke's Dress.*]

The Countess of Pembroke "wore in her latter days (she died 1675) always very plain and mean apparel, indeed far too mean for her quality. A petticoat and waistcoat of black serge was her constant wear, nor could any persuade her to wear others."— Nicolson and Burn's *Westmoreland*, vol. 1, p. 303.

The whole account of this excellent Lady is highly interesting.

[*The House Porch.*]

"After supper they came and sate in the Porch of the house."—*Palmerin of England.*

[*Bases.*]

"Bases seem to be some kind of quilted and ornamented covering for the upper part of the legs. That it was considered as defensive in measure I have no doubt, (though Steevens maintains the contrary, see Pericles, act 2, scene 1) since it appears, in almost every instance, to have made a part of the military dress of the time."—Gifford.

[*Paned Hose.*]

"Paned hose, therefore, are what we should now call ribbid breeches: While I am on this most grave subject, it may not be amiss to observe that, about this time, the large slashed breeches of a former reign began to give way to others of a closer make, an innovation which the old people found very inconvenient, and of which they complained with some degree of justice, as being ill adapted to the hard oak chairs and benches on which they usually sat."—Ibid.

[*City Feasts.*]

"Holdfast. Men may talk of country christmasses and court gluttony,
Their thirty-pound buttered eggs, their pies of carp's tongues,
Their pheasants drenched with ambergris, the carcases
Of three fat wethers bruised for gravy, to
Make sauce for a single peacock; yet their feasts
Were fasts, compared with the city's.
Trade. What dear dainty
Was it thou murmur'st at?
Hold. Did you not observe it?
There were three sucking pigs served up in a dish,
Ta'en from the sow as soon as farrowed,
A fortnight fed with dates and muskadine,
That stood my master in twenty marks a-piece,
Besides the pudding in their bellies made
Of I know not what.—I dare swear the cook that drest it
Was the devil, disguised like a dutchman.
Gold. Yet all this
Will not make you fat, fellow Holdfast.
Hold. I am rather
Starved to look on't. But here's the mischief—though
The dishes were raised one upon another,
As woodmongers do billets, for the first,
The second, and third course;—and most of the shops
Of the best confectioners in London ransack'd
To furnish out a banquet; yet my lady
Called me penurious rascal, and cried out,
There was nothing worth the eating."

Massinger's *City Madam.*

[*Insubordination of London 'Prentices.*]

"If he were
In London among the clubs, up went his heels
For striking of a prentice."

Massinger.

"The police of the city seem to have been wretchedly conducted at this time, when private injuries were left to private redress, and publick brawls composed by interference of a giddy rabble. Every house, at least every shop, was furnished with bludgeons, with which, on the slightest appearance of a fray, the inhabitants armed themselves, and rushed in swarms to the scene of action. From the petulance of the young citizens, who then mixed little with the gentry, and the real or affected contempt in which the latter professed to hold them, subjects of contention were perpetually arising: the city signal for reinforcements was a cry of 'clubs! clubs!' and the streets were instantly filled with armed apprentices. To this curious system of preserving the

peace our old dramatists have frequent allusion. Thus in Decker's *Honest Whore*, where a mercer is struck, his servant exclaims: ''Sfoot, clubs! clubs! prentices, down with them! ah you rogues, strike a *citizen* in his shop!' Again, in Green's *Tu Quoque*, Staines says:

'Sirrah! by your outside you seem a citizen,
Whose coxcomb I were apt enough to break,
But for the law. Go, you're a prating jack;
Nor is't your hopes of crying out for *clubs*
Can save you from my chastisement.'"

GIFFORD.

[*Ancient Banquet.*]

"A BANQUET was what we now call a dessert; it was composed of fruit, sweetmeats, &c.

'Your citizen
Is a most fierce devourer, Sir, of plumbs;
Six will destroy as many as might make
A banquet for an army.' *The Wits.*

"The banquet was usually placed in a separate room, to which the guests removed as soon as they had dined: thus in the *Unnatural Combat*, Beaufort says:

'We'll dine in the great room, but let the musick
And banquet be prepared here.'

"The common place of banqueting, or of eating the dessert, among our ancestors, was the garden-house, or arbour, with which almost every dwelling was once furnished: to this Shallow alludes in a simple passage, which has had a great deal of impertinent matter written to confound it."—Ibid.

[*The Herb Fenil.*]

"MIRIE it is in time of June,
When fenil hangeth abroad in toun."

MERLIN. ELLIS's *Specimens of Romances*, vol. 1, p. 258, 2nd edit.

[*The Earl of Pembroke's Visit to Oxford.*]

"WHEN the Earl of Pembroke, during the Commonwealth, was sent to Oxford by the Parliament, with some members of the House of Commons, as visitor of that University, they received him with all the contempt and derision imaginable, and writ in red letters over the doors of the colleges and schools, LORD HAVE MERCY UPON US, FOR WE ARE VISITED! as is usual in places infected with the plague."—NIC. and BURN's, *West.* vol. 1, p. 297.

[*The Burning of the Rump.*]

"THE bells rung merrily, the streets were paved with mirth, and every house resounded with joyful acclamations. Both men, women and children, old and young, rich and poor, all sung forth the destruction of the Long called Parliament; the whole city was, as it were, on fire with bonfires for joy; and now those who formerly threatened the firing of the city were burnt at every door, for all the people cried out, 'Let us burn the Rump! Let us burn the Rump!' A sudden change,—history cannot tell us of its parallel. No less than thirty-eight bonfires were made between Fleet Conduit and Temple Bar. There was scarce so much as one alley in the whole city wherein there were not many bonfires; so that so great and general joyfulness never entered into the walls of the city since it was built, neither will again until Charles II. be restored to his crown; the hopes whereof only caused the fervency of those joys. The pulpits on the morrow (being Sunday) and all the churches echoed forth praises and thanks to God, and private devotion was not wanting. Neither was the joy confined only within the walls of the city, but being a public mischief was removed, a public rejoicing overspread the whole kingdom: and all the people with one heart and voice shouted, clapt hands, and poured out joyful thanks for this great deliverance."—*Royal Buckler*, p. 378.

[*Presumption of the Regicides.*]

"The nobility mourned, the gentry were amazed, the common people wept, and men, women and children did cry: the heavens cloathed themselves in black, and the sun hid his face: the lion, king of beasts, died at the sight of his royal blood, and the wild fowls came wondering to see this execrable fact on the scaffold. And if the thundering and lightning of the Almighty be a true sign of God's angry deity, then even from this we may conclude that these regicides took too much upon them, and very much provoked his wrath, for the heavens roared with thunder, which made the earth shake, and threatened the ruins of both."—Ibid. p. 189.

[*Embroidered Gloves.*]

"Edward Vere, the seventeenth Earl of Oxford, is recorded to have been the first that brought into England embroidered gloves and perfumes; and presenting the Queen with a pair of the former, she was so pleased with them as to be drawn with them in one of her portraits."—Lord Orford's *Royal and Noble Authors.* Collins's *Hist. Collections*, p. 264, referred to.

[*Eating Snakes—a Receipt for growing Young.*]

"He hath left off o' late to feed on snakes;
His beard's turn'd white again."

Massinger's *Old Law*, act v. sc. 1.[1]

[*Horsewomen.*]

"Citizen. I would present you, madam, with a pair
Of curious spurs.

Angelina. For what use prethee?

Cit. For what you please; I see all men of trade
Apply themselves to gain relation to you,
And I would be your spurrier.

Ang. Do ladies wear spurs, my friend?

Cit. They may in time: who knows what may be done
If one great lady would begin?—they ride
Like men already."

Shirley, *The Sisters.*

[*The Hacqueton.*]

"The hacqueton was the stuffed jacket worn under the armour. The Black Prince's, composed of quilted cotton, is yet to be seen in Canterbury Cathedral. It was sometimes made of leather."—Todd's *Spenser.*

[*Costly Scarlet.*]

"And all the floore was underneath their feet
Bespredd with costly scarlott of great name."

Faery Queen, 1. 12. 13.

[*Irish Wattle Buildings.—The Wonderful Castle.*]

"The habitations of the Irish were made of rods, or wattles, plaistered over with loam or clay, covered with straw or sedge, and seldom made of solid timber. These buildings were for the most part erected in woods and on the banks of rivers. When Roderick O'Connor, King of Connaught, built a castle of stone at Tuam, 1161, it was a thing so new and uncommon, that it became famous among the Irish at that time by the name of the Wonderful Castle."—Sir James Ware.

[*Use of Saffron.*]

"I must have saffron to colour the warden-pies.[2]"—*Winter's Tale.*

J. W. W.

[1] "He's your loving brother, Sir, and will tell nobody
But all he meets, that you have eat a snake
And are grown young, gamesome, and rampant."
Ibid. *Elder Brother*, Act. iv. Sc. 4.

[2] A species of large pears.

[*Bastard Literature.*]

"The preposterous genius of the times hath so far favoured some rascals of a lower rank, such as usurp the abused title of Sons of Art, that now nothing is more vendible than the surreptitious offsprings of their imagined wit; every stationer's shop affording frequent examples of it, in big bulked volumes of physic, astrology, and the like, by these indigent vermin, either to satisfy their clamorous wants or inhance, their esteem in the vulgar opinion, basely prostituted to every illiterate spectator, whilst Truth and a guilty conscience tells them nought is their own but the hyperbolical titles."—*Epist. Prefatory to Pharonnida.*

[*Hymen's Tapers and Funeral Brands.*]

— "Hymen's tapers she
Changes to funeral brands, and from that tree
That shadows graves, pulls branches, which, being wet
In tears, are where Love's myrtles flourish'd set."

Chamberlayne's *Pharonnida.*

[*Expenses in* 1656.]

1656. "When the Countess of Pembroke sent her son abroad, according to her promise,' says his tutor, 'she was pleased to assign us £400 a year for our expenses, for Mr. Tufton, his man, a footman, and myself, besides £50 more for Mr. Tufton's cloaths yearly, and £20 for my own.'"—Nic. and Burn's *West.* vol. 1, p. 298.

[*Milch Ewes.*]

"Milk six ewes for one cow, well chosen therefore,
And double thy dairy, else trust me no more.
And yet may good huswives that knoweth the skill
Have mixt or unmixt at their pleasure and will." Tusser, p. 75.

[*The Use of Blacksmiths—and the Distress they caused to the Parliament.*]

"One of the means taken to distress the Parliament was curious. It seems the blacksmiths in this county fled with their neighbours, their wives and children, into the woods on the appearance of the troops, having first destroyed or rendered useless their bellows; so that when a horse lost his shoe it could not be supplied."—Jones's *History of Brecknockshire.*

[*Hard-Blows.*]

"*Adonc luy trencha il les las du heaulme et puis gette le heaulme si loing de luy comme il le peust getter; et fiert adonc le chevalier parmy la teste du pommel de lespee si durement quil luy fist entrer les mailles de la coiffe de fer dedans le chef.*" — Meliadus, c. 133, ff. 183.

[*A true Yard—after Henry I.'s Arm.*]

Henry I. ordained that one length of measuring should be used through this realm, which was a yard, appointing it to be cut after the length of his own arm.

[*Forms of private Peace and Truce.*]

The forms of making private peace and truce are thus prescribed in the *Partidas.* Part iii. Tit. 18. Leyes 81-82.

"Know all to whom this writing shall come, that Don Rodrigo Alfonso, for himself, and for A. and B. on the one part, and Don Ramir Ruyz, for himself and for C. and for D. on the other, have made between them by consent peace which shall endure for ever. For all the fallings-out, and disagreements, and ill-will, and dishonour, which the one may have committed against the other by word or deed, till the day of the date of this writing, and especially by reason of the grudges between them be-

cause of such a death, (omezillo.) And in token of true love, and of the concord which is to be maintained between them, they kissed each other before me the Notary Public, and the witnesses whose names are hereunto subscribed. And they have promised and granted this peace and concord one to the other, to hold it always firm, and never to go against it, neither by themselves nor by others, in word, nor in deed, nor to take counsel against it, under the penalty of a thousand marks of silver; the which penalty, whether it be paid or not, this peace and agreement shall be always firm and valid. And in order that all these things may be well observed and firm, they bind themselves one to the other, and their heirs and their goods, renouncing and foregoing to that end all laws and privileges."

THE form of a Truce was this:—"Know all to whom this writing shall come, that Ferrand Ruyz, for himself and for A. on one part, and Juan Ferrandez, inhabitant of N——. for himself and for B. and for C. on the other, have made a truce between them for a year; and have promised this truce one to the other, and that they will keep it well and truly, in good faith, without deceit, during the whole of that time, and that they will neither do nor go against it, by themselves or by others, in word, nor deed, nor give counsel to that effect, on pain of treason, or any other penalty which might be agreed upon between them."

[*The Sword of the Cid.*]

"TIZONA was sent to K. Jayme el Conquistador, when he besieged Valencia. They who sent it seem to have thought that the Moors of Valencia would surely be conquered if the sword of the Cid was against them. When a sally was made in the night, Jayme would leap out of bed, throw a coat of mail over his shirt, and with this good sword be the foremost to attack the enemy."—MIEDES, l. xi. c. 14.

See Jaymes' Self-History, if possible.

Sir Edward Littleton says this is his Mother's Handwriting, probably a List of her Wedding Garments—"not worth sending you," he says, "it is too modern;" however, I do not know the names of half the things.

"A BLACK paddysway gown and coat,
A pink unwatered pabby sute of cloaths,
A gold stuff sute of cloaths,
A white worked with sneal, sute of cloths,
A pink lutstring quilted petticoate,
A velvett scarff and hood,
A velvet manteel primed,
A love hood, and a sneal hood,
A pallereen, and a Türkey hancerchief,
An imbroidered short apron,
A pink short apron,
Two paire of silk stocking,
Two paire of shoes,
A sute of knots,
Four Fanns,
The watch and equepage.

Linen.

A Brusells laced head ruffles, hankerchieff and tucker,
A sute of Brusels drest night cloaths and rufles,
A Macklen-face lace drest night cloaths, and hancerchieef,
A Paries cap, double hankerchieff, and ruffles,
A dormoizeen mobb and tucker edged,
A pinner and quoiff of face lace, Macklen double ruffles, hankerchieff, and a hood of muslen edged,
A plain cambrick head ruffles and tipett, and tucker,
A laced cambrick apron, a spoted cambrick apron,
A plain cambrick apron, a lawn apron."

[*Gambling in Insurances.*]

IN the days of Fynes Moryson,[1] travelling was made a curious sort of gambling.

[1] His Itinerary was published in 1617. London, folio.—J. W. W.

The adventurer, instead of insuring his life, insured his return. Henry, the brother of Fynes, was going to Jerusalem and to Constantinople. He gave four hundred pounds, and was to receive twelve hundred, if he returned.

[*The modern Waltz the old La Volta.*]

Mr. Gifford, in one of his notes upon Massinger, has shown that the waltz of the present day is the La Volta of which our ancestors, two centuries ago, became either tired or ashamed. This dance was first introduced at the court of Henri II. at Fontainebleau, in 1556, by the Comte de Sault, and its history is thus stated by Vincent Carloix, in the Memoirs of his master, Maréchal de Vieilleville. "He, (the Comte de Sault,) had the principal vogue in a ball-royal, for his fondness for dancing and his good grace; so that he introduced at Court a sort of dance called *La volte de Provence*, which had never been danced there, and which has afterwards had a great run throughout the kingdom. It has also been said that he invented it, for many called it *La volte de Sault;* and this name is suitable, both because of the etymology of the word, and the character of the dance. *Car l'homme et la femme s'estant embrassez tousjours de trois en quatre pas, tant que la dance dure, ne font que tourner, virer, s'entre-soubslever, et bondir. Et est ceste dance, quand elle est bien menée par personnes expertes, tres agréable.*"

The Comte de Sault was at that time wooing Maréchal de Vieilleville; he had a rival in M. de Duilly, and M. de Duilly being as great a performer in a ball-royal as himself, introduced a rival dance, for he first brought to court *les bransles du haut Barrois*, which he danced with marvellous grace and spirit; and they shook a little the credit of *La volte de Provence*, for the French always delight in novelties and encourage them.—Lib. vii. ch. 37-38.

M. de Duilly's dance also made its fortune in England, by the name of the Brawls, —no French word was ever more unhappily anglicised.[1]

[*A Soldier in the Civil Wars a Martyr to Ceremony and Gentility.*]

"A gentleman, in our late civil wars," says Cowley, "when his quarters were beaten up by the enemy, was taken prisoner, and lost his life afterwards, only by staying to put on a band, and adjust his periwig: he would escape like a person of quality, or not at all, and died the noble martyr of ceremony and gentility."

[*Use of Foreign Language.*]

"'Tis to embarque without bisquet, or travel without viaticum, for any to travel, or undertake a voyage without the language of the country, where he goes; for a shift, ('tis true,) one may have recourse to their countrymen in foreign parts, but that is but a kind of begging to be understood, and travelling in *forma pauperis;* and as you must seek them out in corners, so must you confine yourself to corners while you converse with them; for my part, I account it altogether as necessary for those who travel to make provision of languages as of money, and therefore I never travaill anywhere, but first I provide me with furniture enough of languages for so vast a room as those countries I travaill through; and if you demand of me which language I found the most large and spreading, and of greatest latitude and extention, the best way to answer you is to give you first the plane of the room, and next, to let you see the several pieces of languages to furnish it. First, then, for French, it serves you thorough all *Flanders*, *Spain*, *Savoy*, up to *Italy*, (exclusively,) as through the *Netherlands*, up to *Sweadland*, *Denmark*, and *Poland*, (the other way,) where almost all the people of qua-

[1] A new fashioned word in T. Mace's time. See *Music's Monument*, p. 236. Folio 1676.—J. W. W.

lity speak *French*. Then for Italian, it serves you not only through all *Italy*, but *Sicily*, *Malta*, and almost all the isles of the *Archipelago* and *Mediterranean Sea*, up to *Constantinople*, where your language begins to change, and fails you in travelling further Levant, wherefore, to return back again, it serves through all Dalmatia, and beyond the *Venettans* territory up to *Austria*, where 'tis spoke commonly in the Emperor's court, as almost in all the Princes' courts of *Germany*. Now for *Spain* and *Portugal*, but along all the coast, and the isles of *Affrique* to the *Brazils*, and either *Indies*. For Dutch next, it not only serves you in Germany, Switzerland, the Low Countries, Denmark, Sweadland, but everywhere by sea, which is as properly the Hollanders' country as any land they or any other nation inhabit and possesse; and lastly, for *Latin* and *English*, to tell you true, they only served me to stop holes with; the *English* language, out of our dominions, being like our *English* money, current with much adoe in neighbouring countries who traffick with us, but farther off you must go to *Banquiers* of your own nation, or none will take it of your hands. And for *Latin*, it being no where a vulgar language, but the *Sacred* and *Erudite* tongue, take even the clergy and schoolmen themselves, whose proper language it ought to be, out of the church or schools, and you cannot doe them a greater displeasure, than speak *Latin* to them, so as it rather serves to *interlard* other languages, than to make an intire meal of discourse, and but upon great necessity, is never to be used. And now I'll tell you an observation or two concerning languages, ere I end this letter; and the first is, that (almost) all the languages of *Europe*, are originally derived from the two main fountains of the *Almain* or *Latine* tongue, the *Italian*, *French*, and *Spanish*, branching from the last, as the Low *Dutch*, *Danish*, *English*, &c. from the first. The next is the influence they have, according as their countries border and confine one upon another, or by *flux* and *reflux* of trade; the Italian, for example, being more current in *Turkey* than the *French*' for the first reason: as the French, (for the second,) is more current than the *Spanish* there. The last is concerning your subordinate languages, as the *Walloon* and *Liegois* to the *French*, the *Portuguese* to the *Spanish*, and *Scotch* to *English*, &c. all which understand you in speaking the chief or master language, but not on the contrary, and all these, your master language says, use but their old obsolet words, as servants wear their masters' old garments; but they, (too proud to acknowledge this,) say rather, that as old men keep constant to their old fashions, whilst their sons refine daily upon them in their bravery, and change for new, so the plainnesse of their language is but an argument of the antiquity thereof. To conclude, (Mademoiselle,) 'twould be difficult for me to tell you which of these languages served me most in travelling about the world, were not the *French* that I have the happiness to converse with you in, whom I esteem above all the world besides, to that, therefore, I must give the pre-eminence, and subscribe as I do this letter, with the assurances that I am, Mademoiselle, yours, &c."—FLECKNO, p. 103.

[*Proclamation against Pocket Pistols.*]

"THERE was a rumour in James the First's reign that the Spaniards had sent over a ship load of pocket pistols for the Papists, whereupon a proclamation was issued that no man should carry a pistol in his pocket, nor one that was less than a foot long in the barrel. At the same time there was *proclamation against farthingalls*." — *Truth brought to Light*, p. 28.

[*Marriage—"Good Wishes in the Lord!"*]

"GOOD manners forbid an address to a perfect stranger, and seem to check the freedom of claiming kindred in this case; but a paternal benediction is at least an harmless

thing; and good wishes ought never to be out of fashion. Wherefore,

"Dear madam,—As you have been a Rebeckah in resolution and a Ruth in your choice, I doubt not you will be a Sarah for respect and reverence: and, may the object of your choice prove a Moses for meekness, a Job for patience, a Solomon for wisdom, a Joshua for resolution, a David for zeal, an Abraham in faith, an Isaac in fear, a Jacob in prayer, and in care and tenderness towards his flock: yea, may he be a Timothy for studiousness, a Paul for labours, and a Peter for his abundant success. And,

"Dear sir,—As by information the Lord's gift to you has much of Rachel in her countenance, may she be a Leah for fruitfulness, an Abigail for prudence, a Martha for housewifery, a Dorcas for public spiritedness, and a Mary for preferring 'the one thing needful.' And, like Zechariah and Elizabeth, may ye be long companions in a holy, heavenly, and conscientious walk before your God; and at last heirs and partakers of the land of pure and never-ending felicity in the presence of God and the Lamb for ever. In fine, I wish you and your dear consort every prosperity of soul and body, and that the best of friends may dwell with you in your new habitation.

"May plenty be ever found in your pantry,—frugality in your kitchen,—peace, piety, and prudence in your parlour,—fervent devotion in your oratory,—diligence and prayer in your study,—fidelity and success in your flock,—and the presence of the God of Bethel in all. I may add, as many look much at a minister's dress, as well as other things, I would earnestly recommend the fine linen of heart-purity, spirituality, and sincerity; the waistcoat of humility and self-diffidence, well lined with patience and self-denial under crosses; the outer garment of a holy, ornamental, and godly conversation in all things, at all times, and in all companies. This garment ought to be well trimmed with gravity, meekness, forbearance, brotherly-love, pity, and an ambition to be useful. These are kept tight about you, by 'putting on the whole armour of God;' and to fence against blasts and chillfits, the Holy Ghost has directed the use of zeal as a cloke; but great care ought to be taken that it be such as our Lord has worn before us, and not made of counterfeit materials, which have been often imposed upon us.

"Excuse allegory drawn out to so tiresome a length, and allow me, in plainness of heart and speech, to say that I rejoice in your comforts, and wish you all supports and supplies. Remember you are in the wilderness; expect therefore your share of rough weather, and seek the things that are above. In your pilgrimage-course live above, and live in Him who lives above. Keep a watch over your heart, that creatures steal it not from God; and hold your dearest creatures and comforts in the hand of resignation,—remembering they are but lent mercies, and we tenants-at-will in all our earthly possessions."—*Evangelical Magazine*, March, 1813.

[*Gyron le Courtoys and the Motto of a Sword.*]

The most remarkable adventure in Gyron le Courtoys turns upon the motto of a sword. Gyron, seduced by the beauty of La belle dame de Maloane, his friend Danayn's wife, leads her, nothing loth, to a fountain in the forest, and takes off his armour.

"At this point of time, when they were in this guise ready to commit the villainy, then it happened that the spear of Gyron, which was placed against a tree, fell upon his sword, and made it fall into the fountain. And Gyron, who loved this sword greatly, as ye have heard, as soon as he saw it fall into the water ran towards it and left the lady. And when he came to the fountain and saw that the sword was at the bottom of the water, he took it out, being greatly vexed, and drew it from the scabbard, and began to wipe it. And then he began to regard the letters which were writ-

ten upon the sword; they had been cut there by reason of the good Knight Hector le Brun. And these were the proper words which were there written, *Loyaulte passe tout, et faulsete si honnit tout, et decoit tous hommes dedans quals elle se herberge.*"

These words affect him so greatly, that to punish himself for his intended crime, he runs himself through the body with this very sword.—Ff. 48.

J. D.'s Directions "to Make the Line," in his "Secrets of Angling."

"THEN get good hair, so that it be not black,
Neither of mare nor gelding let it be,
Nor of the tireling jade that bears the pack,
But of some lusty horse, or courser free,
Whose bushy tail upon the ground doth track
Like blazing comet that sometimes we see."

[*Daggers—their common Use.*]

"NEAR him were two youths shooting, who carried daggers by their sides, the handles of which daggers were of the bone of a sea monster."—PEREDUR.

[*Muzzled Daggers.*]

"LOOKING on the lines
Of my boy's face, methought, I did recoil
Twenty-three years; and saw myself unbreech'd,
In my green velvet coat, my dagger muzzled
Lest it should bite its master, and so prove,
As ornament oft does, too dangerous."
Winter's Tale.

[*Salt and Vinegar used in making a Breach.*]

WHEN Jayme besieged Valencia, salt and vinegar were used in making a breach. Some soldiers of Lerida got to the wall under cover of the *mantas* (a machine like the tortories of the ancients), *el qual fue luego con picos, y con sal y vinagre en tres partes agujerado, hasta que pulo haver entrada para un cuerpo de soldado por cada agujero.*—MIEDES, I. 11, c. 11.

Jayme at Valencia, [and the Fuego de Alquitran.]

"MANDO traher fuego de alquitran, y echar muchas granadas del sobre la torre, y tambien meterlas por las bocas de las tronerás baxas. La qual como estuviesse dentro enmaderada, prendio, el fuego, &c." —Ibid. l. 11, c. 14.

[*Challenge of Pedro of Aragon to Pedro of Castille.*]

"E LO Rey per la dita guerra hague a fer embaxada al Papa Innocent en Avinyo per reptar lo Rey de Castella de traycio, en aquesta embaxada lo Rey trames a un Doctor ques appellava Miçer Francesc Roma, al qual dona per companyo lo noble Baro en Bernat Galceran de Pinos, e lo noble era foragitat dela terra per cert cas de una mort, dela qual lo dit noble fou inculpat, e lo dit noble era en aquell temps en Avinyo; e com Miçer Francesc Roma fos en Avinyo troba a qui lo dit noble al qual dix de part del Rey son senyor, que fes aquest reptament davant lo Papa de que axi loy manava son senyor lo Rey, e per tant foy elet lo dit noble a fer aquest raptament al dit Rey de Castella, com era lo pus dispost en fer aquesta batalla que Baro ni noble qui fos en la senyoria del Rey en aquest temps; e havent sabut lo noble Baro la intencio quel Rey son senyor li havia trames a dir, tan prestament comença a fer lo reptament e dir davant lo Papa que si lo Rey de Castella volia dir que ell no fos traydor, que dos per dos lo Rey de Arago e ell loy combatrien, e cascun jorn lo dit noble dos vegadas feya davant lo Papa lo dit reptament, e cascuna vegada ne feya levar carta, e aço dura be un any, e lo Rey de Arago havia per acordat que si lo Rey de Castella volgues pendre la batalla que ell fes Rey de Mallorques al dit noble Baro, e aquell pren-

gues per companyo, e aço feya lo Rey de Arago per tal com era molt defectiu de persona, e feya comte quel dit noble fes les armes per ab dos. Mas lo Rey de Castella fou pus cortes que no cura gens del reptament."—PERE TOMICH. c. 44, ff. 46.

Arms of Achilles.

" MAGAR nol facie mengua, ca era encantado,
Vestie una loriga de acero colado,
Terliz è bien tecida, el almofar doblado,
Que del mazo de Ector non oveisse cuidado."
P. DE ALEXANDRO, p. 615.

" LORICAM consertam hamis, auroque trilisem." *Æneid*, 3, 467. 5, 259.

Sword of Achilles.

. . . . . " x. veces fue fecha, è x. veces temprada;
El que la ovo fecha, quando la ovo temprada
Dixo que nunca viera cosa esmerada."
P. DE ALEXANDRO, p. 618.

Hector arming.

" ARMOS el buen cuerpo ardido è mui leal,
Vestió à carona un gambax de cendal,
Dessuso la loriga blanca cuemo christal;
Fijo, dixo su padre, Dios te cure de mal.
" Calzó las brafoneras que eran bien obradas,
Con sortijas dacero, sabet, bien enlazadas,
Assi eran presas è bien trabadas
Que semeiaban calzas de la tienda taiadas.
" Pues fincó los inoios è cinnios lespada;
Qui tollergela quisies averlaie comprada;
Cobrios el almofar de obra adiana,
Dessuse el yelmo de obra esmerado."
Ib. c. 430-2.

[*The Trabuco.*]

CORTES tried a *trabuco* at the siege of Mexico, when his powder failed. The men had never made one before,—made however it was, and so clumsily, that it frightened the Mexicans and killed his own people, throwing the stones backwards.—HERRERA, 3. 2. 6.

This is probably the latest mention of this machine.

[*The Stuic, or Stoc.*]

" THE stuic, or stoc, was a brazen tube with a mouth-hole on one side, so large that no musical note could be produced from it. This instrument was used as a speaking trumpet on the tops of our round towers, to assemble congregations, to proclaim new moons, quarters, and all other festivals. Nor is it unlikely that this office was performed by the sub-druids. Amongst the Hebrews, we find the Levites alone employed to blow the trumpets, whether in peace or war. ' *And the sons of Aaron, the Priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever, throughout your generations.*[1]'" — WALKER'S *Irish Bards.*

[*Common Use of Sign-boards.*]

— " SIT there, and starve,
Or if you like it better, take a swing
At your own sign post."
SHIRLEY. *The Doubtful Heir.*

[*The Stud.*]

" GELD mare foles but titts ere and nine days of age,
They die else of gelding, some gelders will gage.
But mare foles both likely of bulk and of bone,
Keep such to bring colts, let their gelding alone." TUSSER, p. 53.

[1] Numbers x. 8.

[*Hy the Mighty.*]

"Hy the Mighty, who from his uncommon excellencies of character was called one of the three pillars of the Cymri. He led them first into the Isle of Britain from Deffoubani, the Land of Summer. Those that came with him were called a civilized colony because Hy wished not to obtain a country by war or depredation. He is also called the Opposing Energy against Tyranny, because he, as has been said, led his followers to possess a land in justice and peace. He is called the Agriculturist because he first taught his followers the Cymri to plough land in Deffoubani. He is called the first Civilizer because he first collected them together into a caravan-moving tribe: the Cultivator of Song because he first taught the method of perpetuating the memorial of things by tradition and song."—Quære?

[*The canny Scot.*]

"The Scot, like the poor Swiss, finds a more commodious abiding under every climate than at home; which, as it makes the Swiss to venture their lives in the quarrel of any prince, for money, so this northern people are known to do, or turn pedlars, being become so cunning thro' necessity, that they ruin all about them: manifest in Ireland, where they usually say, none of any other country can prosper that comes to live within the kenning of a Scot.

"If our Saviour Christ, the King of Kings, whose treasure can never be exhausted, said, though in another dialect, 'It is not meet to give the children's bread to dogs,' can any think it prudent or legal to share the fruits of England with the sons of the locusts, and daughters of the horse-leach?" —Osborne's *Traditional Memorials.*

[*Defoe and the Flying Post—minus the F.*]

Defoe conducted a newspaper called the Flying Post. Somebody cut out the F.

[*Custom of Washing before Meat.*]

"*Et Hoderis devant la clarte du jour avoit ung paon appareille et moult bien rosty. Dont quant il scent que Segurades se levoit, il sen vint droictment a sa chambre avec quatre varletz, dont lung apportoit ung paon rosty, et lautre apportoit ung pot de bon vin, et le tiers apportoit flamiches moult belles et toutes chaudes et blanches comme noyz, et le quart apportoit ung bacin d'argent tout plain deane pour laver et une tonaille moult blanche.*"—Meliadus, c. 142, ff. 197.

[*Preparations for the Sea-Fight.*]

"The Vice Admiral prepared himself for to fight, launching forth his boat, charging his artillery, muskets and murthering-pieces, laying his trains of powder, nailing up his decks, crossing the hatches with cables, and hanging his gripling chain on the mainmast."—Wadsworth's *English Spanish Pilgrim*, p. 34.

[*The Learning of Oxenford.*]

"Those thine unnaturall sons," says Hakevill in his address to his Venerable Mother Oxford, "those thine unnaturall sons who of late dayes forsooke thee and fledde to thine enemies' campe, Harding, Stapleton, Saunders, Reynolds, Martyn, Bristow, Campian, Parsons, even in their fighting against thee, shewed the fruitfulnesse of thy wombe, and the efficacie of that milke which they drew from thy breasts."

John Colet.

"He deferred much to the Apostolical Epistles, but when he compared them with that sweetnesse, wisdome and majesty which is to be found in our Saviour's own sayings and sermons, he thought them saplesse, and scarce to be named the same day: which, says his Biographer, as one of his paradoxes, I leave to be sensured by the reader, for both proceed from the same spirit."—*Abel Rediv.*

"He was no enemy to Monachism, though he disliked the monks. They lived not according to their profession, wherefore while he lived he gave them little, when he died, nothing, and yet his intent was to end his days in a monastery if he could have found one to his mind."—Ibid.

This man seems to me the best and wisest of his age.

[*The Ramists.*]

The *Ramists* formed a party as late as James I. The word is used in Truth brought to Light, &c. p. 17, 1651.

[*Extended Sense of Fornication.*]

"Fornication in the Palace with any person in the Queen's service was manifest treason, but not of so high a kind as other treason: but with the Nurse of the princes, or the Keeper of the Queen's wardrobe, it was as bad as if committed with the Queen herself. For the one might dress herself in the Queen's clothes in order to improve her appearance, and thus occasion scandal, and it might injure the milk of the other, and thus affect the prince or princess whom she suckled."—*Partida*, 2, tom. 14, lib. 4.

[*Oboe—Hautboy—Theorbo.*]

"Is oboe or hautboy a corruption from theorbo, which I find made into the Orboe in an advertisement from the undertakers of the Royal Academy, 1720?"—Malcolm's *M. and C. of London to* 1700, vol. 1, p. 386, 8vo.

[*Borel, or, Borrel.*]

Borel or Borrel is used by our old writers to signify coarse, rude, belonging to the common people.

—"because I am a *borel* man,
At my beginning first I you beseche
Have me excused of my rude speche."
Chaucer, *Frank Prol.*

"How be I am but rude and *borrell*."
Spenser, *Shepheards Calendar, July.*[1]

[*Felony in the King's Chapel at Whitehall—and Sir Francis Bacon's Remark.*]

Upon "the araignment of John Selman, who was executed neere Charing-Crosse the 7th of January, 1612, for a ffellony by him committed in the King's Chappell at White-Hall upon Christmas day last, in presence of the King and divers of the Nobility," Sir Francis Bacon, "to whom at that time it did belong, proceeded to judgement, and asking on the prisoner, thus or to this effect in some sort he spake: 'The first and greatest sinne that ever was committed was done in Heaven. The second was done in Paradise, being heaven upon earth: And truly I cannot chuse but place this in the third rank, in regard it was done in the house of God, where he by his own promise is always resident, as also for that the cause of that assembly was to celebrate the feast of the birth of our Lord and Saviour.'"—*British Bibliographer*, vol. 6, p. 538.

[*Quære? Shot-Silks?*]

"The dubious shine
Of changeable silk stuffs this passeth far,
Far more variety, and far more fine
Than interwoven silk with gold or silver twine."
Henry More.

[*The Ring and the Marriage Finger.*]

When the damsel Carmela gives Leonorina the ring from Esplandian, she says, "*Este fue quitado de la mano de aquel mi señor, del dedo que al caraçon penetra.*"—cap. 37.

[1] I am inclined to believe that the words "Clergy" and "Borel," originally signified "*learned*" and "*unlearned.*" See Hawes, and Du Cange, in v. *Birrues,—Byrrhus,*—and *Burellus.*—J. W. W.

[*Washerwoman's Blue.*]

"The rural swains
—would swear 'tis blue,
Such as their Phillis would when as she plains
Their Sunday-clothes, and the washt white with azure stains.
But this fair azure colour's foully staind
By base comparison with that blew dust."

H. More.

[*The Irysshe skilled in Harpe and Tymbre.*]

"Though Scotlonde the doughter of Irlonde use harpe, tymbre and tabour, nethelesse Irysshe men be connyng in two maner instrumentis of musyke, in harpe and tymbre that is armed with wyre and strenges of bras. In whiche instrumentes thoughe they playe hastely and swyftely, they make ryght mery armonye and melodye with thycke tewnes, werbles and notes. And begynne from *bemoll*[1] and playe secretely under dymme sowne under the grete strenges, and torne agayn unto the same. So that the greatest partye of the crafte hydeth the crafte, as it wolde seme as though the crafte so hydde sholde be ashamed yf it were take."—*Polycronycon*, lib. 1, cap. 34.

[*Burnt Wine in the Morning to fortify the Stomach.*]

The English at Surat gave Pietro Della Valle wine in the morning, boiled with spices, and drank as hot as possible. They called it burnt wine he says, and used it in the morning to fortify the stomach.[2]

[*Burnt Wine.*]

"Eug. What will you have to entertain 'em Sir?
Thrift. Some rosemary, which thou rising betimes
May'st steal and bring us from the Temple Gardens.
Eug. Some comfits Sir. A mourning citizen
Will never weep without some sugar-plums.
Thrift. They shall have none Eugine, nor no burnt wine,
I like not drinking healths to the memory
Of the dead, 'tis profane."

Davenant, *The Wits.*

[*Syllogisms and Shackles,—their Connection.*]

In his second age, namely boy's state, it is requisite that he travail in the art of syllogisms (for then the understanding begins to display its forces), which have the same proportion with logick as shackles have with the feet of mules not yet trained, who going some days therewith, take afterward a certain grace in their pace.—Huarte's *English Translation.*

[*Pocket-Mirrors.*]

"Enter Lady Frugal, Anne, Mary and Milliscent, in several postures, with looking-glasses at their girdles."—Massinger. *The City Madam.*

It appears from innumerable passages in our old writers, that it was customary, not only for ladies, but for gentlemen, to carry mirrors about them. The former, we see, wore them at their girdles. Thus Jonson,

"I confess all, I replied,
And the glass hangs by her side
And the girdle 'bout her waist
All is Venus, save unchaste."

Underwoods.

The latter, I hope like the fine gentlemen of the present day, kept them in their pockets: and yet there are instances of

[1] i. e. *B molle*, soft, or, flat. Skelton uses the word in Phyllyp Sparowe,—
Softly bemole
For my Sparowes soule.—v. 534.
J. W. W.

[2] In the early part of the present year Shere Sing thought the brandy bottle the necessary accompaniment of an Englishman's breakfast table —and it was placed on the captives' table accordingly! J. W. W.

their displaying them as ostentatiously as the vainest of the fair sex. Thus Jonson again:

"Where is your page? call for your casting bottle, and place your mirror in your hat, as I told you."—*Cynthias Revels.*

GIFFORD'S *Massinger.*

[*Miniver.*]

"YOUR fortune
Or rather your husband's industry, advanced you
To the rank of a merchant's wife. He made a knight,
And your sweet mistress-ship ladyfied, you wore
Satin on solemn days, a chain of gold,
A velvet hood, rich borders, and sometimes
A dainty miniver cap, a silver pin
Headed with a pearl worth three-pence, and thus far
You were privileged, and no man envied it;
It being for the city's honour that
These should be a distinction between
The wife of a patrician, and plebeian."

MASSINGER'S *City Madam.*

"*Minever*, as I learn from Cotgrave, is the fur of the ermine mixed with that of the small wesel, (*menu vair*), called gris or gray. In the days of our author, and indeed long before, the use of furs was almost universal. The nobility had them of ermine and sable; the wealthy merchants, of vair and gray, (the *dainty miniver* of Luke), and the lower order of people of such home materials as were easier supplied, squirrels, lamb, and above all rabbit's skins. For this last article the demand was anciently so great, that innumerable rabbit warrens were established in the vicinity of the metropolis."—GIFFORD.

[*Shining Shoes—Hodiè-Shiners.*]

"THE owners of dark shops, that vent their wares
With perjuries; cheating vintners, not contented
With half in half in their reckonings, yet cry out,
When they find their guests want coin, 'Tis late, and bedtime
These ransack at your pleasures.

3 *Ban.* How shall we know them?

Claud. If they walk on foot, by their rat-coloured stockings
And shining shoes; if horsemen, by short boots,
And riding furniture of several counties."

MASSINGER'S *Guardian.*

"OUR old dramatists make themselves very merry with these shining shoes, which appear, in their time, to have been one of the characteristic marks of a spruce citizen. Thus Newton, rallying Plotwell for becoming a merchant, exclaims:

"Slid! his *shoes shine* too!"
The City Match.

And Kitely observes that Wellbred's acquaintance,

"———— mock him all over,
From his flat cap unto his *shining shoes.*"
Every Man in his Humour.
GIFFORD.

[*The Goldsmiths' Shops in London.*]

"THE goldsmiths' shops at London, in England (being in divers streets, but especially that called Cheape-side), are exceeding richly furnished continually with gold, and silver plate and jewels. The goldsmiths' shops upon the bridges at Florence and Paris, have perhaps sometimes beene as richly or better furnished, for the time on some nuptuall feast of the princes or like occasion, with plate and jewels borrowed of private persons for that purpose: but I may lawfully say, setting all love of my country apart, that I never see any such daily shew, any thing so sumptuous in any place of the world, as in London."—FYNES MORYSON.

[*Old Miniatures—Medals, or, Pictures in little.*]

"Why he that wears her, like her medal, hanging
About his neck." *Winter's Tale.*

[*Past Cooks or Doctors.*]

"Three years of feeding
On cullises and jelly, though his cooks
Lard all he eats with marrow, or his doctors
Pour in his mouth restoratives as he sleeps,
Will not recover him."

Massinger's *Bondman.*

[*The Mystery of Dyeing.*]

"Brabant is plenteouse of marchandyse and makynge of clothe. For the wulle that they have out of Englonde they make clothe of dyverse colours, and sende it into other provynces and londes, as Flaundres dooth. For though Englonde have wulle at the best, it hath not so grete plente of good water for dyversy colours and hewes as Flaundres hath and Braban. Netheles at London is one welle that helpeth wel to make good scarlette, and so is at Lincoln one certayne place in the broke that passeth by the towne."—*Polycronycon*, vol. 1, p. 27.

The craft and mystery of dyeing must have been kept secret with great art, when so much could be attributed to the quality of the water.

[*The Cypress Hatband a Sign of Mirth*—"præter invisas cupressos."]

"I have seen," says Richard Boothby, "in a market town in the country where I was born, divers gentlemen, &c. associated together, having for their pleasure music playing before them, with every one a cypress hat-band, then in fashion, put over their faces, dance regularly through the market and chief streets in the town, and so into an inn and tavern to make merry together."—*Description of Madagascar.* 1644.

[*Hair-dress of the Madagascarites.*]

"The hair of the Madagascarites, both of men and women, is decently cut, and formed not much unlike to our cavalier fashion at present (1644) in England, short before, long on the sides, and longest of all behind."—Ibid.

[*Common Custom of Weaving.*]

"I saw one weaving, like our poor people or beggars in England, who sit in highways weaving course tape."—Ibid.

[*Dutch Skill in Dyeing, &c.*]

"The clothiers in James the First's reign petitioned that no more white cloths might be sent out of the kingdom, for they went to Holland to be dressed and dyed, and were then reimported at a heavy cost. They hoped, if their petition were granted, they trusted that the trade of dressing cloth might be restored in process of time, and they might have as good skill in it as the Dutch."—*Truth brought to Light*, p. 30.

Litchfield.

"They have a custom at Whitsuntide, ye Monday and Tuesday, called the Green Bower Feast, by which they hold their charter. The bailiff and sheriff assist at the ceremony of dressing up babies with garlands of flowers and greens, and carry it in procession through all the streets: and then assemble themselves at the market-place, and so go in a solemn procession through the great street to a hill beyond the town, where is a large green bower made, in which they have their feast. Many smaller bowers are made around for company, and

for booths to sell fruit, sweetmeats, gingerbread, &c."—Mrs. Fiennes's *MSS.*

[*Marriage-makings at Tournaments.*]

"*A celluy temps la coustume estoit merveilleusement mise sus que la ou les tournoyemens devoient estre les dames et les damoiselles dillec entour et de deux journees de loing y venoient, je dy des dames qui estoient de noble lignage; les chevaliers qui estoient leurs parens charnelz les amenoient illec et moult de dames et de damoiselles estoient ja illec venuës. La estoient maries moult honnorablement et moult haultement, qui ja neussent este mariees de long temps se ne fust ce quelles estoient illec venues.—Les dames et damoiselles quon y amenoit y faisoit on plus venir pour les marier que pour nulle autre chose.*" —Meliadus, c. 52, ff. 82.

[*Fine Alabaster burned—Plaster of Paris.*]

"Within doors," says Harrison, "such as are of ability do oft make their floors and parget of fine alabaster burned, which they call plaster of Paris, whereof in some places we have great plenty, and that very profitable against the rage of fire."—*See* Holinshed, vol. 1, p. 315.

[*White-Powder.*]

"I hope he wears no charms
About him, key guns or pistols charged with
White powder." Davenant's *Siege.*

[*Armas del Torneo.*]

"Dezid vos a mi buen amigo el Marques, que pues el me demanda licencia de hazer en este dia armas que a mi plaze de gela dar con una condicion, que quando el viere que yo echo la manga de mi camisa fuera del mirador, que se aparte del torneo."—Chr. del R. D. Rodrigo, ff. 37.

[*Superfluous Bravery.*]

"There are some of you,
Whom I forbear to name, whose coining heads
Are the mints of all new fashions, that have done
More hurt to the kingdom by superfluous bravery,
Which the foolish gentry imitate, than a war,
Or a long famine; all the treasure, by
This foul excess, is got into the merchant,
Embroiderer, silkman, jeweller, tailor's hand,
And the third part of the land too, the nobility
Engrossing titles only."
Massinger's *Picture.*

[*Suffocating Manner of Attire.*]

"Our manner of attiring is not good, yea worse than to go naked, to be so fast wrapped and bound, with such a multitude and variety of coverings of divers stuffs, even to the number of four, five, six, one upon another, and whereof some are double, that they hold us prest and packed up with so many ties, bindings, buttonings, that we can hardly stir ourselves in them."—Charron, p. 222.

[*A Bride's untied Locks.*]

"There in a meadow by the river's side,
A flocke of nymphes I chaunced to espy,
All lovely daughters of the flood thereby,
With goodly greenish locks, all loose untyde,
As each had been a bryde."
Spenser's *Prothalamion.*

In his note upon this passage Todd observes that this custom seems to have been usual at the beginning of the eighteenth century,—for Nahum Tate says in a tragedy.

"Untie your folded thoughts,
And let them dangle loose as a bride's hair."
Injured Love.

[*A green Apron.*]

"Not two hours since there landed
An English pirates whore with a green apron."

Massinger's *Renegado.*

[*Buffin Gowns and Green Aprons.*]

Enter Lady Frugal, Anne and Mary in coarse habits, weeping.

Mill. My young ladies
In buffin gowns and green aprons!"

Massinger's *City Madam.*

[*Trial by Combat of Arms.*]

"It is agreed between Thomas Musgrave and Lancelot Carleton, for the true trial of such controversies as are betwixt them, to have it openly tried by way of combat, before God and the face of the world, to try it in Canonby Holme, before England and Scotland, upon Thursday in Easter week, being the 8th day of April next ensuing, A.D. 1602, betwixt nine of the clock and one of the same day; to fight on foot; to be armed with jack, steel cap, plaite sleeves, plaite breeches, plaite sockes, two baslaerd[1] swords, the blades to be one yard and half a quarter of length, two Scotch daggers or dorks at their girdles, and either of them to provide armour and weapons for themselves according to this indenture. Two gentlemen to be appointed on the field to view both the parties, to see that they both be equal in arms and weapons according to this indenture; and being so viewed by the gentlemen, the gentlemen to ride to the rest of the company, and to leave them but two boys, viewed by the gentlemen to be under sixteen years of age, to hold their horses. In testimony of this our agreement, we have both set our hands to this indenture, of intent all matters shall be made so plain, as there shall be no question to stick upon that day. Which indenture, as a witness, shall be delivered to two gentlemen. And for that it is convenient the world should be privy to every particular of the grounds of the quarrel, we have agreed to set it down in this indenture betwixt us, that knowing the quarrel, their eyes may be witnesses of the trial.

"The grounds of the quarrel:

"1. Lancelot Carleton did charge Thomas Musgrave before the Lords of her Majesty's Privy Council, that Lancelot Carleton was told by a gentleman, one of her Majesty's sworn servants, that Thomas Musgrave had offered to deliver her Majesty's castle of Bewcastle to the King of Scots: and to witness the same. Lancelot Carleton had a letter under the gentleman's own hand for his discharge.

"2. He chargeth him, that whereas her Majesty doth yearly bestow a great fee upon him as captain of Bewcastle, to aid and defend her Majesty's subjects, therein Thomas Musgrave hath neglected his duty; for that her Majesty's castle of Bewcastle was by him made a den of thieves, and an harbour and receipt for murderers, felons, and all sorts of misdemeanors. The precedent was Quintin Whitehead and Runion Blackburne.

"3. He chargeth him, that his office of Bewcastle is open for the Scots to ride in and through, and small resistance made by him to the contrary.

"Thomas Musgrave doth deny all this charge, and saith that he will prove that Lancelot Carleton doth falsly bely him, and will prove the same by way of combat, according to this indenture. Lancelot Carleton hath entertained the challenge, and so by God's permission will prove it true as before, and hath set his hand to the same.

"Thomas Musgrave,
"Lancelot Carleton."

Nic. and Burn's *West.* p. 595.

[1] See Du Cange and Nares' *Glossary.*

[*Onion—a Nostrum for the Plague.*]

"The plague—
I'll cure it with an onion."
BEAUMONT and FLETCHER'S *Mad Lover.*

[*Magnetic Compasses.*]

A MR. H—H is said about half a century ago to have been celebrated for making compasses with artificial needles, to which he communicated the magnetic qualities himself.

[*Bolt and Screw to fasten the Door.*]

WHEN D. Luisa de Carvajal travelled she carried with her a bolt and screw to fasten the chamber door.

[*Barbarous Cruelty of the Knights of the Round Table.*]

"*Sire, dist Lancelot, que ferons nous de cest escuyer? Il le convient ahontagier et vergonder de ses membres et le renvoyer a Nabon pour le courroncer et faire despit.—Or allez tost a lescuyer et luy couppez ung pied et ung poing, et luy crevez ung oeil. Et le remontez sus son cheval, et puis sen revoyse a son seigneur le geant, et luy dye que ce despit luy a fait Lancelot du Lac, et Palamedes compaignons de la table ronde, et que nous yrons bien tost veoir. Ainsi comme Lancelot le commanda ainsi fut fait.*"—MELIADUS, c. 170, p. 229.

[*Juanillo, or, Little-John.*]

"EN Moravia, parte de Escocia, se vio un hombre de catorce pies de altura, llamado por ironia Juanillo, y en lengua del pais Litiliohon.

"Examen Apol. de la Hist. de los Naufr. de Alvar Nuñez Cabeza de Vaca, por D. Antonio Ardoino, Marques de Sorito, p. 10. Apud Barcia."

The authority for this in CARDAN, tom. 3. *De Varietat.* lib. 8, cap. 43, fol. mi. 148, column 2.

[*Good Princes produce Good Subjects.*]

WHEN King John was come to Paris, calling the parliament together, he complained with a pitiful tone of his misfortune and the calamities of the realm, and amongst the rest lamented that he could now find no Rowlands or Gawins; to which one of the peers, whose valour had been famous in his youth, and therefore an enemy to the King's sloth, answered there would be no want of Rowlands if there were Charlemains.[1]—HECTOR BOYS' *Scot. Hist.* b. 15, ff. 330. RITSON'S *Diss. on Romance and Minstrelsy.*

[*Irish Slingers.*]

IN Ireland men were particularly trained to the exercise of slinging, and were so expert at it as to be certain of hitting any object within its reach. By it Connor King of Ulster, near the birth of Christ, had his skull fractured, and some years after the famous Meibh Queen of Conaught received her death. Besides stones, the Irish slingers used a composition of quick lime, coarse gravel, brick dust *and blood* which they worked into a mass, and of this formed balls of different sizes for their Cran-Tubals, or slings.—O'HALLORAN.

A Rule worthy to be (? Forhent) in Purchasing.

"WHO soe will be wise in purchasinge
Lett him marke these rules folowinge.
1.
See the same be cleere
In title of the sellere.
2.
And that it standeth in daunger
Of no womans dower.

[1] "Sint Mæcenates, non deerunt, Flacce, Marones." MART. *Ep.* viii. 5.

3.
See whether the tenure be bound or free
4.
And from release of any feoffee.
5.
See that the seller be of age
6.
And that it lyeth not in mortgage.
7.
Whether a tayle may be thereof founde
8.
And whether it stand in statute bounde.
9.
Consider what service belongethe thereto,
10.
And what quit-rent thereout dothe goe.
11.
And if it cometh of a weddede woman
Beware she be not coverte of Baron.
12.
And if thou canst in anye wyse,
Make thye chartor with warrantize.
13.
To thee, thine heires and assynes alsoo.
These should a wise purchasoure doo."

From H. K. WHITE's papers, said there to be "*from a vellum MS. of the reign of Elizabeth.*"

[*Stools, or, Moveable Seats.*]

THE Knight of Fortune removed his stool and sate down by her.—*Palmerin of England.*

[*Eel Pies.*]

MONSTRELLET mentions horseloads of eel-pies brought from Mantes to the market of Paris.—Vol. 10, p. 410.

[*Questionable Healthiness of Beans.*]

"IN the month of June of this year 1466, the beans were very abundant and good,—nevertheless very many persons of both sexes lost their senses at this time in Paris."—*Cont. of Monstrellet.* JOHNES's *Trans.* vol. 2, p. 22.

[*Reverend Mules.*]

"Is it my niece?
Nay then be welcome;—and to encourage you,
Altho' her father, a poor gentleman,
My brother, by the malice of the sea
And winds, have lost what might have rank'd him even
With some that ride upon their reverend mules,
I'll find a portion for her."

SHIRLEY. *The Brothers.*

[*Par esperons on commence soy armer.*]

"*Voulez-vous, dit Pantagruel, maintenir que la braguette est piece premiere de harnois militaire? C'est doctrine moult paradoxe et nouvelle: Car nous disons que par esperons on commence soy armer.*"

Upon this passage Duchat has the following note. "*Proverbe: fondé, suivant Fauchet, sur ce que les esperons tenoient aux jambieres ou chausses de fer; et que si pour les chausser, l'homme d'armes eût attendu qu'il eût mit son casque, et vetu sa cuirasse, ayant ainsi la tête chargée, et le corps gené il n'en seroit jamais venu à bont.*"

[*Their Heir the Successor to the Quarrels of the Feudal Times.*]

"*Ad quemcunque hereditas terræ pervenerit, ad illum vestis bellica, id est lorica, et ultro proximi, et solutio leudis,*[1] *debet pertinere.*"—Lex Angliorum et Werinorum, tit. 6, § 5. CANCIANI, t. 3, p. 83.

[*Immoderate Bleeding.*]

BLEEDING seems to have been cruelly practised in Hakevill's time. See Dr. Deo-

[1] "Compositio quam aliter *Weram* et *Wergildum* vocant."—H. SPELMANNI. *Glossarium in v.*—J. W. W.

date's letter in his appendix, how he took sixty ounces from a man of seventy-six and cured him.

[*A Proud Don.*]

"I AM a gentleman
With as much sense of honour as the proudest *Don* that doth ride on's foot cloth, and can drop
Gold to the numerous minutes of his age."
SHIRLEY. *The Brothers.*

[*Badge and Arms of the Count d'Armagnac.*]

"THE King of France on the Saturday in the holy week, the third of April, marched out of Paris in a triumphant manner, and with great state, to the town of Senlis to wait for his army. He there celebrated the feast of the Resurrection of our Lord Jesus Christ. The king and the Duke of Acquitaine wore, on this expedition, the badge and arms of the Count d'Armagnac, laying aside that noble and gallant banner which he and his royal predecessors had hitherto borne, for the plain white cross. Many of the great barons, knights, and other loyal servants of the king's and the duke, were much displeased at this, saying that it was not becoming the excellence of his royal majesty to bear the arms of so poor a lord as the Count d'Armagnac, particularly as it was for his own personal quarrel, and within his own realm. This banner, which was now the cause of such rejoicing, had been given to an ancestor of the said count, by the decision of a pope, to be borne for ever by him and his heirs and successors as a penalty for certain crimes committed by his predecessors against the church."—MONSTRELLET, vol. 4, p. 20.

[*The Placing of the Chair.*]

A MUCH more serious dispute concerning placing a chair is noticed by that venerable and religious person, Master HONORE BONHOR, Prior of Salon, in his book entitled *L'Arbre des Batailles.* "*Car quant le hault sire Dieu crea les angelz, il en fist ung tant bel et tant glorieux, que de beaulte il surmonte toutes les aultres creatures celestielles. Et tant resplendissoit la clarte de luy, que toute la beaulte des aultres mettoit au bas, ainsi que fait ung grant cierge ardant que abaisse la clarte dune petite chandelle. Et quant il se vid si noble et si bel, il se pensa quil monteroit au plus hault lieu du ciel,* et meltroit illec sa chayere *pour estre semblable an nostre seigneur. Adonc quant il eut ce ordonne de faire, la bataille fut commencee contra luy et aussi contre tous ceulx que de sa partie estoient. Et fut faicte ceste dessu dicte bataille par les bons anges de paradis, que point ne vouloient soustenir ceste oppinion en quelque maniere que ce fust.*"—Chap. 2.

[*Ships protected by Matrasses.*]

"QUESTO marinaio fece ancora piu, che tolse tutti i matarazzi che'l trovò nella nave, et ne armò, et coperse il castello et le sponde della nave, et quando le bombarde tiravano, davano ne gli matarazzi, et male ne danno alla nave far non poteano."—*Tirante il Bianco*, p. 1, c. 30, ff. 136.

A good Precedent of withholding Supplies.

"Lo Rey en Pere sen torna en Barcelona e convoca corts als Cathalans. E com foren tots los estaments ajustato, lo Rey los proposa son intent dient los tals paraules. Be sabeu vosalters tots los qui açi sou, com yo he haguts molts afers, e iames de vosaltres me so pogut ajudar, ne valer, tant en lo regne de Sicilia com en les altres coses en que yom so trobat. E ara ya sabeu com los Françesos, mos enemics me venen al dessus, e lo Papa qui ha donada la cruada contra mi. E lo Rey de França qui es en Narbona per entrar en Cathalunya ab son poder, e veig que neguns de vosaltres nom

haveu defes, e crec que vosaltres volrieu que yo fos deseretat per tant com nos teniu per contents de mi: e som maravellat de vosaltres com vos haveu mesa tal fantasia al capcar be podeu pensar que axi sabre yo ben viore de art de cavalleria, com negu de vosaltres en cars que sia deseretat, e seguir lo mon com a cavaller. Mas non sembla bona raho que per voler la mia destructio vosaltres vos lexeu deseretar e perdre ço del vostre, e venir en mans de mos enemics e vostros: per queus prec com a leyals vassalls que son, tota mala opinio apart posada, que vosaltres façau vers mi ço que bons, faels, e leyals vassalls han acostumat de fer vers lur senyor.

"E com lo Rey hague acabat lo rahonament dessus dit, les corts li respongueren en la forma seguent. Senyor vostra gran senyoria sab be que fins açi en vostres cuytats, actes e fets, tostemps lo Principat de Cathalunya vos ha valgut e aiudat, si be vostra gran Senyoria ha dit lo contrari: e vos senyor, com haveu tractat lo dit Principat; car iames foren vassalls pus mal tractats per senyor, com fins açi nosaltres som: per que senyor mollt excellent vos placia de tornar alloch tot ço que teniu de cascun stament, e lavors lo Principat fara vers vostra senyoria ço que per tostemps ha acostumat. E lo Rey havent oyda la resposta de la cort torna als prelats. Barons e universitats tot ço que tenia e torna alloch tot ço que contra justicia era estat fet, e havent lo Rey tornat alloch les coses dessus dites, ordonaren las Corts ab lo Rey," &c.—PERE TOMICH. c. 40, ff. 38.

[*Johan Amador de Gentilesa et Doña Violant.*]

"MORT lo exellent Rey en Pere—fou Rey son fill de tots sos regnes e terras, le qual fou appellat Johan, al qual fou imposat nom de Amador de gentilesa, e per aço fou axi appellat car tant com visque fou lo pus gentil Rey que en aquell temps fos en Chrestians. E apres que lo dit Rey hac perduda la primera muller, estant Infant, lo Rey son pare li dona altra muller, filla del Duc de Bar, e neta del Rey de França appellada Dona Violant. E sapiau que, en lo temps de aquesta Reyna, lo Rey tenc major casa que Rey que hom sabes en Chrestians, de tot ço que en gentilesa se pertany, primerament lo Rey estava ben acompanyat de molts Comtes e Barons, e de nobles homens cavallers gentils homens en gran nombre tostemps. Apres tenia lo dit Rey molt gran aparell de cassa demunt ab gran e bella mutaria, e tenia molts falcons de totas naturas per pendre tota cassa, e tenia molts astors e sparues per cassar perdius e guatles e tenia moltas esmirlas per cassar cugullades hi pendre plaer devant donas. E tenia en la sua cort molts cobles de ministres de totas maneras per haver plaer de dançar e cantar; e estava molt be acavall de totas naturas de bestias de cavalcar, e prenia gran plaer en iunyr, e en tot ço que a cavallarià se pertany ne requer, e totes les coses dessus dites lo Rey tenia ab si continuament. Apres la Reyna sa muller tenia la pus gran casa que Reyna que hom sabes en aquell temps de Chrestians, e anava molt ben acompanyada de moltas Baronesas, nobles Damas, e mullers e fillas de cavallers e de gentils homens en gran nombre, car no havia grans damas en son regne que no fossen dela sua casa, fins ales simples damas e totas aquellas la Reyna tenia molt be aresades, segons a ella se pertanyia segons lur grau estament de tots los arreus que menester hauien, per ques pot dir ab veritat que aquest Rey e la Reyna sa muller mentre que cascu ha visent son estats millors acompanyats, e tengueren major casa que Rey ne Reyna que hom sapia de aquell temps."—Ibid. c. 45, ff. 48.

[*The Aba of the Persians and Arabs.*]

PIETRO DELLA VALLE describes the *Aba* as worn by the Persians and Arabs. He says it is a sayon open in front, and without sleeves. They who affected elegance threw

it negligently over the shoulders, like a mantle.

[*The Habit of a Conqueror, not the Habit of the Conquered.*]

"When Hanfons (Alonso) the son of K. Jaume of Aragon, returned from a successful war in Corsica and Sardinia, he landed in the dress of the country which he had left, and the King his father neither would speak to him nor give him his hand to kiss. In the evening the Infante drest him in the Catalan fashion, and then the King met him at the head of the stairs and embraced him and kissed him. The Queen asked him the meaning of this different treatment, and he replied that no man ought to appear in the habit of the conquered, instead of that of the conqueror." — Pere Tomich. c. 43, ff. 43.

[*Lo Rey Ceremonios.*]

"Mort lo excellent Rey Halfons, fou Rey son fill en Pere de Arago e dels altres regnes e Principat de Cathalunya, lo qual fou appellat lo Rey cerimonios, e per tant fou axi appellat; car ell feu cercar totes les cases de tots los Reys de Chrestians, e volgue saber en quin orde vivien en lurs cases, e havent ho sabut lo dit Rey ordena la sua casa prenent la forma deles dites cases dels Reys dessus dits deles cerimonies e ordonacions de cascunas lo millor, per ques deya que la casa del dessus dit Rey era millor ordenada que casa de Rey de Chrestians, e ab majors ceremonies, e per aquesta raho li fou imposat lo nom de ceremonios."— Ibid. c. 44, ff. 44.

[*A Warrior's Sword Broad and Short.*]

"espada
Ancha y corta qual suele el buen guerrero."

Eugenio Martinez, *Genealogia de la Toledana Discreta*, c. x. ff. 110.

[*Precaution against Mining in Dover Castle.*]

"There was a deep dry well in Dover Castle, as a security against mining; for by the sound and vibration of the earth there it might be discovered if the enemy were mining, and on what side."—Mrs. Fiennes's *MSS.*

The Spirituall Glasse.

"Read distinctly.
Praye devoutly.
Sighe deeplye.
Suffer patiently.
Make yourselves lowly.
Give not sentence hastely.
Speak but seldome, and that trulye.
Prevent your speech discreetlye.
Observe *Ten*[1] diligentlye.
Flee from *Seven*[2] mightelye.
Guide *Five*[3] circumspectlye.
Resist temptation stronglye.
Break that offe quicklye.
Weep bitterlye.
Have compassion tenderlye.
Doe goode deeds lustelye.
Love hertelye.
Love faithfullye.
Love God onlye.
Love all others for him charitablye.
Love in adversitye.
Love in prosperitye.
Think always on Love, which is nothinge but God himself.
Thus Love bringeth the Lover to Love, which is God himself."

From H. K. White's Papers, said then to be "*from an old vellum MS. of the reign of Elizabeth.*"

[*The Ollamh-Filea Feircheirtne.*]

"Feircheirtne was *Ollamh-Filea*[4] to Conrigh, a celebrated chieftain, who lived

[1] Commandments. [2] Deadly Sins. [3] Senses.
[4] The Ollamh, or Chief Doctor of the Seven Degrees in all the Sciences, was to be skilled in

in splendour on the banks of the Fiounglaise, in the county of Kerry. This warrior was married to Blanaid, a lady of transcendant beauty, who had been the meed of his prowess in single combat with Congculionne, a knight of the Red Branch. But the lady was secretly attached to the knight, and in an accidental interview which she had with him, from the battlements of her castle, offered to follow his fortunes, if he would at a certain time, and on receiving a certain signal, storm the castle and put her husband and his attendants to the sword. Congculionne promised to observe her directions; and did so, inundating the castle with the blood of its inhabitants. However Feircheirtne escaped the slaughter, and pursued at a distance Blanaid and her ravisher to the court of Concovar Mac Nessa, determined to sacrifice his perfidious mistress to the manes of his patron. When the bard arrived at Eamania, he found Concovar and his court, together with the amorous fugitives, walking on the top of a rock called Rinchin Beara, enjoying the extensive prospect which it commanded. Blanaid happening to detach herself from the rest of the company, stood wrapt in meditation on that part of the cliff which overhung a deep precipice. The Bard stepping up to her, began an adulatory conversation; then suddenly springing forward, he seized her in his arms, and throwing himself with her headlong down the precipice, they were both dashed to pieces."—WALKER'S *Irish Bards.*

[*The Chamfrain.*]

"THE chamfrain was made of metal or boiled leather, and covered the forepart of the horse's head, like a mask. In the middle was a spike like the unicorn's horn. The chamfrain of the Count de St. Pol at the siege of Harfleur, 1449, was valued at 50,000 crowns of the money of that time; and that of the Count de Foix at the taking of Bayonne was valued at 15,000 crowns of gold." —*Cyclopædia.*

[*Intercession of Our Lady.*]

"WHEN the thing[1] that was born in the parts about Jerusalem shall have 1260 years, the Almighty will make semblance of bringing the world to an end, but our Lady who is before the High God to support mankind, will put herself on her knees before him, and will say, 'Fair Son, suffer them awhile that they may amend their consciences. And know certainly that they will have seen great parts of the signs which must appear in the world according as the Gospel declares.' Our Lord will then say to our Lady, 'You pray to me for those who are tricking you, and who go to church and pray to Peter and Paul and you, that you would pray to me that I should give them gain, and health, and let them live. And when they have made their prayers they return home; and if they see orphans of their own lineage, or their neighbours, or their poor kinsmen who are before their eyes, they make semblance as if they saw them not. They pray to you that you would pray to me for them, and they let those whom I must preserve, die with hunger. But Tobit did not do thus. He made his prayer with tears from his heart, and the Angel Raphael brought those tears before me. And Tobit went into my house, and made the orphans come and the widows, and gave them to eat for the love of me. And I regarded his prayer, as a prayer of the heart.' Then our Lady will say, 'Fair Son, your pity is so great that you ought

the four principal branches of poetry, and to study in each of them for three years. He was to have in memory seven times fifty stories, to entertain the assembly. His reward was twenty milch cows, and he was to be attended by twenty-four men on all occasions, either at home or abroad; who were also to protect him if occasion required. And he and his attendants were to be supplied with all kinds of necessaries for a month.

[1] *Des lors en avant que la chose que jadis nasquit es parties de Jherusalem aura mil, ii. c. lx. ans.*:— in this form the prophecies usually begin.

to suffer that they amend themselves."—*Prophecies de* MERLIN, ff. 38.

Jervasius Scroop, Miles.

"HE engaged with his Majesty in Edge-Hill fight, where he received twenty-six wounds, and was left on the ground amongst the dead. Next day his son Adrian obtained leave from the king to find and fetch off his father's corpse; and his hopes pretended no higher than to a decent interment thereof.

"Hearty seeking makes happy finding. Indeed, some more commended the affection than the judgement of the young gentleman, concerning such a search in vain amongst many naked bodies, with wounds disguised from themselves, and where pale death had confounded all complexions together.

"However, he having some general hint of the place where his father fell, did light upon his body, which had some heat left therein. This heat was, with rubbing, within few minutes, improved into motion; that motion, within some hours, into sense; that sense, within a day, into speech; that speech, within certain weeks, into a perfect recovery, living more than ten years after, a monument of God's mercy and his son's affection.

"He always after carried his arme in a scarfe; and loss of blood made him look very pale, as a messenger come from the grave, to advise the living to prepare for death. The effect of his story I received from his own mouth, in Lincoln Colledge."—FULLER'S *Worthies*, vol. 2, p. 33.

[*Extensive Use of the Term Welch.*]

IN some parts of Germany the French are called *Welches*, in others the Italians bear that name, according as natives of the one country or the other are most frequent.

[*Unusual Demonstration of Joy by a good Carver.*]

"WHEN relief came to Nicuesa and his starving companions at Nombre de Dios, one demonstration of joy which he made at dinner was to cut up a fowl in the air, *porque era muy gran trinchante.*" This sort of figure-carving implies abominable cookery.

[*The White Pigeon at Amiens.*]

"WHEN our Edward IV. and Louis XI. met to swear the peace into which the former was so dexterously led by his abler antagonist, the chancellor of England, who was a prelate and bishop of Ely, began his oration with a prophecy (whereof the Englishmen are never unfurnished,) which said that in this place of Picquigny a great peace should be concluded between France and England. The next day after this meeting a great number of Englishmen repaired to *Amiens*, some of them affirming that the Holy Ghost had made this peace (for they grounded all on prophecies). The reason that moved them so to say was, for that a white pigeon sate upon the King of England's pavilion that day of the interview, and would not remove thence notwithstanding any noise made in the camp. The cause whereof, as some men judged, was, for that it had rained a little, and afterward the sun shining very hot, the pigeon lighted upon this pavilion (being higher than the rest) to dry herself: which reason was given by a gentleman of Gascoine, servant to the King of England, named Lewis of Bretailles, who was not a little offended with the peace."—PHILIP DE COMINES, p. 128.

Arms. Armour.

"SIMILITUDO morum et studiorum fabrum illi amicum effecerat: is enim est qui Archimedis cochleam invenit nondum vulgatis Archimedis libris: gladios qui plumbi instar flecterentur, et ferrum penè ut lignum

scinderent; et quod majus fuit, thoraces ferreos (me spectante sæpius experimentum, eram autem adolescentulus) qui ictibus igneorum tormentorum militum legionariorum resisterent; adeo ut quintuplici ictui, unus idem suffecerit vixque rimulam contraxit."—CARDANUS DE VITA PROPRIA.

"IT is better to fight naked than with bad armour. For the rags of a bad corcelet make a deeper wound and worse to be healed than the bullet itself."—FULLER'S *Triple Reconciler*, p. 18.

"A SUFFICIENT fortification," says GARIBAY, "para el tiempo que dizen de lanza y escudo."—P. 942.

[*The Colour of the Hair, and the Truthfulness of the Heart.*]

"BERMEJOS son de color
mas que ruvios los cabellos,
por cierto no niegan ellos
el coraçon ser traydor."
GUEVARA. *Canc. Gen.* ff. 182.

[*Great Swords, and Smiths of Spain.*]

"*Començaron de ferir se con las espadas, y con porras de tantos golpes, y tan espessos que parescia que eran en aquel campo quantos ferreros avia en España.*"—CHR. DEL R. D. RODRIGO, ff. 11.

[*Degradation of a Knight.*]

THE ceremony of degrading a knight is thus given in TIRANTE, p. 1, c. 15. "When he has for gold and silver forborne to do what behoved his honour, and thus disparaged the order of knighthood, in that case all kings at arms, heralds and pursuivants are bound to call upon the good knight, and they are bound to go to the King and to take the false knight, and arm him with all his arms, as if he were going to battle or to some great feast; and to place him upon a great scaffold where he may be seen by all: and here there ought to be thirteen priests, who shall continually say the service of the dead, just as if they had him there dead before them. And after they have said the Psalm, they shall first take off his bacinet, because he has consented with his eyes to act against the order of knighthood. Then they shall take off the gauntlet of his right hand, for that is the hand of offence, and if for gold he has sinned against the order of knighthood, with that hand he touched it. Then shall they take off the gauntlet of his left hand, for that is the hand of defence, and it participated in that which the right did; and then they shall take off all the arms which he wears, as well defensive as offensive, casting every piece separately from the scaffold down to the ground, and all the kings at arms first, and then the heralds, and lastly the pursuivants, shall cry out aloud, naming each piece by its proper name, This is the bacinet, or the gauntlet of that disloyal one, who is unworthy of the happy order of knighthood. This being done they ought to have hot water ready in a basin of gold and silver, and the heralds saying with a loud voice what is the name of the knight, the pursuivants reply, calling him by his name, and then the kings at arms shall say, It is not true, for this is that miserable knight and caitiff who has not respected the order of knighthood. And then the chaplains shall reply, Let us give him a name; and the trumpet saying what shall he be called, the King shall reply, Let this bad knight, who has chosen to disgrace the high order of knighthood, be driven and banished with infamy from all our kingdoms and lands. And when the King has thus said, the heralds and kings at arms shall throw the hot water in his face, saying, Henceforth thou shalt be called by thy right name, Traitor. Then the King and twelve other knights shall dress themselves in mourning, in mourning weeds, with hoods of blue, and make a great show of sadness. And at every piece of his arms which they take from him, they

shall pour hot water upon his head; and when he is wholly disarmed, they shall dismiss him from the scaffold, not by the stairs which he ascended when he was a knight, but he shall be let down by a rope. Then they shall lead him in great disgrace to the church of St. George, and there they shall make him lie down upon the ground before the altar, and they shall say over him the Psalm of malediction. And the King shall be present, with the twelve knights, who signify Christ and the twelve Apostles, and they shall pass sentence of death or of perpetual imprisonment upon him."

[*The great Jewel taken from the Serpent's Head, and used in Conjuring.*]

"THEY have many beautiful stones of different colours, many of which, I am apt to believe, are of great value; but their superstition has always prevented their disposing of them to the traders, who have made many attempts to that purpose, but as they use them in their conjuring ceremonies, they believe their parting with them, or bringing them from home, would prejudice their health or affairs. Among others there is one in the possession of a conjurer remarkable for its brilliancy and beauty, but more so for the extraordinary manner in which it was found. It grew, if we may credit the Indians, *on* the head of a monstrous serpent, whose retreat was, by its brilliancy discovered; but a great number of snakes attending him, he being, as I suppose, by his diadem, of a superior rank among the serpents, made it dangerous to attack him. Many were the attempts made by the Indians, but all frustrated, till a fellow more bold than the rest, casing himself in leather, impenetrable to the bite of the serpent or his guards, and watching a convenient opportunity, surprised and killed him, tearing the jewel from his head, which the conjurer has kept hid for many years, in some place unknown to all but two women, who have been offered large presents to betray it, but steadily refused, lest some signal judgment or mischance should follow. That such a stone exists I believe, having seen many of great beauty; but I cannot think it would answer all the encomiums the Indians bestow upon it. The conjurer, I suppose, hatched the account of its discovery: I have, however, given it to the reader as a specimen of an Indian story, many of which are much more surprising."—TIMBERLAKE's *Discourse of the Travels of two English Pilgrims to Jerusalem, Gaza, &c.* 1611. 8vo.

[*Carelessness of the Composers of Romance.*]

So carelessly are these Romances composed, that Ygaine is said afterwards (vol. 1, ff. 69) to have had three daughters by the Duke, and two by a former husband. Morgain was by the first marriage, and her sister was dead in King Arthur's time, but had married to Bretiaulx, who was father of Aguiseaulx Descosse. The other three were married to King Loth, King Neutre, and King Urien. Loth had five sons by this marriage, one of whom he came by in a very unfair manner, according to this account. "*Sachez*," says MERLIN to King Arthur, "*que le roy Loth a cinq enfans de sa femme, dont tu en as engendre lung a Londres, quant tu estoyes encores jeune escuyer.*" It must not be forgotten that Loth's wife was Arthur's half sister.

Here it is said that Grauvain (Gawaine) was the eldest of King Loth's sons. King Neutre also had a son called Galachin,—Yoain, a more famous hero of romance, was son of King Urien.

[*Impenetrable Armour.*]

"*Y Sacarus aun no sentia llaga ninguna en todo su cuerpo, y ayndava le mucho el escudo, que avia de parte de dentro un cerco de azero en deredor, que era ancho de dos dedos; y por esto la espada del conda no travara en el escudo.*"—CHR. DEL R. D. RODRIGO, ff. 48.

[*Yguerne's Grand-children.*]

When Uther Pendragon married Yguerne, she had a daughter by her ill-used husband the Duke of Tintagel, old enough to be married at the same time to King Loth of Orcanie. Three sons were the fruit of this marriage, Mordrec, Gahiriet and Gaheret.—Merlin, vol. 1, ff. 52.

[*The Elector's Stable.*]

"The Elector's stable is by much the fairest that ever I saw, which I will briefly describe. In the first court there is a horse-bath, into which they may bring as much or little water as they list, and it hath twenty-two pillars, in each whereof divers arms of the Duke are graven, according to the divers families whose armes he gives. The same court serves for a tilting-yard, and all exercises of horsemanship: and there is also the horse-leaches shop, so well furnished as if it belonged to a rich apothecary. The building of the stable is foure square, but the side towards the Duke's pallace is all taken up with two gates and a little court yard, which takes up half this side, and round about the same are little cubboords peculiar to the horsemen, in which they dispose all the furniture fit for riding. The other three sides of the quadrangle, contained some 136 choise and rare horses, having onely two other gates leading into the Cities market place, opposite to those gates towards the Court. These horses all of forraine countries, for there is another stable for Dutch horses, and among these chiefe horses, one named Michael Schaz (that is Michaell the treasure) was said to be of wonderful swiftnesse, before each horses nose was a glasse window, with a curtaine of green cloth to be drawn at pleasure, each horse was covered with a red mantle, the racke was of iron, the manger of copper: at the buttocke of each horse was a pillar of wood, which had a brazen shield, where by the turning of a pipe he was watered; and in this pillar was a cubboord to lay up the horses combe and like necessaries, and above the backe of each horse hung his bridle and saddle, so as the horses might as it were in a moment be furnished."—Fynes Moryson.

[*Further Account of the Elector's Stable.*]

"Above the forepart of the stable towards the market place, are the chambers wherein the Elector feasts with ambassadors. In the window of the first chamber or stove, being a bay window towards the street, is a round table of marble, with many inscriptions perswading temperance, such as are these,

"*Aut nulla Ebrietas, aut tanta sit ut tibi curas*
Demat—"

"*Be not drunken in youth or age,*
Or no more than may cares asswage."

Again,

"*Plures crapula quam ensis.*"

"*Gluttony kills more then the sword.*"

Yet I dare say, that notwithstanding all these good precepts, few or none ever rose (or rather were not carried as unable to go) from that table. Twelve little marble chaires belong to this table, and the pavement of the room is marble, and close by the table there is a rocke curiously carved with images of fishes and creeping things. This rocke putteth forth many sharp pinacles of stone, upon which the vessels of gold and silver are set forth at the feasts, and when the drinking is at the hottest, the statue of a horsman by worke of great art comes out of the rocke, and presents each stranger with a huge boule of wine which he must drink off for his welcome, without expecting that any should pledge him."—*Dresden*, 1591. Fynes Moryson.

[*L'estoc volant.*]

"L'estoc volant, que depuis on a simplement appellé volant etoit un bâton gros

et court, qu'on cachoit sous ses habits, pour se lancer dans l' occasion à la tete, on aux jambes de son ennemi. Maitre Guillaume, ce bouffon si connu a la Cour de Henri 4. avoit toujours sous ses habits un de ces bâtons volans qu'il appelloit son oisel, parce qu'il avoit contume de le faire voler a la tête des Pages et des Laquais qui le persecutoient ordinairement."—DUCHAT.

[*Liafail, or, the Coronation Stone.*]

"NOR ought we to pass by unmentioned that fatal stone, antiently called *liafail*, brought into *Ireland* by the *Tuath-de-Danans*, and from thence in the reign of *Moriertach Mac Erc* sent into *Argile* to his brother *Fergus*, but which was afterwards inclosed in a wooden chair by King *Keneth* to serve in the coronation solemnities of the King of *Scotland*, and deposited in the Monastery of *Scone*, from whence it was at length removed to *Westminster* by Edward I. Wonderful things are reported of this stone, but what credibility they deserve I leave to the judgment of others. In particular fame reports, that in the times of heathenism before the birth of Christ, he only was confirmed Monarch of Ireland, under whom, being placed on it, this stone groaned or spoke, according to the Book of *Hoath*."—SIR JAMES WARE.

[*Long Nails.*]

THE body of Charles the Bold was known among other signs, by his long nails, which he wore of a greater length than any other person of his court.—JOHNES's *Monst.* vol. 2, p. 253.

[*The Blaosg, or, Concha Marina, and Bagpipes, originally Scottish.*]

"WE are inclined to think that the *Blaosg* or *Concha Marina*, as well as the bagpipe, came to Ireland from the bleak regions of Scotland, where the Romans might have left it in some of their casual visits. The *buccina*, which, according to Casaubon, was the shell of the murex, was certainly one of the martial instruments of the Romans for many ages; and as Virgil gives this instrument to his Triton, it is not unlikely that the Murex was peculiar to the Italian seas: indubitably it is never found either in the northern, or in our seas. Now our *Concha Marina*, and that of the Scots, answered exactly to the form of the buccina, and appears to be made of the same kind of shell. Both in Scotland and in Ireland, mead was formerly served round at feasts, in this instrument: hence probably, the frequent epithets in the Erse and Irish poems, of the feast of shells, and the hall of shells. This custom is not yet entirely exploded in Scotland. When Mr. Boswell and Dr. Johnson were at Mr. M'Sweyns in the Isle of Col. 1773, whiskey was served round in a shell. Some of these Blaosgs still remain in Ireland, one of them exactly resembling a tritons shell was lately seen in the hand of a peasant in the county of Waterford. If Virgil does not exaggerate too much, the sound of this instrument must be terrific!

Cærula concha
Exterrens freta."—*Æn.* 10. 209.

WALKER's *Irish Bards.*

[*Musical Taste of the Irish.*]

"A MUSICAL taste (so early do we discover it,) seems to have been innate in the original inhabitants of this island, and to have gradually strengthened and refined with the progress of society. This we can only attribute to the early introduction of the bardic order amongst them. But the study of the science of music was not long confined to that order; every hero, every virgin could touch the harp, long ere the useful arts got foot in this country. At 'the feast of shells' this instrument was handed round, and each of the company

sung to it in turn: not to be capable of sweeping it in a masterly manner, was deemed a disgrace even to royalty."—WALKER's *Historical Memoirs of the Irish Bards.*

[*Eochardh II. and the Tinting of Arms.*]

"EOCHARDH II. one of the fabulous Irish Kings is surnamed Faobhar-glas, or of the green edge; because in his days (A. M. 2909), the art of giving different colours to swords and arms was found out, and we are told that the points of his javelins, and blades of his swords were coloured green."—O'HALLORAN.

"This," says he, "and the account of our Carbads, or chariots of war, will fully explain the description which Florus gives us of Bituitus, in the Allobrogian war, who added splendour to the triumph, being drawn in his silver chariot with his arms of different colours, such as he fought with."

[*Use and Pleasures of Tobacco.*]

"TOBACCO was brought by the English in 1009 of the Hegira A.D. 1600-1, and sold as a remedy against humidity. Many people found it agreeable, and thought they perceived in this vegetable a property which disposes the spirit to gaiety. Thus a great part of the oulemas and of the people in office delayed not to partake of this luxury. But in the coffee-houses because of the great use which the low and idle people made of it, the smoke raised itself to heaven in such a manner that those who were there could not see each other. In the streets and in the markets the pipe never went out of their hands, they amused themselves with sending reciprocally the smoke, and with reading verses made upon the tobacco. 'I have been,' says our author, 'many times in discussion with my friends in relation to this custom. Besides that its disagreeable smell,' said I to them, 'mounts to the brain after one is asleep, communicates itself to the beard, turban, and cloaths, of those who smoke and infects the apartments; its ashes soil all the interior of the house, and burns even sometimes the carpets and tapestrys. After these inconveniences and others which we cannot place here, what can be its use and its agreeableness? 'It is only a pastime,' they replied to me, 'and a means of amusing ourselves.' The fact is, that it has not any appearance of spiritual enjoyment which can charm the mind, and that this answer is nothing less than satisfactory. Independently of that, it was very often the cause of great fires at Constantinople, which drove out of their houses thousands of inhabitants. The only utility which cannot perhaps be refused it, is that, in cruizing ships, it hinders the guards who make use of it from sleeping, and that it preserves from humidity in procuring dryness, but for such a small advantage it is by no means permitted to expose himself to so many damages. Nevertheless the use of tobacco made ever unto the year 1045 of the Hegira A.D. 1635-6, progress which cannot be expressed. May God augment the days, the prosperity, and the justice of our powerful monarch, who having made the coffee-houses be shut up in all the extent of the Ottoman empire, made them be replaced with shops suitable to the place, and especially forbid smoking tobacco. In this manner he did to the poor and the rich such a great benefit that even if they should address their thanks to him to the end of the world, they would not be able sufficiently to discharge the debt of their gratitude."—QUÆRE?

[*Rushlights, their Antiquity.*]

"THEY made use of lights made of the pith of rushes, which they stripped bare of the skin, and only left a small ridge at the back to keep the tender pith from falling asunder. When these were thoroughly dried they dipped them slightly in greese, or other unctuous matter, and had no far-

ther trouble in the preparation. This sort of light is to this day made use of among the meaner sort of Irish, and people of condition (before the use of the tallow candle was known in Ireland, which was introduced by the English,) twisted a great number of those rush lights together, sometimes to the bulk of a man's arm. Nay, we have instances in the Irish annals that even within these 200 years they made them to the size of a man's middle. Thus in the Annals of Donegall, under the year 1557, we meet with the following account. 'When Shane O'Neill invaded Tirconnell with a great army, Calvagh O'Donnell found himself too weak openly to resist his power, and therefore had recourse to stratagem; he sent spies into his camp to discover where he could with greatest advantage break in upon him by night. These spies got near O'Neill's tent, and in it they saw a light made of rushes dipped in tallow, and twisted together to so large a size that it was as thick as a man's waist, and gave light at a great distance. The spies posted to O'Donnell, who lurked in the neighbouring mountains. He fell down with his party into the enemy's camp, and made his way to O'Neill's tent, directed by the blaze of his *large light*. O'Neill thus surprised had no power to make resistance, but forced his way out of the back part of his tent, and made his escape under cover of the night." —WALTER HARRIS's *Tr. of Ware's Antiq. of Ireland.*

[*Ardour of the Irish for the Battle.*]

"A BODY of two hundred men were directed to escort the wounded and the baggage to an adjoining fort; but as soon as the purport of Fitzpatric's message became known, a general rage and indignation seized on the whole army. The wounded called out to be led to battle. They conjured their brethren not to desert them, but as they had hitherto lived, so they hoped they would now suffer them to die by their sides. They applied to Donogh and Teige; and, as a farther inducement, observed to them, that by permitting them to stand to their arms, their fellow-soldiers would fight with more intrepidity, and would never think of giving way. Let stakes (say they) be stuck in the ground, and suffer each of us, tied to, and supported by one of these stakes, to be placed in his rank, by the side of a sound man; our front will be extended more, and we shall, by this means, be enabled to use our arms. Their importunities, and these reasons, made a strong impression on the brothers, and between seven and eight hundred wounded men, pale, emaciated, and supported as above, appeared mixed with the foremost of the troops. Never was such another sight exhibited! The Ossorians marched to the attack with full assurance of victory; but when they regarded the situation of almost half of the enemy they were to attack, pity and admiration succeeded to rage and resentment. In vain Fitzpatric called them forth to the battle; in vain he urged that so decisive an opportunity, as the present, would never offer again, and that, by losing it, the whole power of Munster would soon be on their backs. His reasons were of no weight; and his allies absolutely refused to engage with the troops of North Munster in their present situation. The sons of Brien seeing this defection, prepared for a retreat; but the prince of Ossory, says my MS. with a select body of followers, constantly hovered round this body of men, perpetually harrassing, but never daring to come to an engagement with them. By this means they lost a hundred and fifty of their wounded, and many others were cut off in the retreat. After this the remains of these heroes reached Ball-Boirumhe without any further molestation."—O'HALLORAN.

[*Fighting with Sharks' Teeth.*]

"THE Islanders of Fotoona, an island to the north-west of Hamoa (or the Navigator's

Islands) have a brutal mode of fighting with sharks' teeth. "They fix the teeth in three rows on the palm and inside of the fingers of a species of glove made of the matted bark of the *heabo*; the front part of both hands being armed in this manner, every man endeavours to come to a close scuffle with his enemy, and tear open his bowels with these horrid weapons."—MARINER.

The principal chief was a man of remarkable strength, and was accustomed always to fight with these sort of arms, not to tear open the bowels of his enemy, but merely to catch a good hold of him; he would then throw him on his face, and putting his foot upon the small of his back, would pull him strongly by the hair of his head, and by thus forcibly bending him back, break his spine. With boys and little men he would not take so much trouble, but lay them across his knees and break their backs without ceremony.

[*Influence of Love.*]

"COMO haze la leona
que pare muerto el leon
y como propria persona
con las bozes que blazona
le torna en su perficion
merescida;
Assi amor torna encendida
mi requesta,
sino me mata como esta
de la vida."
QUIROS, *Cancionero*, ff. 160.

Le Debat des deux Fortunes d'Amours.

"PREMIEREMENT il mect à nonchaloir
Tout ce que cueur gentil ne doit vouloir,
Tout son cueur tire
A parvenir au hault bien qu'il desire.
Et pour sçavoir bien son euvre conduire,
Desir l'apprent à lire et à escrire,
Pour mieulx entendre
Tout ce qui sert au fait, où il veult tendre.
Et le plaisir qu'amours luy fait lors prendre
Luy donne cueur et voulenté d'apprendre,
Et de sçavoir
S'il veult Romans et nouveaulx ditz avoir,
S'il met son sens, sa peine, et son devoir
A les povoir entendre et concevoir,
Lit et relit,
Et ce qui siet à son propos eslit,
Ung mot luy nuit, l'autre luy abellit.
Si recorde sa leçon en son lict,
Tres ententiz,
Et d'en sçavoir du tout entalentiz.
Là est le lieu où amours le gentilz
Tient son escolle à tous les apprentiz,
Sains et malades,
Dont les plusieurs portent les couleurs fades.
Or veult l'amant faire ditz et balades,
Lettres closes, secrettes ambassades:
Et se retrait,
Et s'enferme en sa chambre ou en retrait,
Pour escrire plus à l'aise et à trait,
Et met une heure à faire ung tout seul trait
De lettre close.
Ung peu escript, puis songe, ou se repose,
Puis efface pour mettre une autre chose,
Et voulentiers meltroit plus, mais il n'ose.
Or prent couraige
A dresser bien sa lettre et son messaige,
Et s'il apprent de ces choses l'usage
Il en devient en tous endroitz plus saige
Au long aller,
Et en scet mieulx bien taire et bien parler,
Bien soy garder, et bien dissimuler,
Querir son bien, et saigement celer,
Sans soy vanter.
S'aucuns sçavent ou dancer, ou chanter,
Il les vouldra acoincter et hanter,
Et les chetifz delaisser et planter.
Ainsi s'avance,
Et y apprent maniere et contenance,
Sens, hardement, maintien et ordonnance,
Et si acquiert des bons la congnoissance,
Et est tenu
Pour gracieux, et par tout bien venuz,
Amé, aidié chery et soustenuz,
Et honnoré des gros et des menus
Se fait priser.
Apres met peine à songer et viser,
De quelque habit tout nouvel adviser,

Et s'estudie à bien le deviser
Nouvellement,
Et le vestir et porter gentement,
Et d'assez peu soy tenir netement:
Marcher à droit, chevaucher seurement
Sur fiers chevaulx,
Tourner en l'air sur coursiers à grans saulx,
Faire saillir le feu de ces carreaulx,
Et à fouir les Dames aux carneaulx
Dessus la voye." ALAN CHARTIER.

[*Shooting at the Bird.*]

"SOCIETIES for shooting at the Bird are common in Denmark. A wooden Bird is the mark, and he who brings down the numbered piece of iron which covers the lower part of its body receives the highest prize and is entitled Bird King for the ensuing year. The several parts are covered with iron differently numbered, though all the wood may be shot away, no prize is adjudged before the numbered iron comes down. But the prize and the honour of wearing about two yards of green ribband are poor compensations to the winner for the expense of the splendid entertainment which custom has made a law on his elevation to this dignity. People, therefore, of good sense or moderate fortune, usually decline the expensive honours attendant on success, and fire at random when they find the Bird almost ready to fall."—ANDERSEN'S *Tour in Zealand.*

[*Figures of Roland and Oliver at Verona.*]

A FIGURE in the church porch at Verona, which, from its being in the same place with Roland, and manifestly of the same age, Canciani supposes may be Oliver, is armed with a spiked ball fastened by a chain to a staff of about three feet in length.

[*Biatachs, or Keepers of Houses of Hospitality.*]

"As to Irish hospitality, it was so celebrated as to become proverbial. It became an object of state policy; and laws and regulations were made by the national council for its conduct. Lands in every part of the kingdom were allotted for its support; and the Biatachs, or keepers of houses of hospitality, were the third order in the state. Each Biatach must possess seven town lands, each of which comprehended seven plough lands. He was obliged to have seven ploughs at work in the seasons, and to be master of 120 herds of cattle, each containing 120 cows. He was to have four roads to his house; a hog, beef, and mutton were always to be ready for the travellers and stranger; and of which houses no less than 1800 belonged to the two Munsters! In the present age of Pyrrhonism, all these facts might be well doubted, had we not modern evidences to corroborate them; for, Sir John Davis, Attorney-General, in the reign of James I. in his account of the blessed reforms made in the lands of the Irish, in the counties of Monaghan, Fermanagh, and Cavan, in those precious days by the inquisition then taken, it appeared that the county of Monaghan alone contained 100 Ballebiatachs, to the support of which were allotted by Mac Mahon, lord of the soil, 96,000 acres of land! Even at this day individuals keep up this spirit of hospitality; and the reader will be enabled to judge what the dispositions of our people are, from what is now the practice of the middling and poorer Irish in Munster and Connaught. Their houses are open for all poor strangers. As soon as one enters and places himself by the fire, he looks upon himself, and the people look upon him so much one of the family, that he will rise to welcome the next comer. Whatever the house affords they freely partake of. In some places, in cold wet nights, a door is left open and a large fire burning for the use of any distressed passengers! I mention these facts, because in all probability the very remembrance of them will be forgot by the next generation."—O'HALLORAN.

[*Custom observed in Endast on the Birth of a Male Child.*]

"In the country of Endast, as soon as a male child is born, notice is given to the state, and he is brought up for the King's service. At twelve years he is taught to ride and to use his weapons; then he is placed with a smith, to the end that his arms may become strong and powerful, and may lay on well when need shall be. Then he is taught to wrestle, to throw the spear and every thing appertaining to arms; lastly they teach him the trade of a butcher, that he may know how to cut up flesh, and have no fear of dipping his hands in blood. In this manner they become cruel, and when they go to war, and can take any Christians, they quarter them. And twice in the year they are made to drink the blood of a cow or of a sheep. And these are the bravest and mightiest men in all Pagandom, for ten of them are worth more than any other forty."—TIRANTE, p. 2, c. 47, ff. 137.

[*Lhystoyre des Hystoyres.*]

—"POUR neant en parleroit on se len doubtoit daulcune chose, et il nen donnoyt vraye demonstrance comme font aucunes gens qui dient maintes parolles qui veullent avoir fermes, et si ne tirent avant nul tesmoing fors seullement quilz dyent quilz lont ouy dire a aultres; mais de ceste maulvaise maniere se garde bien le compte. Car il ne dict parolle ou il puysse apparcevoir nulle doubte que il ne la face appertement demonstrer. Et pource est appelle ce livre lhystoyre des hystoyres."—SAINCT GREAAL, p. 54.

[*Much greater Use of Poultry in former Days.*]

POULTRY probably made a greater part of the general food than it now does. Indeed it necessarily must, when people lived more in the country, in hamlets and single houses. Even within the memory of man meat was seldom killed in the Lake country during the winter; from Martlemas to Easter salt provisions were used,—of course poultry would be used during that time. It appears from LATIMER to have been within reach of the poor.

[*Removal of Large Trees.*]

"SEVERAL relations there are of trees that have been planted or removed, of eighty years growth, and fifty feet high to the nearest bough, wafted upon floats and engines four long miles, with admirable success, and of oakes planted as big as twelve oxen could draw, to which effect these are prescribed as the ways to accomplish the like designs.

"Choose a tree as big as your thigh, remove the earth from about him, cut through all the collateral roots, till with a competent strength you can inforce him upon one side, so as to come with your ax at the top root; cut that off, redress your tree, and so let it stand covered about with the mould you loosened from it till the next year, or longer, if you think good, then take it up at a fit season.

"Or, a little before the hardest frost surprise you, make a square trench about your tree, at such distance from the stem as you judge sufficient for the root, dig this of competent depth so as almost quite to undermine it, by placing blocks and quarters of wood to sustain the earth; this done cast on it as much water as may sufficiently wet it, unless the ground be moist before, thus let it stand, till some very hard frost do bind it firmly to the roots, and then convey it to the pit prepared for its new station.

"But if it be over ponderous, you may raise it with a pully between a triangle, placing the cords under the roots of the tree, set it on a trundle or sled to be conveyed and replanted where you please; by these means you may transplant trees of a large stature, and many times without top-

ping or diminution of the head, which is of great importance to supply a defect, or remove a curiosity.

"After you have transplanted your trees, if you lay about the roots or stems, fern, straw, stubble, haume, or any other vegetable whatever, either green or half-rotten is best, which will preserve the roots moist in summer, and yield a good manure or soyl, which the rain will carry to the roots."—*Mystery of Husbandry*, p. 91.

[*Forging of Armour by Early Knights.*]

When the Duke of Burgundy was engaged to fight a single combat with our Duke Humphrey, "the greater part of his armour he had forged himself within his castle of Hesdin. He also exercised himself with all diligence, and was very abstemious, the better to strengthen his breath."—Monstrellet, vol. 6, p. 162.

[*Presents to Athelstan.*]

The sword of Constantine, and the spear of Charlemagne, were sent as presents to our Athelstan.—Turner's *Hist. of the Anglo Saxons*, b. 6, c. 2.

[*Species of Coracle.*]

"The writer of a MSS. Life of St. Brendan describes the structure and form of this kind of vessel more particularly than I have met with anywhere else. 'They made,' says he, 'a very light barque, ribbed and fenced with timbers, as the manner is in those parts, and covered it with raw cowhides, and on the outside they dawbed all the jointings of the skins with butter, and put into the vessel materials for making two other boats of other skins, and provisions for forty days, and butter to dress or prepare the skins for the covering of this boat, and other utensils necessary for human life. They also fixed a tree in the midst of the barque, and a sail and other things belonging to the steering of a boat."—Sir James Ware.

[*Oilliol-Aine and the Lovely Moriat.*]

"Cobhthaigh murdered his brother Loaghaire II. Oilliol-Aine, the brave son of the deceased, is only saved as being supposed of so weak a frame as to be incapable of raising any future disturbances. Notwithstanding the atrociousness of his crimes, yet we find Cobhthaigh reigned peaceably for thirty years. But the friends of the young Maon took care to convey the prince far from the reach of the monarch, fearing the capriciousness of his temper. The king of South Munster received him with great humanity, and had him bred up in his court; and here the soft passion of love found a way to his tender heart, the object being the lovely Moriat, daughter to his protector. His friends, anxious for his safety, did not trust him long there, but had him conveyed privately to France, with only nine attendants in his retinue. The French king received him with all the honours due to his blood, and to the close affinity between them. He soon rose in the army; his valour and prudence, much beyond his years, before twenty-five acquired him the supreme command of the Gallic troops. He wanted not for partizans at home to trumpet his fame; and the greatness of his exploits soon revived in the breast of the fair Moriat sentiments of a much warmer nature than what she had suspected. Love is full of expedients; and she found out a method to remind this prince of their former amity. Craftine, a musician of her father's court, was her confidant. She sent him privately to France, with a letter and a rich present of jewels to Maon. After delivering his credentials, he played on his harp, and sung to it an ode in which he was praised with great delicacy, and his principal actions boldly recorded; concluding with a wish, that he would for the future

exert his power to recover his country, and revenge the blood of his father and grandfather. He enquired who the author of this ode was. To be praised by the fair, is the highest gratification to a generous mind: Craftine told him it was the lovely Moriat herself. At once all his former tenderness revived, and love and glory now only employed his thoughts. He sends back the harper, with private instructions to his friends; and solicits aid of the monarch of France, to support his pretensions to the throne of Ireland. His request is granted, and with a select body of Gauls, he invades both Scotland and Ireland. He himself landed in the harbour of Wicklow; and being informed that Cobhthaigh kept his court at Dindrigh, near the Barrow, in Leinster, thither he immediately marched his troops, attacked this fortress sword in hand, and put the garrison to the sword, &c."—O'HALLORAN.

[*Curious Custom in the Netherlands of the Widow laying the Keys upon the Coffin of her Insolvent Husband.*]

IN the Netherlands there is a custom, when a man dies insolvent, that the widow lays the keys upon the coffin, to signify that she is not able to pay his debts. This they call *de sleutel op de kist leggin.* — HEXHAM'S *Dictionary.*

[*Custom of placing Girdle, Purse, and Keys on the Coffin of a Deceased Husband, and so renouncing his Debts.*]

AFTER the death of the good Duke of Burgundy, (1404,) the corpse was placed in his chapel, where a solemn service was performed. The duchess Margaret there renounced her claim to his moveables, from fear of the debts being too great, by placing her girdle, with her purse and keys, on the coffin, as is the usual custom in such cases, and demanded that this act should be put into writing by a public notary there present.—MONSTRELLET, vol. 1, p. 112.

[*Further Instance of a Widow's Renunciation of Debts and Estates, by placing Belt and Purse on her Husband's Tomb.*]

"1415. AFTER the death of Waleran, Count de Saint Pol, his widow publicly renounced, by her attorney, all the debts and estates of her late lord, excepting her dower, by placing on his tomb his belt and purse, of which act she demanded from the public notaries present to have certificates drawn up."—MONSTRELLET, vol. 4, p. 123.

[*Antiquity and Use of Rings.*]

"SOME do say, that the first rings knowne to be worne, was in the remembrance of Prometheus, who, (as the Poets faigned,) beeing chained to a rocke by the appointment of Jupiter, was delivered by Hercules, with the permission of Jupiter; with this condition neverthelesse, that in perpetual memory of his imprisonment, the said Prometheus stood obliged to weare incessantly a ring of gold, enchased with a stone of the rocke whereto hee was prisoner; and thereby some hold that the use of rings tooke thence the first beginning. Pliny and many other authors reputed this discours for a fable, as al Christians ought to do.

"Plinie discoursing on the antiquitie of rings, saith, that they were not in use in the war time betweene the Greekes and Troians: considering that Homer, who wrote thereof very amply, maketh no mention at all of rings, much lesse that they sealed then with rings. And yet notwithstanding, he speaketh sufficiently of chains and bracelets, which were at that time worne, and of the manner of closing and sealing letters: so that if rings had then bin in use, Homer would never have let it sleepe in silence.

"But the good olde man Plinie, cannot overreach us with his idle arguments and conjectures; for we read in Genesis that Joseph, who lived above five hundred and fifty yeares before the warres of Troy, having expounded the dreame of Pharaoh, king

of Ægypt, was by the sayde prince made superintendent over his kingdom, and for his safer possession in that estate, he tooke off his ring from his hand, and put it upon Joseph's hand. And surely kings did not onely weare rings in those times, because we reade that Thamar, desiring to have issue by the race of Judah, her father-in-lawe, (who was brother to Joseph,) had his company under colour of beeing a common whoore, and received as presents from him, his staffe and his ring. In Moses' time, which was more than foure hundred yeares before Troy warres, wee find rings to be then in use; for we reade that they were comprehended in the ornaments which Aaron the high priest should weare, and they of his posteritie afterward, as also it was avouched by Josephus.

"Whereby appeareth plainely, that the use of rings was much more ancient than Plinie reporteth them in his conjectures: but as he was a Pagan, and ignorant in sacred writings, so it is no marvell, if these things went beyond his knowledge."—*Treasurie of Auncient and Moderne Times.* 1619.

[*Why there are no Venemous Animals in Ireland.*]

"IRELAND is now much cleared from venemous animals, and this by the merits of Saints Patrick, Columba, and Bridget. And the cause of this purification is, as I have found in an old writing, that these saints foreknowing by the Spirit the nature of the people who would inhabit that land, and who would have hearts so venemous, and filled with cunning and malice, prone to theft, rapacity, and murder, that if the reptiles should be according to their nature as violently venemous, few or none could possess the Irish soil. But expecting that if the poison should be taken away from beasts, and from the surface of the earth, and the land itself cleared from all hurtful infection, it would be to them as a polished glass for contemplating their own proper species, and for reforming their wild and inhuman manners. And as BEDA says, so great is the virtue of the Irish soil, that even being brought to distant nations, by its touch all venemous animals die and perish. But, oh grief! the venom which God has withheld from spiders, toads, and reptiles, acquires strength beyond measure in the human nature."—FORDUN.

Rosline Castle.

"A SINGULAR instance of a kind of chivalrous superstition was related to me by the Hon. Mrs. Mackay, who, with her amiable daughters, resided here a few seasons ago. As these ladies were sitting together one morning, they were surprised by the arrival of a party of soldiers, who requested permission to explore some of the subterranean chambers, where they had learnt from tradition that a knight was kept confined by enchantment. It would have been a pity to balk the enterprising spirit of these young heroes, and they were accordingly suffered to descend with torches. It is scarcely necessary to add, that the adventure terminated as unsuccessfully as Don Quixote's visit to the cave of Montesinos."—STODDART.

[*Le plus magnanimes efforts*
Ne sont pas des plus rudes corps.]

"NON pas que l'Esprit de conqueste
Soit au second Sexe estranger:
Non pas qu'on ne puisse ranger
La grand cœur sous la belle teste.
Les plus magnanimes efforts
Ne sont pas des plus rudes corps:
La Grace se peut joindre à la Vertue guerriere.
Les Heros n'estoient pas tous ongles et tous dents;
Et c'est d'un feu tout pur et non de la matiere,
Du sang et non des os, que se font les Vaillans.

" Les Abeilles ces sœurs volantes,
Qui dans des pavillons de bois
Tiennent leur camp, gardent leur Roys,
Sont toutes vierges et vaillantes.
Les graces et la majesté,
La modestie et la beauté
En la Reyne des fleurs s'augmentent sous les armes,
L'esprit, le feu, l'eclair, s'espendent de son cœur ;
Ses traits n'empeschent point l'usage de ses charmes,
Et l'audace en son teint se mesle à la pudeur."

LE MOYNE. *La Femme Forte.*

[*Ancient Arms of the Flemings.*]

WHEN the Flemings assembled under the Duke of Burgundy to besiege the town of Ham, (1410), "they had twelve thousand carriages, as well carts as cars, to convey their armour, baggage and artillery; and a number of very large crossbows, called *ribaudequins*, placed on two wheels, each having a horse to draw it. They had also machines for the attack of towns, behind which were long iron spits, to be used towards the close of a battle, and on each of them was mounted one or two pieces of artillery."—JOHNES's *Monstrellet*, vol. 2, p. 288.

[*Change of Arms in Spain.*]

WHEN Trastamara brought his White Company from France, "estava toda la tierra llena de Franceses, Gascones, Normandos, Bretones, y Ingleses, con differentes armas y trages; y entonces se affirma, que començaron a usar en España las armas que llamavan de *bacinetes*, y *cotas*, y *arneses de pieças de piernas y braços*, y los que dezian *glavios*, y *dagas* y *estoques*; porque en lo antiguo usaron *perpuntes* y *capellinas* y *lanças*, y como antes dezian hombres de cavallo de armas, y ahorrados, por lo que agora se dize a la ligera, de alli adelante dixeron lanças."—ZURITA, vol. 2, p. 342.

[*Change of Military Terms in Portugal.*]

" SABEY que antiguamente em Portugal nom nomeavom nas batalhas a vanguarda, nem reguarda, nem ala discita, nem esquerda; mas chamavaõ a vanguarda *dianteira*, et a reguarda *catua*, et as alas *costaneiras*, et depois que os Ingreses vierom em tempo del R. D. Fernando, entom lhe chamarom estes nomes."—F. LOPEZ, 2, c. 32.

[*Martin de Clocestra's Translation of L'Histoire de Bretaigne from the Latin into the Romaunt.*]

"L'HISTOIRE de Bretaigne quon nommi Brutus, que Maistre Martin de Clocestre translata de Latin en rommant."—MERLIN, 1, ff. 13.

[*Ancient Care of Sheep in Wales.*]

"SHEEP ought to be housed in the beginning of spring, when they are bringing forth lambs, and in winter they should be turned to places under the influence of the sun; and thou art not to fold them too much on fallow land. Shear them at Michaelmas, so that the marks of the shears may disappear upon them against the winter, and do not milk them later than August."—*Ancient Welsh Husbandry. Commercial and Agricultural Magazine*, vol. 2, p. 181.

[*Fanciful Danger from Umbrellas.*]

" IN hot regions, to avoide the beames of the sunne, in some places (as in Italy) they carry umbrels, or things like a little canopy over their heads, but a learned physician told me, that the use of them was dangerous, because they gather the heate into a

pyramidale point, and thence cast it down perpendicularly upon the head, except they know how to carry them for avoyding that danger."—FYNES MORYSON.

[*A Faith to Die in.*]

"IT is a faith
That we will die in, since from the Black-Guard
To the grim Sir in office, there are few
Hold other tenets."

BEAUMONT and FLETCHER.
The Elder Brother.

[*Lent-Lard.*]

LENT-LARD was sold in Paris and other parts of France, as being the fat of the porpoise. LERY says, "it is far too thick for this, and supposes it therefore to be the fat of the whale."—C. 3.

[*Women Amanuenses.*]

WOMEN were brought up to the trade of copying books. See EUSEBIUS, lib. 6, cap. 16.—or rather of *amanuensing*.

[*Irish Insecurity.*]

"THEY particularly protect themselves with a castle watch, lest a nightly attack should be made upon them whilst they slept. Wherefore lest any such evil should by night befall them, they have watchmen on the tops of their castles, who often shout out, and wake the greater part of the night, frequently crying aloud. And they repeat these shouts, that thieves and night travellers may understand that the master of the family sleeps not so heavily that he is not ready and prepared, for as often as they suspect the approach of an enemy, the watchmen awake him, to play the man, and repel the enemy from his door, and if need be, to meet them hand to hand in the field, and contend with the sword."—RICH. STANIHURSTUS *de rebus in Hibernia gestis*, lib. 1, p. 33.

[*Custom of Boiling Water with Cedar and Coriander.*]

"THE Turks," says PIETRO DELLA VALLE, "who as all the world knows are professed water drinkers, do not like us use water boiled with cedar or coriander, *avec du cédre ou de la coriandre*."

["*Be first advised*
In conflict that you get the Sun of them."
SHAKSPEARE.[1]]

"OUR weapons have one measured length: if you
Believe the opposition of the sun
Unto your face, is your impediment,
You may remove, and wear him on your back."

DAVENANT'S *News from Plymouth.*

[*The Sword of the Cid.*]

"*No replique vuaced,*
que si arranco la Tizona
la haré Colada en su sangre."

BAUTISTA DIAMANTI. La Devoicon del Rosario.

In the Cancionero General (Seville 1540*), is a Collection of* "Invenciones y letras de justadores," *used at some late Tournament. These which follow are the most remarkable.*

"EL bizconda de Altamira traya una figura de Sant Juan, y en la palma una a, y dixo

Con esta letra demas

[1] So Theocritus, in the contest of Pollux with Amycus,
ἔνθα πολυς σφισι μόχθος ἐπειγομένοισιν ἐτύχθη,
ὁππότερος κατὰ νῶτα λάβῃ φάος ἠελίοιο.
IDYLL, xxii. 83.

de la figura en que vo,
si miras conoceras
el nombre de cuyo so.

Otro galan saco el Infierno, y dixo

Señora vedes me aqui
donde esto y a vos espero;
yo por lo mucho que os quiero,
vos por lo poco que a mi

El Adelantado de Murcia. Pedro Fajardo, traya en el lado yzguierdo encima del coraçon un monton de perlas, y una Cruz de oro encima de manera de los mojones que pouen en los caminos donde han muerto algun hombre; y dezia la letra

Aqui yaze sepultado
un coraçon desamado.

Un galan saco por cimera un Diablo que le ponia el nombre de su amiga por la visera del yelmo, y dixo,

Vade retro Sathanas,
que desse nombre no huyo,
y pues sabes que soy suyo
para que me tientas mas.

Don Alonso Carrillo saco unas matas de hortigas.

Estas tienen las maneras
de quien vi por mi dolor,
de esperança la color
y en las obras lastimeras.

Gercisanches de Badajoz saco por cimera un Diablo, y dixo

Mas penado, y mas perdido
y menos arrepentido.

Enrique de Montagudo saco un fierro con que señalan los cavallos, y la barva de los esclavos; y dixo en Valenciano

Dun gran mal
lostemps ne resta señal.

Mossen Luys de Montagudo saco por cimera la coluna que puso Hercoles en cabo del mundo.

Si el cabo de hermosura
Hercoles buscara y os viera
delante vos la pusiera.

[*Story of K. Ramiro and Ortiga.*]

That odd story of K. Ramiro and Ortiga is so far true that he did leave children by Alboazar's sister, but as the one was called Cid Alboazar Ramirez, the name surely disproves the circumstance of that kinglings death. This Cide was one of the great recoverers of Portugal, and from him the Amayas, the Cunhas, the Tavoras and the Teyves were descended. One branch of the Amayas took this last name, because they were persecuted by Braganza and Affonso V. for their adherence to D. Pedro. —M. Lusitana, 2. c. 7, p. 26.

[*Alaric and the Enchanted Statue.*]

It was believed that Alaric was prevented from crossing over to invade Sicily by means of an enchanted statue, which had a perpetual fire burning in one of its feet, and a perpetual spring flowing from the other. — Marca, *Hist. de Bearn.* lib. 1, c. 13, § 6. Olympiodorus in Photius, quoted.

[*Gothic Skill in the use of Arms.*]

" *Porro in armorum artibus spectabiles satis sunt, et non solum hastis, sed et jaculis equitando confligunt.*"—S. Isid. In Gothorum laudem. España Sagrada, c. 6, p. 506.

[*Origin of the Benshi.*]

" On the decease of an hero, it was said, the harps of his bards emitted mournful sounds. This is very probable; for the bards, while sorrowing for their patron, usually suspended to trees their neglected harps, from whose loosened strings the passing gales might brush soft plaintive tones. Here we have the origin of the *Benshi*, an invisible being, which is alledged to be still heard in this country and in the Highlands of Scotland, crying most piteously, on the

death of the descendant of an ancient house." —WALKER'S *Irish Bards.*

[*Interred Gold discovered from a Harper's Song in Ireland.*]

"NEAR Ballyshannon were, not many years ago, dug up two pieces of gold, discovered by a method very remarkable. The Bishop of Derry happening to be at dinner, there came in an Irish harper, and sung an old song to his harp; his lordship not understanding Irish, was at a loss to know the meaning of the song. But upon inquiry he found the substance of it to be this, that in such a place, naming the very spot, a man of a gigantic stature lay buried; and that over his breast and back were plates of pure gold, and on his fingers rings of gold, so large, that an ordinary man might creep through them. The place was so exactly described, that two persons there present were tempted to go in quest of the golden prize, which the harper's song had pointed out to them. After they had dug for some time, they found two thin plates of gold."—GIBSON.

"THERE was a recent instance (in 1785) of the grave of an Irish hero being discovered in a manner somewhat similar, it is related in the poem of *Cath Gabhra*, that Cahan, while sacrificing to the sun on one of the mountains of Clare, was treacherously murdered; and that his body was interred near a Druid's altar, under a stone, inscribed with an epitaph in Ogham characters. So minutely is the spot described in the poem, that Mr. Theophilus O'Flannagan was tempted on reading the passage to propose to the Royal Irish Academy to seek for the monumental stone under their auspices; his proposal was acceded to, he went and succeeded."—WALKER'S *Irish Bards. Grave of Arthur.*

[*Hapless Land of Ireland. Bardish Strains.*]

"OH the condition of our dear countrymen! how languid their joys! how pressing their sorrows! the wrecks of a party ruined! their wounds still rankling! the wretched crew of a vessel tossed long about, finally cast away. Are we not the prisoners of the Saxon nation? the captives of remorseless tyranny? Is not our sentence therefore pronounced, and our destruction inevitable? frightful, grinding thought! Power exchanged for servitude; beauty for deformity; the exultations of liberty for the pangs of slavery—a great and brave people for a servile desponding race. How came this transformation shrouded in a mist which bursts down on you like a deluge; which covers you with successive inundations of evil; ye are not the same people! Need I appeal to your senses? but what sensations have you left? In most parts of the island how hath every kind of illegal and extrajudicial proceeding taken the pay of law and equity? and what must that situation be, wherein our only security (the suspension of our excision) must depend upon an intolerable subservience to lawless law? In truth, our miseries were predicted a long time, in the change these strangers wrought in the face of our country. *They have hemmed in our sporting lawns, the former theatres of glory and virtue. They have wounded the earth, and they have disfigured with towers and ramparts those fair fields which Nature bestowed for the support of God's animal creation*, that Nature which we see defrauded, and whose laws are so wantonly counteracted, that this late free Ireland is metamorphosed into a second Saxony. The slaves of Ireland no longer recognise their common mother, she equally disowns us for her children—we both have lost our forms, and what do we see, but insulting Saxon natives, and native Irish aliens! Hapless land! thou art a bark through which the sea hath burst its way: we hardly discover any part of you in the

hands of the plunderer. Yes! the plunderer hath refitted you for his own habitation, and we are new-moulded for his purposes. Ye Israelites of Egypt! ye wretched inhabitants of this foreign land! is there no relief for you? Is there no Hector left for the defence, or rather for the recovery of Troy? It is thine, O my God, to send us a second Moses. Thy dispensations are just! and unless the children of the Scythian Eber Scot return to thee, old Ireland is not doomed to arise out of the ashes of modern Saxony."—*Fearflatha O'Gnive.* WALKER'S *Historical Memoirs of the Irish Bards.*

[*Fostering.*]

"As to the particular of *fostering*, whatever mischiefs might have flowed from the abuse of the custom, yet it cannot be denied but that it antiently proved a strong link to bind affections and interests together for laudable purposes, not only of the fosterers and fostered, but of the friends and relations on each side. An antient writer[1] of the Life of St. Cadroe has this passage, 'It is the custom of Ireland, that they who nurse the children of noblemen, think themselves ever after intitled to the aid and protection of such children in as high a degree as if they had been their parents.' Stanihurst carries the point very far in regard to the fidelity between foster brethren. 'You cannot,' says he, 'find one instance of perfidy, deceit, or treachery among them; nay, they are ready to expose themselves to all manner of dangers for the safety of those who sucked their mother's milk; you may beat them to a mummy, you may put them upon the rack, you may burn them on a gridiron, you may expose them to the most exquisite tortures that the cruellest tyrant can invent, yet you will never remove them from that innate fidelity which is grafted in them, you will never induce them to betray their duty.' Even Cambrensis, who upon other occasions could not afford a good word to the Irish, in this particular is forced to own, though with an ill grace, 'that if any love or faith is to be found among the Irish, you must look for it among the *fosterers* and their *foster-children.*'"—WALTER HARRIS.

[1] Colgan. Act. Sanct. p. 496, ch. 10.

Stapleton.

"IT has been remarked by the Papists, that he was born the very day whereon Sir Thomas More was put to death, Providence so ordering it, that out of the ashes of dead saints living ones should spring and sprout."—FULLER, *in his Epistle Prefatory to Abel Redivivus.*

[*Elves and Gibelynes.*]

"THE opinion of faeries and elfes is very olde, and yet sticketh very religiously in the mindes of some. But to roote that rancke opinion of elfes out of mens' harts, the truth is, that there be no such thing, nor yet the shadowes of the things, but only by a sort of balde fryers and knavish shavelings so faigned, which as in other things, so in that, sought to nousel the common people in ignorance, least, being once acquainted with the truth of things, they would in time smell out the untruth of their pelfe and massepeny religion. But the soothe is, that when all Italy was distract into the factions of the Guelfes and the Gibelyns, being two famous houses in Florance, the name began through their great mischiefes and many outrages, to be so odious or rather dreadful in the peoples eares, that if their children at any time were froward and wanton, they would say to them that the Guelfe or the Gibelyne came: which words now from them, as many things else, be come into our usage, and for Guelfes and Gibelynes, we say Elfes and Gibelynes."—E. K. *Comment on Spenser's Shepheard's Calendar.*

[*Airghtheach, or, of Silver: Origin of the Term.*]

"THE epithet *Airghtheach*, or of silver, was bestowed on Eadhna, as being the first

Irish prince that caused shields and targets of pure silver to be fabricated at Airgidros; which with chariots and fine horses he bestowed on the most intrepid of his soldiers, as the reward of merit. This mode of honour was not peculiar to the Irish nation; since we read that Solomon caused three hundred targets of beaten gold and thirty shields of the same metal to be made for similar purposes."—O'HALLORAN.

[*Moran the Wise.*]

" So great was the reputation of Moran for wisdom and justice, that the gold collar he wore round his neck was used by all his successors, and so wonderful were the effects attributed to it, that the people were taught to believe that whoever gave a wrong decree with this round his neck, was sure to be compressed by it, in proportion to his diverging from the line of truth; but in every other instance it would hang loose and easy.

" The supposed virtue of this collar was a wonderful preservative from perjury and prevarication, for no witness would venture into a court to support a bad cause, as he apprehended the effects of it, if placed round his neck. This cannot be better illustrated than by observing that, *even at this day*, to swear *dar an Joadh Mhoran*, by the collar of Moran, is deemed a most solemn appeal." —Ibid.

[*Introduction of Coffee at Constantinople.*]

" THEY had no knowledge of coffee, and there existed not any place where it was sold at Constantinople and in all Romillia before the year 962 of the Hegira. It was then that two individuals, the one a native of Damascus, named Okems, and the other of Aleppo, named Hakem, came to Constantinople, and opened each in the quarter Takhtecalah a great shop, and began to sell this liquor. This shop was at first the rendezvous of indolent people and idlers, but it became soon that of learned men and of wits; they formed parties in twenty or thirty places of this shop. Among those who frequented it some occupied themselves in reading books, others in playing at tric-trac and at chess, others finally carried new poetry, and discussed upon the sciences. As it cost them only a few aspers, those who wished to bring their friends together instead of giving them entertainments, regaled them there with coffee, and did thus their business cheaply. The people out of employ who were at Constantinople to solicit places, the Cadies, the Mouderris, and all those who having nothing to do retired into a corner, came to meet there, saying that they found no place where they could amuse themselves thus. Finally this shop was so frequented that they could find no place to sit down, the reputation of the coffee increased to such a point that many distinguished persons, excepting those who were invested with dignities, came there without reserve. The Imans, the Mouezins, and the devotees of profession, began to cry that the people ran to the coffee-house, and that nobody came to the mosques. The Oulemas above all pronounced openly against this liquor, and maintained that it was much better to go to the tavern than to the coffee-house. The waiz or preachers made great efforts to prohibit this liquor. The Mufty's pretending that all that which was roasted in such a manner as to be converted into coal was prohibited by the law, gave authentique decisions in this sense. Under the reign of Mourad III. the prohibitions were renewed; but some amateurs obtained from the officers of the police Soubachis permission to sell this liquor in the back shops and in the dead alleys hid from the eyes of the public. Since this time the use spread so much that they ceased to prohibit it. The Preachers and the Muftys having changed their opinion, declared that this substance was not carbonized, and that it might be taken to the Ckeikhs, the Oulemas, the Viziers, and all the grandees took it without distinction: it came to a point

that the Grand Viziers made coffee-houses to be constructed on their account, and drew from thence a rent of one or two sequins a day."—QUÆRE?

[*The Reformation and the French Revolution.*]

THE Reformation in its immediate consequences offers a striking prototype to the French Revolution.

See in Barlowe's Dialoge, sheet H 2, the voluntary offerings of trinkets for the poor, —and the true and pure Jacobinism of the Anabaptists, do. D 4. The same vandalism —the same versatility—the same ferocity—the same heroism.

James Parnel at Colchester. 1655.

"HE was put into the Hole in the Wall, a room much like to a Baker's oven; for the walls of that building, which is indeed a direful nest, are of an excessive thickness, as I have seen myself, having been in the Hole where this pious young man ended his days, as will be said by and by. Being confined in the said hole, which was as I remember about twelve foot high from the ground, and the ladder too short by six feet; he must climb up and down by a rope on a broken wall, which he was forced to do to fetch his victuals, or for other necessities: for though his friends would have given him a cord and a basket to draw up his victuals in, yet such was the malice of his keepers that they would not suffer it.

Continuing in this moist hole, his limbs grew benumbed; and thus it once happened, that as he was climbing up the ladder with his victuals in one hand, and come to the top thereof, catching at the rope with his other, he missed the same, and fell down upon the stones, whereby he was exceedingly wounded in his head, and his body so bruised that he was taken up for dead. Then they put him into a hole underneath the other; for there were two rows of such vaulted holes in the wall. This hole was called the oven, and so little, that some Baker's ovens were bigger, though not so high. Here the door being shut was scarcely any air, there being no window or hole.

"And after he was a little recovered from his fall, they would not suffer him to take the air, though he was almost spent for want of breath; and though some of his friends, *viz. William Talcot*, and *Edward Grant*, did offer their bond of forty pounds to the Justice, *Henry Barrington*, and another, whose name was *Thomas Shortland*, to lye body for body, that Parnel might but have liberty to come to *W. Talcot's* house, and return when recovered, yet this was denied, nay, so immoveable were they set against him, that when it was desired that he might walk a little sometimes in the yard they would not grant it by any means, and once the door of the hole being open, and he coming forth and walking in a narrow yard between two high walls, so incensed the jailor that he locked up the hole, and shut him out in the yard all night, being in the coldest time of the winter. This hard imprisonment did so weaken him, that after ten or eleven months he fell sick and died. At his departure there were with him, *Thomas Shortland*, and *Ann Langley:* and it was one of these (that came often to him) who long after brought me into this hole where he died."—SEWEL'S *History of the Quakers.*

[*The Doom of One who despises his Soul.*]

"VIRI quidam aliquando sederunt in tabernâ, honesti quod ad externam formam, et biberunt, cumque mero incaluissent, cœperunt de variis, et illatus est sermo quid futurum sit post hanc vitam? Tunc unus, *Vanissimé*, inquit, *à nostris parochis decipimur, qui dicunt animas sine corporibus vivere post ruinam.* Hoc dicto in risum omnibus concitatis, advenit homo staturæ ingentis, et illis accumbens vinum poscit, bibit, quæritque quis sermo sit inter ipsos? *De ani-*

malus, ait, idem qui supra. *Si quis esset qui meam vellet emere, foro optimo eam darem, et de precio in communi omnibus ad bibendum.* Tunc cachinnantibus omnibus, ille qui supervenerat, *talem mercem equidem quæro, paratus sum eam emere, dic quanti dabis?* et ille elato vultu, *tanti*, inquit. Convenit; solvit emtor, statum precium biberunt pleno calice omnes lætabundi, non curante illo quod animam suam vendidisset. Sub vesperam, *Tempus est*, ait emtor, *ut quisque ad propria revertatur. Vos tamen combibones, antequam separemur, ferte judicium: si quis equum emerit capistro alligatum, annon cum equo in jus ementis cederet et capistrum?* cunctis annuentibus, absque morâ venditorem, quæstionis et responsionis horrore trementem, animâ et corpore, cunctis videntibus sursum abripit, et ad inferna præcipitat."—SPHINX.

[*Brachanus's Four and Twenty Daughters.*]

"A POWERFUL and noble personage, by name Brachanus, was in ancient times the ruler of the province of Brecheinoc, and from whom it derived this name. The British histories testify that he had four and twenty daughters, all of whom, dedicated from their youth to religious observances, happily ended their lives in sanctity. There are many churches in Wales distinguished by their names, one of which, situated on the summit of a hill near Brecheinoc, and not far from the castle of Aberhodni, is called the church of St. Almedha, after the name of the holy virgin who, refusing there the hand of an earthly spouse, married the Eternal King and triumphed in a happy martyrdom; to whose honour a solemn feast is annually held in the beginning of August, and attended by a large concourse of people from a considerable distance, when those persons who labour under various diseases, through the merits of the blessed virgin, receive their wished for health. The circumstances which occur at every anniversary appear to me remarkable. You may see men and girls, now in the church, now in the churchyard, now in the dance, which is led round the churchyard with a song, on a sudden falling on the ground as in a trance, then jumping up as in a frenzy, and representing with their hands and feet, before the people, whatever work they have unlawfully done on feast days; you may see one man put his hand to the plough, and another as it were goad on the oxen, mitigating their sense of labour by the usual rude song: one man imitating the profession of a shoemaker; another that of tanner. Now you may see a girl with a distaff, drawing out the thread and winding it again on the spindle, another walking, and arranging the threads for the web; another as it were throwing the shuttle, and seeming to weave. On being brought into the church, and led up to the altar with their oblations, you will be astonished to see them suddenly awakened, and coming to themselves. Thus by the divine mercy, which rejoices in the conversion, not in the death of sinners, many persons from the conviction of their senses are on these feast days corrected and amended."—HOARE'S *Giraldus*, vol. 1, p. 35.

[*Irish Custom of Colouring Linen with Saffron.*]

"THE Irish had a custom of colouring all their linen apparel with saffron, to save the charges of washing, as Sir Richard Cox would have us believe; though more probably they used that practice by way of ornament, as the Picts and Britons coloured their bodies. They wore their shirts and smocks of an immoderate size, thirteen or fourteen yards of cloath in each; but to reform these customs the statute 28 Henry VIII. was made, whereby they were prohibited under a penalty *from wearing any shirt, smock, kerchor, bendel (i. e. a fillet), neckerchor, mocket (a handkerchor), or linen cap coloured or dyed with saffron, or to wear in their shirts or smocks above 7 yards of*

cloath, to be measured according to the King's standard."—Sir James Ware.

[*The Painter and the Virgin.*]

"Concerning Images which the heretics contemn, I will tell a story, which a traveller from the land in which it happened related to me, which appears to me most worthy to be known by the devotees of the virgin of any that I have ever heard or read of. He told me that in the chapel of a church a famous painter was painting a picture of the Virgin, and having painted the face, the shoulders, and one arm, he was sketching the hand with which she held the most precious Child, when the scaffold upon which he stood, and on which he had his colours, got loose from the timbers which supported it by means of two holes in the wall. The frightened painter, seeing it give way, and that he should be precipitated to the ground, which was so deep that he would have been dashed to pieces, cried out to the most holy image which he was painting, Virgin hold me! O astonishing miracle, scarce had the trembling tongue pronounced these words when the compassionate lady put forth the painted arm from the wall and caught the painter by his and held him firm. The scaffold came to the ground with the colours which were in large pots, and there being fire also to keep them melting, because the picture was in distemper, made so great a noise that the people of the church thought at least that the roof of the chapel had fallen from its foundation and come to the ground; but perceiving what it was, and having come out to see if there was any remedy for the soul of the painter, for of his body they thought nothing, they lifted up their eyes and saw the Virgin, although not finished, with one arm out of the wall holding the man. They all cried out *Misericordia!* and praised our peerless intercessor, they put ladders, and having brought him to the ground, the arm withdrew and returned to the wall as the painter had left it in his drawing; a thing, said the stranger, which is worthy of admiration, and which being considered, moves one to tears, and makes one imagine piously a thought for the greater glory of the Virgin, which in having left holding her Son to hold a sinner who, perhaps, if he had fallen, would have been damned."—Quære?

[*Knights set in the Petrary, and hoisted over the Castle.*]

"When the Damsel saw the Seneschal before her, who was the man in the world whom she hated the most, her heart was inflamed and her countenance kindled, and she made answer to him haughtily like an angry woman, Certes, Seneschal, since I have known myself I never saw thing whereof I was more joyful than I am to have thee in my power, for well do I now mean to take vengeance for being exiled and disinherited by means of thee. Thereupon she made his hands and feet be tied, and those of his companion also, and her men knew not yet what she would do with them. And she commanded that the petrary (*la perriere*) should be placed right against the tent of her uncle, for I chuse (said she) that he should know in what manner I will teach his knights to fly. As soon as the Damsel had thus commanded them they who were within did accordingly; for they put the two knights in the petrary and sent them on high over the walls of the castle."—Lancelot du Lac, p. 2, ff. 23.

[*The Preux Chevaliers and the Knights Mamelot.*]

The Romance of Percival mentions a distinction in Arthur's court between the Preux Chevalliers, and those who, not having yet entitled themselves to that distinction were called Knights Mamelot.

"Avant en la salle se sevient les chevalliers qui alors furent chevalliers Mamelot

nommez ; et estoit ceste coustume establye, que au jour que le Roy court tenoit ja nul a table ne se seoit ; mais sur chappes et sur manteaulx mengeoient sans nappes, ne sans aulchun linge ; et pour ceste cause on congnoissoit lequel fust le meilleur ou le pire. Celluy qui chevallier Mamelot estoit, fust qui son seigneur rescoux navoit en aulchun lieu de mort, ou de prison ; ou quil navoit son corps en adventure mis, tant quil eust en armes conquis chevallier que fust renomme en forest, en que, ou en plainne, ou eust une pucelle recousse, chambriere, dame ou damoiselle, ou de honte delivrée dont elle fust blasmée a tort, devant la majeste du roy Arthus ; ou eust en luy tant de vertu quil eust telle prouesse faict par laquelle il deust estre mis au nombre des preux Chevalliers qui en la Court devant le Roy estoient assis, et mis en prys et renommee."—ff. 166.

[*Horrid Barbarity.*]

1423. JACQUELINE, Countess of Henault, sent Floris of Kishock with men to surprise the town of Schoonhourn, the which he effected happily through the assistance of some townsmen well affected to the said lady : but he could not recover the castle without a siege of six weeks, at the end whereof he forced them to yield to have their goods and lives saved : only Albert Begllirick, one of the captains, was reserved to be at the Countess's discretion : who, notwithstanding, had leave given him to go and visit his friends, having past his word and oath to return to prison within a month, the which having performed according to his promise, he was in the night buried alive under one of the platforms of the castle."—*History of the Netherlands*, p. 137.

[*The Damoselle and Alardin du Lac.*]

A DAMSEL who falls in love with Alardin du Lac at first sight, seeing him from a window tells him of a tournament which is about to be held. " Alardin fust lors fort joyeulx quant par la pucelle entend que si vaillans et preux se deuvent a la jouste trouver, et de la joye quil en eust faisoit son cheval pour saillir si hault quil sembloit qui vollast : ce que tant pleust a la pucelle que le cueur au ventre luy dance ; tant est ja la pucelle de lamour du chevallier esprinse quelle ne sçait tenir maniere, tantost paslist, tantost tressue, et souvent luy mue la coulleur, regardant le beau chevallier auquel elle a donne son cueur et octroye par bonne amour ; et pour secretement faire ceste chose asscavoir a Alardin pas singe, luy donna la manche de sa cotte que nous appellons mancherons, de quoy il feist ung confanon ou banerolle a sa lance."—PERCIVAL, ff. 83.

NOTES

FOR THE HISTORY OF THE RELIGIOUS ORDERS.

Introduction.—View of the Rise, Progress, and Decline of the Monastic Orders.

Chapter I.

ECCLESIASTICAL historians are agreed in assigning the origin of Monachism to the third century, and in representing it as an incidental consequence of the persecutions under Decius and Valerian. But the age was prepared for it by the corruptions with which Christianity was from its very origin infected, corruptions arising from that common infirmity of human nature, which Sir Thomas Browne says, is the first and father cause of common errors.[1]

THE first type of monastic institutions, in . . Paradise. See the *Censura*, prefixed to the second volume of BARTOLOCCI's *Bibl. Rabbinica*, where there are extracts from S. AUGUSTINE, &c. on the subject.

A.M. 99. EVE instituted a religious order of virgins, who were to preserve unextinguished the fire which had fallen from heaven on the sacrifice of Abel. HAYLEY refers for this to ST. ROMNALD *Abrégé du Tresor Chronologique.*

SIR G. MACKENZIE's Vindication of the body against the soul, as the party which is more sinned against than sinning. *Essays*, p. 69. This argument might have puzzled St. Francis and his followers.

"CARDINAL CORCEONE, under whom a council was celebrated at Paris in 1212, past this among other decrees there :—'Interdicimus regularibus et monialibus, ne bini, vel binæ in lecto jaceant, propter metum incontinentiæ.

"'On publia un petit hore l'an 1643, fait par un pieux prêtre, et apprové par quatre docteurs, portant pour titre, Avis Chrétien touchant une matière de grande importance, dans lequel l'auteur désire grandement que ce décret-là soit sérieusement gardé.'"—BAYLE, vol. 5, p. 297.

Egypt and Syria.

ASSEMAN's passage respecting the use of the deserts.—RODERICK, vol. 1, p. 230.

[1] This is all that was ever written out clean for the press. All that follows is but a mere collection of notes. No doubt the whole *materiél* for the Monastic Orders is in the MS. Collection for the History of Portugal,—but the Editor has not had time to examine those valuable papers accurately, and they have nothing to do with the COMMON-PLACE BOOK.—J. W. W.

"THERE is a book by ANDRES ANTONIO SANCKEZ, entitled *Exclamacion a los heroicos hechos del Eremita del Ayre S. Simeon.*" —*Sevilla.* 1680.

"HE," says ARISTOTLE, "that cannot contract society with others, or through his own self-sufficiency, does not need it, belongs not to any commonwealth, but is either a wild beast or a god."

"Ὁ δὲ μὴ δυνάμενος κοινωνεῖν, ἢ μηδὲν δεόμενος δι' ἀυτάρκειαν, οὐδὲν μέρος πόλεως, ὥστε ἢ θηρίον ἢ θεος." — SCOTT's *Christian Life*, p. 53.

Britain.

"CAPGRAVE, (*Vit. S. Alban*, ff. 8. 6.) and HOSPINIAN (*De Origine Monachatus*, l. 4. c. 3,) attribute the introduction of Monachism into Britain to Pelagius the Heresiarch."—DR. SAYERS, vol. 2, p. 217.

The Essenes and Pharisees.

WHEN Josephus belonged to this sect, "understanding that there was one Banus, a hermit, who used no clothes but what were made of trees, and that ate nothing but what grew of itself, and that for chastity's sake, washed himself often, day and night, in cold water, I was very zealous, (he says,) to become an imitator of him, and I spent three years with him."—This he says in his own Life.

"WE might begin the history of the Essenes from Judges i. 16. 'And the sons of the Kenite, Moses's father-in-law, went out of the city of palms, with the sons of Judah, into the deserts of Judah.' From these, we suppose, came the Rechabites, and from their stock or example, the Essenes."—LIGHTFOOT, vol. 10, p. 17.

"FULLER says of the Pharisees, quoting EPIPHANIUS *adv. Hæreses*, (lib. 1, p. 20,) 'They wore coarse clothing, pretending much mortification, and ὅτε ἤσκουν, when they exercised (that is, when these mountebanks theatrically acted their humiliation,) ἀκάνθας στρωμνὴν εἶχον, they had thorns for their bed to lay upon; and some of them wore a mortar on their heads, so ponderous, that they could look neither upward, nor on either side, but only downward, and forthright."—*Pisgah Sight*, p. 107. 2nd paging.

Benedictines.

ACCORDING to DR. WHITAKER, (*Hist. of Craven*, 40 *N.*) twelve monks and an abbot were the legitimate number which constituted an early Benedictine House,—in reference to Christ and his apostles. He quotes *Institula Mon. Cist.* DUGDALE, vol. 1, p. 699. "Et sicut (Benedictus) Monasteria constructa per 12 monachos, adjuncto patre disponebat, sic se acturos confirmabant."

"ONE novice at least seems to have been maintained by every religious house at one of the Universities."—Ibid. p. 52.

"IT was a practice of which I could produce many instances, from the Liber loci Benedicti, to send refractory monks to undergo a temporary discipline in some neighbouring monastery."—Ibid.

"THE *Sartrina*, in the religious houses, was the tailor's office. 'Vestiarius sartrinum habere debet extra officinas claustri interiores.' Lib. Ord. ST. VICTOR, Paris, as quoted by DU CANGE., But how the canons of Bolton should make a profit of this, amounting to sixteen pounds, unless their taylors wrought for all the country around them, or even then, I do not understand."—Ibid. p. 385.

St. Bernard's epistle to a nephew, who, from the Cistercian past to the Cluniac order. It is placed first among his Epistles, having been honoured by a miracle.—Ibid. p. 1380.

Complaint of the Abbot of Monte Cassino to Gonsalvo de Cordoba, that his abbey was deprived of the benefit of the reform, because it was held in Encomienda by cardinals.—*Mem. del Señor Alarcon*, p. 141.

Interlinear Saxon Versions of the Rules of S. Fulgentius, and of Benedict, are among the Cotton MSS.—*Tiberius*, A. 111, 43-44.

Benedict is said to have been descended from *Anicius*, the first great Roman who was converted. Attempts have been made to show that the House of Austria are of the same extraction.—Bayle, *sub voce*.

"From all that I had heard from the monks of the Abbaye St. Victor, Father F. at Marseilles, (the superior at Thoulouse,) and some Benedictines in the neighbourhood, I began to get a clear insight into the secrets of the rich churchmen; but my ideas became greatly altered. I found they had little or no comfort; that the getting out of a warm bed at stated times, and going into cold chapels, had given most of them fixed rheumatism; that they had no benefit from wealth, and had much trouble in collecting it; that their members, when they were rich, were daily reducing, and that one year one convent had privately furnished a very large sum to the government, and said they wished it would take all. except a humble pittance."—Cradock's *Travels*, p. 300.

Franciscans.

The finest works of Cimabue are his decayed frescos in the church of S. Francis at Assisi. They are said, "notwithstanding the rudeness of their execution," to astonish the beholder, by their grand and simple style.

"Lusitani nautæ diem Divo Francisco Assisiati sacrum magnopere reformidant, quod ejus func flagellari mare tunc, irritarique credunt. Hanc opinionem a majoribus suis acceptam, quamvis nobis ridicula luculenterque superstitiosa videatur, experientiâ tuentur suâ."—Dobrizhoffer, tom. 1, p. 378.

"Les plus erudits de nos etymologistes pretendent qu'il faut chercher la source de l'ancienne locution *faire la scote*, dans l'usage adopté par les Capucins, qui, ne portant point de linge, passent leurs vétemens sur la flamme d'un feu clair, afin d'en chasser la mauvaise odeur dont la sueur du corps a pu les impregner. Cette origine paroit d'autant plus plausible, que l'Italie, comme on le sait, a été le berceau des Capucins, et que la locution, dont il s'agit, vient de cette contrée."—*Mem. Historiques*, tom. 36, p. 450, N.

"If some laws are published with severe clauses of command, and others on purpose and by design with lesser and the more gentle, then the case is evident, that there is a difference to be made also by the conscience. And this is in particular made use of by the Franciscans in the observation of the Rule of their order. For 'in Clementina. Exivi de Paradiso, sect. Cum autem, de Verborum significatione,' it is determined that that part of the Rule of St. Francis which is established by preceptive or prohibitive words, shall oblige the Friars Minors under a great sin; the rest not, and this wholly upon the account of the different clauses of sanction and establishment."—J. Taylor, vol. 13, p. 247.

Berington says of St. Francis, "In an age of less intemperance in religion, miracles

and the fancied intervention of peculiar favours from Heaven would not have been deemed necessary to stamp worth and admiration on a character which, in itself, possessed the purest excellences that fall to the lot of man. But this circumstance, and more than this, the reception which an institute so peculiarly framed met with, serve to manifest the singular taste of the age."—BERINGTON'S *Henry II.* p. 629.

"C'EST une remarque importante a faire, que de tous les anciens souverains monastiques, il n'y en a pas un que fasse son sejour en Italie. Les Benedictins de toutes les congregations, les Bernardins, les Clunistes, les Prémontrés, enfin tous les Moines de la vieille-roche, si l'on peut se servir de ce terme, ont leurs superieurs immediats hors des Etats du Pape. De tous ceux des Mendians, au contraire, il n'y en a pas un seul qui ne reside a Rome, et ne soit à la fois dans cette Cour le gage et l'instrument de la soumission de tous ses sujets repandus dans l'univers chretien." — LINGUET. *Hist. de Jesuites*, vol. 1, p. 163.

SEE LINGUET'S view of St. Francis's character in this same chapter 14, and in chap. 18, 20, the ill effect which these orders produced.

CLEMENT VIII. told Card. D'Ossat that the Capuchines "ne veulent en sorte du monde se charger de confesser et gouverner les Religieuses; et qu' à grande peine les avoit-on pû faire obéir, quand on leur commenda par plusieurs fois de prendre la superintendence de celles de Rome."—*Lettres du* CARD. D'OSSAT, tom. 1, p. 161.

BONAVENTURA introduced the Ave Maria at vespers.—CORNEJO, vol. 2, p. 585.

"EL Papa Clemente VIII. elogiando a nuestra Seraphica Religion dijo, que era los huessos, sobre los quales estàn los cimientos y fundamentos, en que se apoya, y sustenta la Iglesia Universal y su Santa Sede. Y que assi como S. Francisco en la Vision del Papa Innocencio sustentaba la Iglesia, assi la sustenta oy su Religion."—FR. JUAN ANTONIO. *Ch. de S. Francisco en las Philipinias*, tom. 1, p. 286.

THE Popes choose him for their patron at their coronation.—Ibid.

"SOME writers apply the prophecy in the Apocalypse, ch. xx. v. 1, 2, to Innocent III. who they say bound the Devil by approving the orders of the Dominicans and Franciscans."—LIGHTFOOT, vol. 6, p. 167.

AN epistle of Urban to his legate in France, that he should allow the friars, both Dominican and Franciscan, to ride on horseback, and enter the nunneries of any order whatsoever, notwithstanding their rules to the contrary. — MARTENE and DURAND. *Thes. Novus*, tom. 2, p. 79.

"FRANCIS," said LUTHER, "was no doubt an honest and a just man. He little thought that such superstition and unbelief should proceed out of his life. There have been so many of those Grey Friars, that they offered to send 40,000 of them against the Turks, and yet the monasteries of that order should be provided sufficiently." — *Coll. Mensalia*, p. 370.

ST. ANTONIO first introduced the use of the public discipline, &c. of penitents flogging themselves till the blood streamed for edification.—CORNEJO, vol. 2, p. 316.

IN the Continuation of Whitefield's Journal, (printed for James Hutton, second edition, 1739) is a story of Joseph Periam,

who was put in Bedlam for selling his cloathes and giving the money to the poor, —obeying the Gospel, like St. Francis, literally.—P. 98.

Dominicans.

Letter of Clement IV. confirming their breviary, A. D. 1267.—Martene and Durand. *Thes. Novus*, tom. 2, p. 502.

Jesuits.

Richeome. Plainte Apologetique. 1603.

26. Accused of injuring the University of Paris, by establishing colleges in the provincial towns, " causans en cela encor ce mal, qu'ils empeschoient que la jeunesse ne se civilisast en la langue françoise et mœurs: et en l'affection envers l'estat.

27. — " les villes qui n'ont point de colleges et cognoissent nostre façon d'enseigner ne cessent d'en demander."

32. They opened their schools at Paris 1564, " sur le declin de l'estat scholastique," in that noble University, occasioned " tant par la mort de plusieurs Docteurs de marque, et par ceste grande peste qui avoit deux ans auparavant dissipé tous les colleges, que par la peste de l'heresie, qui avoit ou corrompu ou detraqué une bonne partie des regens et des auditeurs des sciences humaines."

40. France considered a hot-bed of heresy, and therefore other Catholic countries established Universities, instead of sending their youth thither as theretofore.

210. Emanuel Sa's doctrine that a clergyman conspiring against the person of the king, is not guilty of high treason, explained.

414-15. Reason why the members of the company retain the property of their estates, though they have not the usufruct.

423. Nature of their property. The Novitias and the Colleges " peuvent tenir des rentes en commun, qui sont aumosnes fonsieres, comme celle des Chartreux et semblables. Les Maisons Prophesses vivent d'aumosne actuellement, sans aucun fonds ni rente, non pas mesme pour la Sacristie, ou Fabrique de l'Eglise." — See the passage.

428. Education, gratuitous on their part, generally.

536. The name Jesuit defended.

Tres-humble Remonstrance. 1598.

70-1. Why they select their members.

91. Why they refuse dignities, and abstain from state affairs!

97. The libraries which they lost.

99. Sacrifices which their members have made.

" Amongst the Jesuits they have a rule, that they who are unapt for greater studies, shall study cases of conscience."—Clarendon, vol. 1, p. 304.

Rabelais is the earliest writer who has mentioned the Jesuits. In his Catalogue des beaux livres de la Libraire de Sainct Victor, is this title, Le faguenet des Espagnols supercoquelicantiqué par Fra. Inigo.—*See* the Editor's note, tom. 3, p. 99.

" The Inquisition of Toledo condemned fourteen volumes of the Acta SS. on account (I believe) of what they contained concerning the pretensions of the Carmelite order. The Carmelites presented a memorial to the King, requesting that silence upon the subject of their antiquity might be enjoined to all parties. And the Toledan Jesuits presented a memorial in opposition to this, 1696."—Bayle, vol. 5, p. 503. Sub voc. Diana.

Linguet. Hist. Impartiale des Jesuites.

They were tolerated at Paris. Thuanus says, " odio Protestantum, quibus debellandis isti homines nati credebantur."

Linguet shews very ably in his Epistle to the King of Prussia, that the Sorbonne and the other Mon. Orders professed just the same principles as the Jesuits in the time of the League.

28. A just criticism of the Lett. Provinciales.—" Elles flattent si agréablement la malignité humaine:"—how many authors are continually labouring to deserve this praise,—which is in reality a just sentence of damnation. 218. False citations by Pascal.

150. He shows admirably well how the Mendicants (like the Jesuits after them) came to advance and act upon principles so injurious to society.

159. The Jesuits more hated because from the first they had to encounter more formidable and more watchful enemies:—enemies too whom the Pope could not silence.

168. Very just. All the hatred has fallen upon them, for actions in which the whole Romish Church was equally guilty.

178. " Dix ans apres leur naissance, on leur reprochait, avec justice leur origine espagnole."

178. " Les Espagnols d'aujourd'hui ne sont plus ceux de Philippe II. mais les Jesuites sont restés les mêmes. Fondés par un Espagnol Autrichien, composés d'abord entièrement d'Espagnols, soumis a la meme domination, la façon de penser des premiers membres est devenue invariablement celle de tout l'ordre."

Not so. For when France, upon the decline of Spain, succeeded to its places of dominion, the Company *gallicized.*

204. Linguet had adopted the false notion that they enriched themselves by commerce. But he allows that their wealth had not debauched them.

220. He regrets that education has been taken from the Jesuits, and entrusted to any who chose to undertake it. " L'enseignement public qui etait un art, deviendra bientot entre leurs mains un metier." And he appeals to the condition of the Colleges in France at that time.

222-8. Very good this defence of their system of education.

245. Not true that they did not pretend to miracles. They did not venture upon such open exhibitions as the Stigmata.

True, that they reconciled in their institute " une entiere liberté avec la plus parfaite dépendance."

251. Ignatius's leg after all being too short, he had it stretched every day, " en l'assujettissant avec des eclisses de fer." Bonhours is the authority quoted.

266. His scheme when he made his followers take their first vows at Montmartre, 1554, was to convert the Turks.

275. " Il se renferma dans Rome avec Laines et Salmeron, à qui il crut trouver l'esprit qu'il lui fallait."

276. An excellent view of their economy. 293.

294. They were the first who gave gratuitous education. Thence arose the hatred of the Universities.

296. And they exercised the ministry without payment.

300. Their brightest members were never entrusted with authority in the society. For their superiors they chose men who had only one belief " celui de remuer les esprits avec adresse."

304. Two Jesuits sent to Ireland, 1541.

314. Both the Franciscans and Dominicans were looking to catch S. Francisco Boza as a member.

315. Linguet calls the Exercises " livre indecent—fruit honteux de ses delires."

320. They did not renounce the cardinalship.

321. Loyola gave good instructions to Laques and Salmeron for their conduct at Trent.

393. Procession of Death in triumph at Palermo. A Jesuit pageant.

396. " Il est certain que leur ordre, d'ailleurs le plus éclairé de tous, est celui qui a le plus appuyé les petites pratiques de devotion qui frappent les yeux et le cœur du peuple."

397. Attempt at giving religious instruc-

tion by histrionic dialogues in a church.

447. Paul IV. made them perform the canonical services, and appoint their general for a limited time.

Vol. 2.

64. Why it concerned them so much neither to be declared Secular, nor Regulars.

60. Management at the Council of Trent with regard to property, and persons wearing the habit without taking the vows.

147. Douay. Opposed there by the University, because they taught gratuitously.

154. An absurd calumny that they attempted to make Sebastian establish a law that the kings of Portugal after him must always be Jesuits, and elected by the Order, as the Pope is by the Cardinals. The calumny is most absurd: but it is a form of elective monarchy which would have insured able kings.

388. Reproached for using castrated editions of the classics—as if this had been a crime.

CARDINAL D'OSSAT had always advised the restoration of the Jesuits in France; but a little before his death, he declared that after what he had read and heard of them—(i. e. from themselves)—he would meddle no more in their behalf.

See the passage in his *Letters*, vol. 5, p. 197. It is of importance, because he was a most judicious and moderate man.

"UN Espagnol sans un Jesuite, est une perdrix sans orange," said a Deputé de Bourgogne.—*Satyre Menippée*, p. 237.

Alph. de Vargas de Strutagematis et Sophismatis Politicis Societatis Jesu, ad Monarchiam Orbis terrarum sibi conficiendum. 1641.

12. THEY set themselves against S. Thomas Aquinas, taking advantage of his unpopular doctrine respecting the immaculateness, and they laboured to have that notion declared an article of faith, thus to procure credence the more easily for their own fables, the Virgin having made known that to establish this was one main reason why the Company by Divine inspiration was founded. 13.

17. Paul IV. compelled them to perform the service of the choir;—the Divine authority of their Rule in this, and other instances, giving way, and indeed never being pleaded when any change was to be made.

29. They taught the art of war.

33. Commerce recommended by them as fitly to be carried on by the nobles and the clergy.

37. A boast that in their Institute they had realized all that was excellent in Plato's republic.

43. Great preachers of persecution, but so were all the Regulars, and this the writer dishonestly keeps out of sight.—But he well applies the text that the Lord was not in the wind, nor in the earthquake, nor in the fire, but in the small still voice.

45. Nuremberg says he named himself in infancy Ignatius,—"quasi Ignem facio, ut significaret officium quod in Ecclesia esset sortiturus."

85. No Jesuit could for 100 years commit a mortal sin. Xavier obtained an extension of the privilege for 200 more. (?)

97. Poza's Marian mythology. Matripater vel Patrimater he called her.

98. This book, though condemned at Rome, they are said to have reprinted at Lyons.

105. Poza's creed deduced.

164. 70. 252. They made themselves many enemies by obtaining monasteries founded for other Orders; these they persuaded the Emperor to transfer to them for Colleges; and they are likened to Luther for this.

Spiritual Exercises.

3. MORAVIAN language in the introductory prayer.

10. Not a word altered by the Censors, though they were authorized to make any alterations.

11. Not to be printed or sold except for the Society.

12. The course comprises meditation, contemplation, mental and oral prayer.

13. Divided into four weeks—and usually completed in about thirty days.

16. An hour in each day's exercise. A common temptation of the Devil's is to shorten the time appointed for meditation or prayer.

17. Greater merit in the "opus ex voto, quam sine voto factum."

19. To be accommodated to the weak.

23. All things on earth "creata sunt hominis ipsius causâ, ut eum ad finem creationis suæ prosequendam juvent."

24. At morning he is to determine upon correcting some one particular sin. At noon to pray for grace that he may be enabled to remember how often he has committed it, and to avoid it in future. He is to have lines ruled each for a sin, and make a mark upon the line for every time he has fallen into that sin in the course of the current day. At night to sum up the account. The book is not clear here, but I believe the ruled paper related to the sin of the day, a line for every hour; every lapse into it was to be noted, and pricked down, and the diminished score in the latter lines proved the progress of amendment.

27. When sin suggests itself, the more struggle the more merit.

34. What the imagination is to pourtray as a prelude.

35. Sin of the angels to be contemplated.

36. Then the sin of Adam and Eve,—then sin itself, mortal and venial, and a colloquy with Christ on the cross, to conclude with!

40. Exaggerated self-condemnation.

41. Colloquies with the *Mother*, the Son, and the Father.

42. Prelude de Inferno.

44. What on going to sleep, what on waking.

46. Joyful cogitations to be avoided in this stage, and the patient to be kept in darkness, except when reading, or at his meals.

47. Cilices, chains and flagellation.

50. Parallel between allegiance to Christ, and to an earthly king.

53. The Virgin's house at Nazareth, and the Prelude there. 54.

55. To imagine himself at the Nativity.

62-3. De duobus vexillis.

78. Midnight contemplations in the third week.

90. Comfortable feelings now to be induced.

136. How the devil acts during the course.

138. Celibacy. 139. Relics, pilgrimages, holy candles, &c.

141. Perfect submission to the Church, even if it tells us that white is black.

Directorium in Exercitia.

3. Jesuits desired to inform the General through their respective Superiors, if any thing can be added or altered with advantage in the Course.

7. The Exercises inspired — and the scheme of the Society. 8.

8-9. Their importance as the chief means of the Society's rise and progress.

10. A means of conversion when all others have failed. Men put themselves thus in the way of Grace,—out of the way of the world, and in solitude.

12. The first General Congregation determined that a Directory should be prepared.

13. They are to induce men to undergo the Course, and carefully avoid giving any cause to suspect that there is a wish of drawing them into a religious profession. 27. Egging on. 107.

14. Prudent proceedings.

15. Who are fit subjects for the Course.

17. Seclusion from all friends and business during the Course. 18.

21. What books are allowed to the Exerciser.

23. Five hours the daily allowance. 24. Dispensation of the midnight hour.

25. The place.

Expenses,—neither to be demanded, nor refused.

Only necessary speech with the attendant.

26. This attendant may in certain cases be one of the Patient's own, to whom he will open himself more freely than to his Director.

31. Fit times of visiting, early and late.

33. In time of consolation he may be left much to himself.

34. Men like to choose, or think that they choose their own way.

35. Written meditations given them that the memory may be spared, the whole strength of the faculties being required for the understanding and the will.

35. Great danger of hurting the head by prayer.

39. By this they may reform other Orders in no invidious way, qualifying their own members to undertake the work of reformation.

41. The Course may be at the patient's own house, "quod aliquando melius esse potest, quam ut ipsi domum nostram veniant et instructorem: præsertim cum sunt personæ Illustriores, quia sic facilius res celatur." But retreat is best—to the country or to a convent.

43. How women are to be dealt with;—for whom however the Course was not designed.

43. Novices to have the Exercises piecemeal.

46. Others of the Order to go through them for their own amendment.

52. The consideration of our latter end the foundation of this Course, "quia est basis totius ædificii moralis et spiritualis."

54. Every man has some ruling vice.

One must be selected to begin with.

57. Why the first Exercise is called of the three Powers.

58. Too much imagination must not be directed to the Preludes.

61. The Colloquies are what require most reverence.

64. General Confession to be advised, at the end of the first Week.

72. "Applicatio Sensuum." This accords ill with the caution given at p. 58.

81. How the person who makes his election sure is to choose rejecting all thoughts but the one needful.

84. He must be watchful in detecting the false logic of the devil.

85. Choice of a religious state—and of which. 86.

105. No vow to be made when the choice is fixed, lest it be repented when the spirit flags.

122. The first Week's Course is purgative, the second partly purgative and partly illuminative, and so the third. The fourth unctive.

124. Ill consequences of passing per saltum to the unctive Course.

126-7. Precautions after the Course.

Francisco de Salazar. Afectos y Consideraciones devotas sobre los quatro Novissimos, añadidas a los Exerciosos de la Primera Semaña. 10th edition, 1758.

Such helps as this were much wanted, many such therefore had been prepared; but this, which long circulated in MS. was found the best.

1-2. First Prelude.

3. This is a good consideration, that all creatures except man, fulfil the end of their creation.

22-3. The presentation of his own sinful state.

39. "If any one held me suspended by a single rope from the top of a high tower, should I dare provoke him? Yet Lord," &c.

48. Moravian language.

52. Renunciation of his parents, and of his senses.

54. Christ represented in terrors.

98. Prayer for charity to the Virgin.

120. Representation of death.

133-4. Of burial.

137. A particular Judgement.

138. The Guardian Angel accusing him,

190. Of 30,000 who died at the same time with S. Bernard, only five souls were saved.

Of 6000 at another time, three souls went to Purgatory, one to Heaven, the rest to the Pit, whence nulla est redemptio.

Regulæ Societatis. 1635.

4. Its end the good of others.

Their vocation.

No austerities required,—permitted only. 35.

6. Every member must be contented to be constantly observed, and to have all his defects reported.

11. No fees for any of their ministerial functions.

16. Every temptation must be confessed.

17. No part to be taken in political affairs. 24.

22. At the summons of the bell, they must instantly repair to it, "statim vel imperfectâ litterâ relictâ."

Every one must keep his own cell clean, and be his own chamberlain.

33. Subordination.

36. The Superior, and all others in authority, must every year take upon themselves some of the menial offices of the house.

All letters to be inspected.

37. No musical instruments allowed.

Pupils not to have their time employed in devotional exercises.

38. A holyday, or at least a half one every week.

39. Every scholar reported to the Provincial.

44. Not to undertake the care of Nuns.

45. Not to visit or write to women, except for great cause. Women not to enter their Colleges.

48-9. Rules for deportment, and for carrying a Jesuitical face.

68. They must know the Exercises thoroughly.

69. Deportment when hearing confession.

70. And with women.

71. The Superior may allow them to receive money.

75. Not to reprove Dignities in their sermons,—nor meddle with news.

76. Not to jest or relate idle tales in their sermons.—To prepare their discourses, and never either in sermon or lecture exceed an hour.

The Oratorians.

Having been instituted late, and in favourable circumstances, Linguet says they have retained nothing "de la rouille monastique. C'est le plus respectable, et peut-être le seul respectable des ordres religieuses. C'st le seul au moins qu'on n'ait jamais accusé ni d'ambition, ni d'avidité, ni de bassesse, ni de cruauté."—*Hist. Imp. des Jesuites*, vol. 1, p. 180.

"At Clonenagh, near Montrath, in Ireland, are cemeteries for men and women distinct from each other, by order of St. Fintan. It would have been a breach of chastity for monks and nuns to lie interred within the same inclosure."—Ledwich, *Antiquities of Ireland*, p. 99.

"In the act of confession a woman is to place herself beside the Confessor, not before him, and not very near, so that he may hear her but not see her face, for the prophet Habakkuk says, the face of a woman shall sup up as the East Wind."—*Partida*, 1, tit. 4, ley 26.

Hostiens. quoted in the Gloss.

"If upon the death of a Monk any money was found in his possession it was to be buried with him in a dunghill. But the Gloss. adds that not all the money—thirty pence will be sufficient as a sign of his damnation."—Ibid. vol. 1, tit. 7, ley 14.

ANTHOLOGIA KATHOLIKA.

Mythologia Hispana.

"De qualquier Santo de quien otro Santo sabemos que escribió su historia, luego nos damos por satisfechos, y con reverencia tenemos por muy verdadero y de grande autoridad todo lo que alli se cuenta."—Ambrosio de Morales, t. 4, p. 291. Garibay, 7. 1.

During the night of the Nativity there was no darkness in Spain: a luminous cloud, bright and effulgent as the sun, irradiated the whole country. — Morales, 9. 1. 3. Lucas, *Ind.*

The histories of the Saints do not always accord, but "es cosa piadosa y devota tener por cierto, lo que las Iglesias particulares rezan en las fiestas de sus propios Santos."—Morales, 9. 14. 3.

Mythologia Hispanica.

First the legend of Santiago and of the Pillar of Zaragoza. For these see Garibay and the *Annales de Galicia*, as well as for the topical histories.

St. Torpes.

Who made this noble lie, or when was it made?

"In the days of Nero there lived at Sines on the coast of Alemtejo, a Christian lady named Celerina. She had revelations that some great treasure was shortly to come to her by sea, and therefore often went to the beach to look for it, and at last she saw a boat come driving on without sail or oar, or living soul to guide it, but on it came and safely entered the port and came to shore.[1] Celerina went on board and found the dead body of a man mangled by various torture and his throat cut. There was nothing with the corpse except a cock and a dog. The pious lady, knowing by revelation and by the incorruptibility and sweet savour of the body, that it was the precious corpse of S. Torpes the Martyr, had it buried in a fitting sepulchre on the place where it had stranded, and then a church was erected and altars to his honour."—M. Lusitana, 2. 5. 6.

"Now the aforesaid Saint Torpes was a Roman Courtier, the friend and favourite of Nero, and he being a courtier must be the chief person meant by St. Paul when he says, *All the Saints salute you, but chiefly they who are of Cæsar's household*;[2] and it must have been owing to his interest with the Emperor that the Christians were not persecuted in the beginning of his reign and that St. Paul was enabled to preach so long in Rome, and introduced to Seneca, with whom he became so intimate. However the Christianity of Torpes was detected when he was with Nero at Pisa, and he was delivered up to Sattelicius, the Pisan Governor, who, though a Pagan, proceeded to convert him in a right Catholic manner. First he put him in irons and cast him into a dungeon; then he advised him in a friendly manner to regard his own interest, and then tormented him, till the house fell in and killed him and all his Gentiles, leaving the Saint unhurt. Silvinus, his son, succeeded in his stead; turned a leopard loose at him, who fawned at his feet, and then a lion, who, as he ran rampant, fell down dead. After more whippings he was carried to the Temple of Diana before the Emperor. This temple was a most rare device; it was all of metal, supported upon ninety columns, whose sun, moon, and stars were made, and all by mechanism performed their revolutions, and showers at times were let fall from the roof, and thunder produced, and by underground engines the whole edifice would have an earthquake of its own. Here

[1] May 17.

[2] Philippians iv. 22.

Torpes was led, and when Nero bade him offer incense, and live and be again his favourite, he lifted up his eyes, and called on Christ, and a real earthquake shook down the whole fabric, the costliest of all Nero's works. But nobody was hurt. Silvinus, for miracles never affected Pagans, then dragged him to the banks of the Arno, cut his throat, and put his body with the cock and the dog into the boat.

A. D. 1521. D. Theotonio de Braganza, Archbishop of Evora, having accounts of the site of the ruined church, searched for the body, and *com grandes averiguaçoës e experiencias*, the precious reliques were found and were, by special commission from Sextus V. approved and acknowledged for the very reliques of this very Saint!

This date is evidently false, for it is before D. Theotonio was born.

The *names* indicate an ignorant inventor in an ignorant age. What inference from the planetarian temple?

But let what can be made of the tale *historically*, I will make a Poem of it thus to end:

Now this is the tale of St. Torpes
And you will believe it, I hope,
The Story was told by the Cock of the Saint,
And confirmed by the Bull of the Pope.

The Seven Bishops.

Torquatus, Indalecius, Euphrasius, Cecilius, Secundus, Thesiphon, and Hesicius, were sent by Peter and Paul to Spain. They arrived on the coast of Granada, and landed near Guadix, then Acci. Here they rested in a pleasant field, and sent their young men to the city for food. There was a festival that day in the city to the Idols. The worshippers beholding the strange dress of these foreigners, concluded that they professed a different religion, and that their appearance was an insult and profanation of the rites. They pursued them to put them to death; but as soon as the Christians had crost the bridge, the arch fell in under their pursuers. Great part of the Accitanians in consequence were converted, and Torquatus remained among them as their bishop. An olive tree planted by his hand was for many ages shewn before his church, and was believed to produce fruit miraculously on the day of his feast. The other six settled in different parts of Spain, and these were the Saints who first introduced Mass into the country.—Morales, 9. 13.

Enoch, Elijah, and St. John.

Enoch, Elijah, and St. John, are all living and to confront Antichrist as witnesses of the three periods of nature, of the Law, and of the Gospel. Among many reasons for affirming this of St. John, one is that Christ said he and Santiago were to drink of his cup, and it is certain that he has not been martyred yet.—Ibid. 2. 5. Tit. 2.

They are in Paradise; and the Cardinal Hugo says that Elijah was carried to a secret part of the earth, where he remains in great tranquillity, *y sosiego*, of body and of spirit. This secret part of the earth may certainly mean the Garden of Eden. St. Amaro got to Paradise. See for his life.—Torquemada, *Mon. Indian.* vol. 2, p. 530.

The Virgin did indeed die, but as she alone of all creatures was free from original sin, so she alone was exempt from the pain of death; born without sin she died without suffering; and it is to be believed that her most holy body is together with her soul in heaven, since it has never been found in this world. Where if it had been, we cannot but suppose that in so great a number of years her precious Son would have revealed it to some one of so many his saints, martyrs, and confessors as have flourished in his church militant.—Garibay, 7. 4.

She had a will in the business of redemption.

" ella siendo elegida
su intencion fue de parir
e escusar nos el morir
Y administrar nos la vida."
Las 400 *Respuestas*, t. 1, p. 28.

The Apostles hid themselves on the day of the Crucifixion and the following Saturday, for fear of the Jews, and had lost all hope and all faith. The Virgin was the only person who believed that he would rise again—the *lumen fidei remansit* in her only. —1 *Partida*, tit. 23, ley 6.

Joseph Francesco Borri, a scoundrel of the 17th century, attempted to set up a new system of Christianity, of which the leading doctrine was that the Virgin Mary was the only daughter of God, and the Holy Ghost incarnate.

The Creed.

The parts of the Creed are allotted to the several Apostles with sufficient propriety of tradition or invention.

[1] St Peter began—I believe in God the Father Almighty, Maker of heaven and earth. St. John, and in Jesus Christ his only Son our Lord. Santiago, who was conceived of the Holy Ghost, born of the Virgin Mary. St. Andrew, suffered under Pontius Pilate, was crucified dead and buried. St. Philip, he descended into hell. St. Thomas, on the third day he rose again from the dead. St. Bartholomew, he ascended into heaven, and sitteth on the right hand of God the Father. St. Matthew, from whence he shall come to judge the quick and the dead. St. James the Less, I believe in the Holy Ghost. St. Simon, the Holy Catholick Church, the communion of Saints. St Judas, the forgiveness of sinners. St. Mathias, the resurrection of the body and the life everlasting. I suppose they all said Amen together.—1 *Partida*, tit. 3, ley. 1.

Now these are called articles—quasi *Articuli*—joints of the faith.

The mystery of the number seven is observable here; seven articles relate to the divinity, seven to the humanity of Christ.—Ibid. ley 2.

The sacraments are seven because seven evils proceeded from the fall, and each has its peculiar antidote or remedy appointed. Original sin is taken away by baptism, mortal sins by penitence, venial by extreme unction, ignorance by ordination, weakness of spirit by confirmation, frailty of the flesh by matrimony, the evil nature by the eucharist.—Ibid. tit. 4, ley 1.

The Legend of St. Iria or Erea must be related as from her the ancient Scalabis, or Julium Præsidium, has acquired the name Santarem.

Eria being a pious child was entrusted to two aunts, both religionists in a nunnery on the banks of the Nabaõ, now adjoining the bridge of Tomar. Britaldo, son of the lord of the land fell in love with her, and fell sick for pure despair, never having told his love for he knew it to be hopeless. Erea knew by revelation the secret cause of his malady, went to him and reasoned with him in so holy and effectual a strain that, Britaldo said he was contented, and only besought that no other man might ever obtain the love which he would cease to desire, for that would drive him to desperate vengeance.

It came to pass that Remigio, the virgin's tutor, yielded to the devil's power and tempted her, but in vain. To revenge his disappointment he gave her the juice of certain herbs, which made her swell and

[1] The authority is a Sermon 2. Dom. Palm. attributed to St. Augustine. It is said that there has scarcely been any heresy which is not contradicted by some part or other of the creed, and many modern heretics *con damnata proposizione* have held that it was not necessary to salvation to believe any thing more than what was contained therein.—Bernina. 1. 5.

appear pregnant. Every body believed her shame; the report reached Britaldo, and by his orders a knight seized her while she was praying on the shore of the river, stripped her, reproached her for her incontinance, cut her throat, and threw the body into the stream. It was of course supposed that she had either fled to conceal her honour, or perhaps destroyed herself. But her uncle Selio, a holy abbot, was informed by revelation of all that had passed and where he should find her body, buried by angels. All this he related to the people when assembled in church, and went with them to see it confirmed. The corpse had been carried into the Zezere and by that into the Tagus, and left at the foot of the rock or hill whereon the town then called Julium Præsidium was built. Here they found it in a tomb the work of the angels, redolent of sanctity and in the beauty of beatitude. They would have removed this marvellous tomb to her convent, but no human strength could lift it, they therefore were obliged to content themselves with a lock of her hair, and a relique of the shift, the only garment which the murderer had left her. The Tagus then turned her stream a little, and covered the sepulchre. I take this to be one of those tales which were not designed to be believed by the inventors —a religious romance.

King Dinis and Queen S. Isabel wishing to ascertain this miracle, the river opened and left a path to the tomb, but they could not open it to remove the reliques. He placed a mark upon the spot.—M. Lusit. 2. 6. 24.

Relics

Were formerly a *necessary* of religion. By the fifth African or Carthagenian Council no church could be built without them. They were to be in the altar, so fastened that they could not be got at without entirely destroying it, hence it was said in the mass "Oramus te Domine per merita Sanctorum, quorum reliquiæ hic sunt," &c. and then the priest kissed the altar. The custom in the time of Morales was no longer in use.—10. 9. 33.

Morales accounts well for the relics of the Archangel Michael, which Garibay had pronounced impossible: it was some earth or stone from the cave in Mount Garganus where he had miraculously appeared.—Ibid. 10. 9. 36.

Purgatory.

Purgatory is close to hell, but the soul is sometimes punished in the grave, and sometimes on the spot where it has sinned. Apparitions have revealed this.—*Las* 400 *Respuestas*, p. 1, ff. 74.

And purgatory-fire is the same as hell-fire—by some sort of Rumford contrivance. —Ibid. p. 2, ff. 69.

Hell, purgatory and the two limbo's are all called *infiernos*. The limbo of the patriarchs and prophets is a deep abyss, the other is for unbaptized children.—Ibid. p. 2, ff. 70.

The first saint who had a church dedicated to her honour after the Apostles Peter and Paul was St. Agnes, the second St. Laurence. Constantine according to P. Damasus built one over his grave. There is nothing improbable in his legend: he was archdeacon to P. Sextus II. and had the treasures of the church in charge. In Valerian's persecution the Pope was martyred, and Laurentius tortured to make him discover the money. He had distributed it among the poor, expecting this: On this account his death was more cruel than that of Sextus. He was broiled, and during the torments said to the Emperor who was present, 'Turn me—for this side is done—and you may begin to eat.' In this nothing is unlikely except that Valerian himself should have looked on. Auto da fés have been the spectacles of none but Catholic kings.—Morales, 9. 46. 22.

No saint was more jealous of his honour. P. Pelagius II. wished to adorn his sepulchre, and not knowing in what part of the church it lay, ordered the monk and ministers of the church to dig all over it. Though all who were employed were religious, and though when they saw the body, not one ventured to touch it, every one died within ten days. San Gregory, the immediate successor of Pelagius relates this. Lib. 3, epist. 30. (is the epistle genuine?) Perhaps they let out an infectious fever, but I believe there would be no other bodies in the church. "When I was a young lad at Salamanca," says MORALES, "a rich Hidalgo who had two horses sent the best to be shod on St. Laurence's day. The blacksmith begged him to use his other beast that day, and not insist that the work should be done on a day so sacred. The Hidalgo insisted, and the horse on his way home was taken ill and died in two hours. I myself saw him at the farriers where they were endeavouring to save him, and heard the blacksmith lamenting that his warning had been given in vain."—Ibid. 30. 1.

The Cross.

ADAM being now ready to die, felt a fear of death, and desired earnestly a branch from the Tree of Life in Paradise. He therefore sent one of his sons thither to fetch one, in hope that he might escape this dreadful reward of sin. The son went, and made his petition to the cherub who guarded the gate, and received from him a bough; but Adam meanwhile had departed, he therefore planted it on his father's grave; it struck root and grew into a great tree, and attracted the whole nature of Adam to its nutriment.

This tree together with the bones of Adam from beneath it, was preserved in the ark. After the waters had abated Noah divided these relics among his sons. The skull was Shem's share. He buried it in a mountain of Judæa, called from thence Calvary and Golgotha, or the place of *a Skull*, in the singular. The tree was by remarkable providence preserved and made into the cross on which Christ was crucified, and this cross was erected in that very place where Adam's skull was buried. "So that he who perpends the matter well shall find that whole Adam as it were is recollected in and under the cross, and so with an admirable tie, conjoined to the vivifical nature itself: which how pleasant, efficacious and full of consolation let each one consider; for he that deserved death is present in and under the cross, and he that repaired life, yea that is life itself, is affixed to the cross; the true concordance of life and death, of a sinless Saviour and sinful man; whereby life is united to death, and Christ to Adam, not without the superinfusion of blood, like celestial dew for better and more fecundity, that so Adam and his posterity eating of the fruit of this transplanted tree might be really transplanted into Christ, and by a certain celestial magnetism and sympathy attracted to heaven, translated to life, and made heirs of happiness."

The second part of the Mumial Treatise of Tentzelius, being a natural Account of the Tree of Life and of the Tree of Knowledge of Good and Evil, with a Mystical Interpretation of that great Secret, to wit, the Cabalistical Concordance of the Tree of Life and Death, of Christ and Adam.—Trans. by N. TURNER, Φιλομαθής, London, 1657.

WHEN the Queen of Sheba was on her way to Jerusalem, she had to cross certain beams laid by way of bridge, but being illumined by the spirit of prophecy she turned, and saying "she would not put her feet upon that whereon the Saviour of the world was to suffer," she desired Solomon to remove the predestinated timber. —BARROS, 3. 4. 2. from the *Abyssinian Tradition.*

No suffering was ever equal to that of the Redeemer, because as his body was

without defect, it was so much the more susceptible, all bodies being more susceptible in proportion as they are more perfect. Even Adam before the fall could not by possibility have endured so much, he being made only of clay. "Y el cuerpo de Christo fue formado de la purissima sangre de la virgin sin manzella." Moreover a redemption was to be effected as much by justice as by love. He bore at that time the pain which all the sins of mankind deserved.—*Las* 400 *Respuestas*, p. 2, f. 112.

IMMEDIATELY after the resurrection, as soon all the children of men are risen and collected together in expectation of their doom. "Sabemos que de repente se ha de abrir no Ceo huma grande porta, et que a primeira cousa que todos verão sahir por ella, cercada de resplandores bastantes a escurecer o Sol (se ainda ouvera Sol) serà a mesma sagrada Cruz, em que o Redemptor do mundo padecco, reservada so ella do incendio, et reunida de todas as partes de Christendade, onde esteve dividida et adorada."—VIEYRA, *Sermoens*, tom. 2, p. 489. See also Ibid. tom. 7, p. 255.

Baptism.

"THE chrism was to be made of oil and balsam, denoting good inclination and good appearances. The person was to be anointed twice with *holy oil* before the baptismal act; once on the breast, to expel all evil and sinfulness and inspire good thoughts; once on the back, to expel slothfulness and strengthen to good works. After baptism twice with *chrism*, in the shape of a cross, on the head, that he may have understanding to give a reason for his faith; and on the forehead, that he may have courage to confess.—1 *Partida*, tit. 4, ley 14, 15. The chrism was only to be made on Good Friday.—P. 1, tit. 10, ley 13.

At consecrating a church, the walls and altars were to be anointed with chrism.—Ibid. ley 16.

In the seventeenth and last council of Toledo, it was decreed that the baptistery should be shut up and sealed with the episcopal seal all the year till Good Friday, on which day the bishop, in his pontificals, was with great solemnity to open it; in token that Christ by his passion and resurrection had opened the way to heaven for mankind, as on that day the hope was opened of obtaining redemption by this holy sacrament.—MORALES, 12. 62. 3.

See *Collect. Gothica*, for an Athanasian miracle.

Elijah.

"THIS is he, who, though he continue a man, yet waxeth he not old;—this is he that is reserved for a captain of war against Antichrist;—this is he that in the end of the world will turn all men from lying and deceit unto God. Afore his mother was delivered of him, his father saw in a vision the angels saluting him, all in white, wrapping him with flames of fire as it were swathing bands, and nourishing him with fire as if it had been usual food or pap."—DOROTHEUS.

ENOCH and ELIAS are preserved, according to the opinion of grave expositors, to be witnesses of God's judgements (*ser testemunhas de sens juizios*), one in the state of the law of nature, the other in the state of the written law,—to which, I suppose, St. John is to be added for the law of grace.—SEBASTIANESTAS, pt. 1, p. 21.

St. John.

ST. AUGUSTINE (Tract 124, in Johan.) mentions and ridicules a tradition that John ordered his own grave to be made, lay down in it, and went to sleep, still sleeping there, as is manifest by the heaving of the earth over him as he breathes.

DOROTHEUS says, "he living as yet (the Lord would so have it) buried himself."

Holy Water.

"THERE were two reasons for sprinkling the graves, because sometimes the grave is the special purgatory, where soul and body suffer together: but in general, because, while the soul is in purgatory and looking on to redemption, the Devil, knowing how dearly it loves the body wherein it is to rise again to glory, gets into the grave to insult it,—every wrong offered to the body afflicting the soul. Now if he happens to be there when the grave is sprinkled, he cannot bear holy water, and flies away directly."

This is only an opinion of Fray Luys d'Escobar, but he says he knows no opinion in opposition to it,—and it may hold good till some better reason be assigned.—*Las* 400, *Respuestas*, p. 1, f. 118.

Excommunication.

ADAM was the first man that was excommunicated; but this was not the first instance of excommunication, for the fallen angels were excommunicated before him.—1 *Partida*, tit. 8.

The Celestial Hierarchy.

THERE were ten orders originally. One fell, and man was created to supply its place.—1 *Partida*, tit. 20.

Fasting.

LENT is the title of the year.—This was following the precept of giving full and overflowing measure.—1 *Partida*, tit. 20, ley 3.

MARINUS, the disciple and biographer of Proclus, calls the sublimer virtues *Cathartic*.—T. TAYLOR.

THE Saturday's fast was originally instituted in commemoration of one enjoined by St. Peter on that day, because he was to encounter S. Magus on the morrow.—BERNINO. S. AUGUST. epist. 86.—CASS. coll. 3, c. 10, quos citat. Bar. an. 57, n. 24.

Hell.

"IT is the fancy of some divines in the Roman Church, and particularly of Cornelius a Lapide (in Apocal.) that the souls of the damned shall be rolled up in bundles like a heap and involved circles of snakes, and in hell shall sink down like a stone into the bottomless pit, falling still downward for ever and ever."—JER. TAYLOR, *Duct. Dub.* b. 1, c. 2, rule 6.

"HE de Fe, que ha dous Infernos; hum inferior et muito mais abaixo; onde estava o rico Avarento,—et outro superior et mais asima, onde estava Abraham et Lazaro. Deste Inferno superior tiron Christo todas as Almas que la estavam: mas do Inferno inferior (ou Christo descesse la presencialmente, ou não) não tiron Alma alguma."—VIEYRA, *Serm.* t. 4, p. 430.

De Statu Mortuorum.

"IT was a common opinion in Tertullian's time, that the souls departed are in outer courts, expecting the revelation of the day of the Lord; in the time of Pope Leo and Venerable Bede, and after, it was a common opinion that they were taken into the inner courts of heaven."—J. TAYLOR, *D. Dubit.* b. 1, c. 4, rule 9.

Images.

THE Lady of Loretto precisely answers the description which Tacitus gives of the Venus of Cyprus. Duppa remarked this to me.

Some of the ancient statues were called Diopeteis, or *such as descended from heaven*, because, says Jamblichus, *apud Phot.* p. 554, the occult art by which they were fabri-

cated by human hands was inconspicuous. —T. Taylor, *Note to Julian's Orations.*

Taylor's explanation of the virtue or divinity of these statues is akin to the philosophy of talismans.

Christ.

"Todos os outros homens, quando se gerão et concebem no ventre da may, não são homẽs, nem ainda meninos; porque so tem a vida vegetativa, ou sensitiva, et ainda não estão informados com a Alma racional; porem o Verbo Encarnado, Christo, desdo primeiro instante de sua conceição foy varão perfeito et perfeitissimo, não so com todas as potencias da Alma et do corpo, senão tambem com o uso dellas."—Vieyra, *Sermoens*, tom. 4, p. 50.

Confession and Absolution.

The necessity of those in the strict Catholic sense was one of the early corruptions of Christianity. It is insisted upon by Dionysius, Bishop of Alexandria, under Decius. See Eusebius, l. 6, c. 44. Περὶ Σαραπίωνος.

Sozomen traces the growth of the practice. In the beginning of Christianity people accused themselves publicly before the congregation. As zeal abated, shame increased, and that confession which had formerly been made openly in the church, was now made to the priest alone and in privacy. He gives this only as his opinion—ἐγὼ δὲ ὡς οἶμαι ἀφηγήσομαι,—but it is the natural process.—Lib. 7. c. 16.

"He opiniam de Doutores piadosa et bem recebida, que em todos os dias consagrados a alguma Festa da Senhora, estam mais franqueadas as portas do Ceo. Mas que este privilegio seja particularmento concedido a mayor Festa de todas, que he a da Assumpçam gloriosa, naõ tem so a probabilidade de opiniam, mas he cousa certa. —Se Deos quando decreta a morte, dera a escolher o dia, todo o mundo se guardara para morrer nelle." — Vieyra, *Sermoens*, tom. 4, p. 435.

Ladders of Christ and of the Virgin, as seen by S. Francesco and Leon.—Ibid. tom. 6, p. 479.

On a certain day, when the Virgin sate weeping, "præ desiderio videndi Christum," an angel appeared and told her that within three days she should depart and see her son, and placed in her hand a celestial palm-branch, radiant with splendour, which he said was to be borne before her bier. Upon this she requests that all the apostles might be brought together to see her before she died. St. John was at that time preaching at Ephesus. At the ninth hour before noon, an earthquake shook the place, and in the sight of the astonished people he was enveloped in a cloud and rapt away out of the pulpit, they knew not whither. He arrived first of all the Apostles, who from different parts of the world were transported in like manner; and the Virgin gave him the palm-branch, charged him with the care of her funeral, and especially that he would provide against all danger of that outrage which the Jews were likely to offer to her corpse in their hatred for the mother of our Lord. Other believers assembled, and when they were all sitting together, on the third day, a sudden sleep came upon all except the apostles, in whose presence Christ appeared in glory, surrounded with angels. The Virgin prostrated herself and adored him, and after mutual expressions of affection, she laid herself at his feet and died. Christ then commends her soul to the Archangel Michael, directed the Apostle to conceal her body in the earth, and then he ascended. The body remained unchanged in colour or in beauty; it became fragrant not sunken,—a cloud in the shape of a cone descended and remained upon the bier;—angels accompanied it singing the obsequies;—immense numbers collect by the heavenly voice;

—Jews who attempt to insult the bier are struck with palsy or blindness, and are miraculously restored upon repentance; and finally the body was interred at Gethsemene, in the spot which her Son had appointed. There the angels remain three days singing beside the grave, and it is doubtful whether they would ever have returned to heaven, if they had not taken the precious body with them. On the third day, Thomas, doubting of the Assumption, moreover came to the grave to see and venerate the body. He found the sepulchre empty, retaining only the fragrance which was left there.—LIGHTFOOT, vol. 8, 307-9, from *Melito*, *S. Metuphrastes*, *Nicephor. et aliis.*

The Sacrament.

AFTER the end of the world, "se conservará eternamente no mesmo Ceo huma Hostia consagrada."—VIEYRA, tom. 7, p. 255.

[*Fragment.*] *St. Ursula and the* 11,000 *Virgins.*

THE earliest notice of St Ursula that has been discovered, is in that veracious historian, GEOFFREY OF MONMOUTH.

According to him, when Constantine went from Britain to deliver the Roman world from the tyranny of Maxentius, Octavius Duke of the Wesseans took advantage of his absence, slew the proconsuls who had been left in charge of the government, made himself king, and having once been driven from the kingdom and recovering it by the murder of Trahern, an uncle of the Empress Helena, who had been sent from Rome against him, kept possession of it till the time of Gratian and Valentinian. Then in his old age, wishing to provide for the succession, he convoked his Council, and asked them which of his family they desired to have for their king after his decease, seeing that he had no son, and only one daughter. Some advised him to marry her with some noble Roman, and bestow the kingdom with her, that so they might enjoy a firmer peace. Others were of opinion that his nephew Conan Meriadoc ought to succeed to the throne, and that his daughter, with a competent dowry in money, should be given in marriage to a foreign prince. Caradoc, Duke of Cornwall, differed from both, and advised, as the surest means of securing a permanent peace, that Maximian, the Roman Senator, should be invited over to marry the Princess, and succeed to the throne. Maximian was the son of Leolin, who was also an uncle of the Empress Helena; but by his mother and birth-place he was a Roman, and on both sides of royal blood, therefore having on both sides a right to the crown of Britain.

This advice, as might be expected, was vehemently opposed by Conan Meriadoc; King Octavius came to no decision, and Duke Caradoc persisting in his views sent his son Mauricius to acquaint Maximian with what had passed. Mauricius arrived at Rome in happy hour, when Maximian was offended with the two Emperors for having refused to admit him as a third. The Embassador represents to him that ample means for acquiring not merely a portion of the empire, but the whole, were now at his disposal. King Octavius being aged and infirm would gladly give him his daughter, and make over to him his kingdom; and with the means in treasure and in men which Britain could supply, he might return to Rome, drive out the Emperors, and win the empire for himself, after the example of his kinsman Constantine. Maximian lent a willing ear, and set out accordingly for Britain. On the way he subdued the cities of the Franks, in which he found great treasure both of silver and gold; he raised men in all parts; set sail with a fair wind, and arrived at Hamo's Port,—since called Southampton.

Mauricius had deceived him, but with no ill intent. He had represented that the King and the Nobles had with one consent invited him; whereas the mission was from

Duke Caradoc alone, and the King was so alarmed at what appeared an invasion, that he ordered Conan to raise all the force of the kingdom, and march against the enemy. This he did with such celerity that he came in sight of Hamo's Port while Maxentius was still in his tents there. Maxentius was not prepared for an opposition which he had had no reason to expect; his troops were far inferior in numbers; his council were of opinion that a battle ought not to be hazarded, and Mauricius proposed a politic way of proceeding, to which they all consented. He took with him twelve gray-haired men, eminent beyond the rest for their quality and wisdom, and bearing olive branches in their right hands; and thus accompanied he went towards the British army. The Britons seeing these venerable men, and that they bore the emblem of peace, saluted them respectfully, and opened a way for them to their commander. Him they saluted in the name of the Emperors and of the Senate, and said that Maximian was sent with an Embassy to the King from Gratian and Valentinian. Why then, said Conan, comes he with an army, rather like an invader than an ambassador? Mauricius replied that the force with which he came was not greater than was suitable for his rank, and necessary for his safety, seeing that by reason of the Roman power, and the actions of his ancestors, he was obnoxious to many kings through whose territories he had to pass. But it was in peace that he came to Britain, and from the time of his landing his behaviour had been peaceful. He had taken nothing by force, and had paid for every thing that his people required. Duke Caradoc was at hand to urge that the Embassy should be received, and Conan being rather overruled than persuaded, unwillingly laid down his arms, and conducted Maximian to London.

Then Duke Caradoc and Mauricius represented to the King that what the more faithful and loyal of his subjects had long desired, was now by the good providence of God brought about. Now when by reason of his great age it was his wish to retire from the fatigues of the government, God had vouchsafed to bring him a person of the imperial family, upon whom he might most fitly bestow his daughter and his crown;—one indeed who had a just claim to the throne, for he was the cousin of Constantine and the nephew of King Coel, whose daughter Helena had possessed by an undeniable hereditary right. To these representations Octavius yielded; Maximian accordingly married the Princess, and ascended the throne. Conan retired in anger into Albania, as Scotland was then called, raised an army there, crossed the Humber, and wasted the provinces on either side. Maximian marched against him, gave him battle, and defeated him, but it was not till after many conflicts, and much loss on both sides, that Conan's resentment was appeased, and a sincere accommodation concluded.

From this time Conan became Maximian's friend. That king, elated by the wealth and strength which he had at his command, fitted out a fleet for the purpose of invading Gaul. He landed upon the coast of Armorica, and there put the Gauls under their leader Inbaltus to flight, with the loss of fifteen thousand men. That victory rendered the conquest of Armorica certain, after which he doubted not of reducing all Gaul. Calling Conan aside, therefore, he said that amends should now be made him for his disappointed hopes of the British crown. Another Britain should be made of Armorica for his kingdom. The land was fruitful in corn, the rivers abounded with fish, and the forests with game; they would drive out the old inhabitants and people it with Britons. This determination was carried into effect. All the cities and towns were taken with little resistance, and all the males who were found in them were put to the sword. The strong places were made still stronger, and garrisoned with Britons. Thirty thousand troops were brought from Britain, to defend this new Britain, and an hundred colonists to repeople it. And while Maximian pursued his conquests

in Gaul and Germany, and established himself at Triers, as Emperor, Conan defeated all the attempts of the Gauls and the Aquitans to dispossess him of his new kingdom. But though he had spared the women when he waged a war of extermination against the men, he considered it dangerous to allow of any intermarriages with them. Wives however they must have; and Britain could well afford to supply, after so large a draught had been made upon its male population. Conan therefore sent to Dianotus, king of Cornwall, the brother and successor of Duke Caradoc, to ask his daughter in marriage for himself, and a competent number of partners for his fellow soldiers.

Dianotus was the person to whom Maximian had committed the government of Britain during his absence. His only daughter, Ursula, was celebrated for her wonderful beauty; Conan was deeply in love with her, and it cannot be inferred from the narrative of the veracious Geoffrey, that when her father accepted the proposal, any disinclination was expressed or felt by the Princess. The commission was readily executed; eleven thousand virgins, daughters of the nobility, and sixty thousand of the meaner sort were levied for this extraordinary occasion; they assembled in London, and ships were brought thither "from all shores" for their transportation. "In so great a multitude," says the historian, "many were pleased with this order, yet it was displeasing to the greater part, who had more affection for their relations and their native country. Nor perhaps were there wanting some, who preferring virginity to the married state, would rather have lost their lives in any country, than enjoyed the greatest affluence in wedlock." No opposition however, was made, all were enlisted for matrimony, they embarked, and the fleet fell down the river Thames. Alas! as they were steering towards the coast of Armorica, a storm arose; its violence was such that most of the ships were lost, and those that escaped from the tempest were driven upon strange islands, where they fell into the hands of a cruel army which Gratian had sent into Germany to ravage Maximian's sea coast. The leaders of these barbarians were Guanius, king of the Huns, and Melga, king of the Picts. It was not however either among Huns or Picts that the remnant of these virgins fell, but among Ambrones, a people of Gallia Narbonensis, so notorious as marauders that their name became a common appellation of reproach. These ruffians "inflamed with the beauty of the virgins, courted them to their brutish embraces, and being incensed by the refusal which they received, fell upon them, and murdered the greater part without remorse."[1]

Geoffrey's British History has been the prolific source of the Round Table Romances. The superstructure of religious fable which has been erected upon it is not less extraordinary. He neither represented the Cornish Princess as a saint, nor her companions as martyrs; but by the ancient and anonymous author whose relation was first printed by Surius, a story which in the main may have been true, though probably erroneous in its date, embellished in some of its circumstances, and greatly exaggerated as to numbers, was made the groundwork of a rich legend.

That legend begins by relating that at a time when the uttermost ends of the earth had been converted to the Christian faith, and not a corner of the ocean was hidden from the light of truth, there was in some part of Britain a king called Deonotus, whose life was answerable to his name. This king took unto himself a wife in the fear of the Lord, and when they were both expecting in full hope the birth of a son and heir, it pleased God to bless them with a daughter, and in that daughter to surpass their wishes.[2]

[1] Book 5. cc. 8—16.

[2] Warton says that the British or Armorican Chronicle, from which Geoffrey composed his history, "was undoubtedly framed after the legend of St. Ursula, the acts of St. Lucius, and the historical writings of the Venerable Bede had

The Catholic Directory.

ST. FRUCTUOSO. "Avogado dos Litigantes," for he, having a lawsuit, himself prayed to God to be his friend, and his adversary accordingly died.—M. LUSITANA. 2. 6. 23.

STA. QUITERIA. Against mad dogs, and "angustias de coraçõa."—Ibid. 2. 5. 19.

STO. ENGRACIA. Complaints of the heart and liver, having been tortured in both.—Ibid. 2. 5. 21.

S. MARZAL. Against fire. The city of Burdegala was in flames, and his stick extinguished them.—*Colec. de Poesias Cast.* tom. 2, p. 336.

ST. MARCULPHO. The king's evil. The kings of France derived from him their specific power in this disease.—MORALES, 13. 51. 5.

"BESIDES what the common people are taught to do, as to pray to S. Gall for the health and fecundity of their geese; to S. Wendeline, for their sheep; to S. Anthony, for their hogs; to S. Pelagius, for their oxen; and that several trades have their peculiar saints; and the physicians are patronized by Cosmas and Damian, the painters by S. Luke, the potters by Goarus, the huntsmen by Eustachius, the harlots, (for that also is a trade at Rome,) by S. Afra and S. Mary Magdalene; they do also rely upon peculiar saints for the cure of several diseases; S. Sebastian and S. Roch have a special privilege to cure the plague, S. Petronilla the fever, S. John, and S. Bennet the abbot, to cure all poison, S. Apollonia the tooth-ache, S. Otilia sore eyes, S. Apollinaris the French Pox, (for it seems he hath lately got that employment since the discovery of the West Indies,) S. Vincentius hath a special faculty in restoring stolen goods, and S. Liberius, if he please, does infallibly cure the stone, and S. Felicitas, if she be heartily called upon, will give the teeming mother a fine boy. It were strange if nothing but intercession by these saints were intended, that they cannot as well pray for other things as these, or that they have no commission to ask of these any thing else, or not so confidently; and that if they do ask, that S. Otilia shall not as much prevail to help a fever as a cataract, or that if S. Sebastian be called upon to pray for the help of a poor female sinner, who by sad diseases pays the price of her lust, he must go to S. Apollinaris in behalf of his client."—JEREMY TAYLOR. *Diss. from Popery*, p. 116.

The saints seem each like Mr. Bree, Member of the Corporation of Surgeons, to have confined themselves to the cure of one disease.

EVEN stupidity was curable. There was a canon, by name Martin, in the Monastery of St. Isidore, excellently pious, but an incorrigible blockhead. In vain he puzzled himself to learn, till the saint appeared to him in a dream, and made him eat a book. He awoke a learned man, and wrote good Latin. It was certainly a sure way of making him digest knowledge.—MORALES, 12. 22. 21.

[*Memoranda.*]

THE Council of Trent first instituted the plan of purging and prohibiting books. The Indices Exp. were kept secret. Junius discovered that of Antwerp. The one for Spain and Portugal was found at the taking of Cales.—DOCTOR JAMES. Part 4. *of The Myst. of the Indic. Expur.* p. 22.

undergone some degree of circulation in the world!" (*History of English Poetry*, vol. 1, Diss. 1, p. 12. 2nd edition.) But as Geoffrey never let a story lose any thing by passing through his hands, it may fairly be inferred that he has included every thing which was accredited in his time concerning Ursula and her companions. The probable groundwork of the story may be that some ships with women on board, bound for Armorica to join their countrymen there, were driven to the coast of Flanders or Zealand, and fell into the hands of the barbarians.

JUNIUS, 1559, saw a friend who was corrector to a press at Leyden, looking over some sheets of St. Ambrose, which Frellonius was printing. He commended the elegance of the type and edition, but the corrector told him secretly it was of all editions the worst, and showed him the genuine sheets which had been cancelled by the authority of two Franciscans.—JUNIUS *in Præf. ante Indicem Exp. Belgicum, a se editum*, 1586. — BIRCKBECK'S *Protestants' Evidence*, p. 13.

This, BIRCKBECK calls "purging the good old men till you wrung the very blood and life out of them."

"PLACUIT picturas in Ecclesia esse non debere, ne quod colitur aut adoratur in parietibus depingatur."—*Concil. Eliber.* cap. 36, quoted by BIRCKBECK, p. 81.

THE Benedictines and Dominicans all have the same miracles. The dog-dream is related before the birth of S. Bernard as well as S. Dominick. The under-the-petticoat place in heaven is claimed by both orders. The Virgin Mary suckles S. Fulbus as well as S. Domingo, and S. Bernard also. These are the property of the Predicants, because none but the setters-up-of-a-new-shop would have invented such novelties.

ST. EDMUND, Archbishop of Canterbury, made a vow of chastity, and betrothed himself to the Virgin, putting a ring upon her finger.—*Marian Kalendar.* November 16.

"THE primitive Christians were called the crickets of the night, because at any time of it, if any interruption of sleep happened, they ever made it out with ejaculatory prayer."—*Philanax Anglicus. Preface.*

PILGRIMS went to Montserrate in armour, or carrying bars of iron, and with such other manner of penitence, fakir-like. —*Hist. de Montser.* 30.

The *Partidas* mention this as a mode of penance. 1 p. tit. 4, ley 20, that they shall wear iron round arm or neck.

WHEN an *Adalid* was taken by the Moors, they did not allow him to be ransomed, but the state purchased him of the captor, and he was then put to death. — *Hist. de Montser.* 48.

IT seems to have been a common cruelty for robbers to cut out the tongue of their victims.—Ibid. 96. 98.

AND a common practice, to catch men, and make them ransom themselves.—Ibid. 110.

PRIVATE wars were not confined to chiefs. A man who seems to have been of no rank, "uno que dezian Juan Artes," was set upon by seven men, at the instigation of his enemy, though he had been nine years at truce with him.—Ibid. 111.

"ACHARAO tres mosquetes, e quatro espingardas." They are different then. The mosqueti must be a larger gun, for on the journey they buried two, as being very heavy, very inconvenient, and of little use.—242. *Hist. dos Naufragios*, vol. 2, p. 30.

MOST of the Zamorim's artillery were of metal cast by the Mil. Renegados. Of what then was the rest?—*Castaneda.* 1, c. 70.

IN their first intercourse with India, the English were mere pirates. See a shocking tale in HERBERT, p. 334, of their seizing a junk that came to them for protection from a Malabar pirate. They sold the prisoners for slaves in Java, and sixty threw themselves overboard in indignation, "which seemed sport to some there; but not so to me who had compassion."

Leo X. Session 11 of the last Lateran Council, excommunicates all the inventors and forgers of visions and false miracles, a practice so common as to be heavily complained of in the Centum Gravamina of the German princes.— J. Taylor. *Liberty of Prophesying*, p. 513.

The Alcayde of Alcacer saved one from death for the sake of D. Pedro, though often called upon to give him up to public justice, every man being bound to give him a dobra to make up his ransom, which would then have been fifteen hundred dobras.— CC. do C. D. Pedro, p. 380.

Jesuits.

They seem to have aimed at a system of Illuminism, which would have ended in something like the Chinese establishment, an oligarchy of the learned. Men would be happier than they now are, but not progressive.

Cardinal Henrique founded a university for them at Evora: it became so much the custom to send boys to them for education, that agriculture suffered in consequence. "Vinieron a perderse muchas tierras que fertilmente produzian el sustento de grande parte del Reyno, traydo por esto a necessidad de pedir pan a sus propios enemigos."—Faria.

They were "quais aquelles, por quem perguntava Isaias, comparando os na pressa, e fervor as nuvens, que vam voando sem outra tençam, nem tino, que o do vento e espirito, que as leva."— Lucena, vol. 5, p. 21.

They called P. Simam and F. Xavier apostles when first they came to Portugal, and they continue to call us by that appellation, which is too much, though we rightly esteem the love that bestows it; but our proper name, says Lucena, is not apostles, but the Religious of the Company of Jesus.—Vol. 1, p. 66.

Their success in Paraguay is attributable to the political system connected with the faith they preached. Their converts partook immediately of obvious and important advantages, the comforts of peace and civilization.

"The rebellion of a clergyman against his prince is not treason, because he is not his prince's subject."—Emanuel Sa. *Aphor. verb. Clericus.* "These words were left out in the edition of Paris, not suiting French loyalty, but still remain in the editions of Antwerp and Cologne." — Jer. Taylor. *Dissuasion from Popery*, p. 149. It is marvellous that all the kings of Christendom did not combine against such a system!

Imago Primi Sæculi Societatis Jesu. Antverpiæ, ex off. Plantiniana. Anno Societatis Secularis, 1640.

The state of the Company in their secular year justifies their emblem — the sun shining upon the globe of earth, and the motto Psalm 18. "Non est qui se abscondat a calore ejus."—P. 43.

175. Paupertas sapiens. A ship in danger, and the sailors heaving their treasure overboard.

176. Paupertas expedita. Elijah dropping his cloak as the fire-chariot carries him away. Liber ab exuviis.

179. A truer emblem. Paupertas omni curâ soluta. A bird in a cage. Aliunde pascitur.

324. Societas ad Missiones expedita. Mittet fulgura et ibunt, et revertentia dicent, adsumus. Job 38.

383. Sparserat hæc Coimbricæ in vulgus, iis qui se apud Patres Societatis exercerent, spectra nescio quæ et visa objici. Calumniæ fidem adstruebat, quam detrahere debuerat, ut repentina ita ingens et crebra morum mutatio. Denique adeo invaluit hæc fabula, ut Cardinalis Henricus fidei Quæsitor de re totâ cognoscendum censuerit. Hoc dum ejus imperio dissimulanter facit Jacobus de Murciâ Academiæ Rector, Fratres-

que nostros de objectis visis legitimé interrogat, unus aperte fatetur se visa vidisse, et quidem feralia atque horrenda. Et quænam illa? inquit Rector, simulque Scribam admonet ut quæ narrarentur exciperet. Ille vere, Memetipsum, inquit, vidi, quem numquam ante satis perspexeram, monstrum sane tetrum, quo turpius mihique magis timendum numquam vidi. Hoc responsum ab ipsâ veritate facetè petitum, calumniam potentius discussit, quam fortasse potuisset studiosa defensio, et compendio quodam rudem exercitiorum imaginem ac laudem amplectens, calumniam suo veluti telo confecit."

Some of the Emblems are in a Flemish taste. 478. Catechista docet pueros orare ante refectionem. 'Tis a Cupid making his cur dog beg for his food. Non capit ante cibum. 569. Societati optandæ res adversæ. Cupid flying a kite. Præstant adversa secundis—best in a high wind. 570. Societas adversis oppressa virtutem exserit, a fellow playing the bagpipes, Pressus dulce sonat.

715. Ignatii crebra et per multos dies continuata jejunia. The Bird of Paradise. Exiguo vivit quia proxima cœlo.

" Ut reparet vires, prædam Jovis armiger ungue
Diripit, et tepido rostra cruore notat.
I licet, et tuus est quaqua patet arduus æther,
Ætheris in campis pascere, tuta via est.
Ecce recens sudat madidis Aurora capillis,
Et favet et pennas evocat aura tuas.
I procul, et tenuem magis ac magis aera carpe;
I, matutinas combibe delicias.
Exiguum stillæ satis est, et simplicis auræ,
Stilla sitim tollet, tollet et aura famem.
Dum loquor illa solum fugiens Jove pascetur udo,
Sed tamen arguto quod capit ore, parum est.
Non tibi Loiolidæ tenuis se conferat ales
Dum nihil in terris, quo satieris, habes.
Septimus Eois jam sol caput exserit undis,
Cum tibi non ullus venit in ora cibus.
Scilicet æthereo pendes sublimis olympo,
Et Superum latices ambrosiamque bibis.
Vivitur exiguo, quoties mens proxima cœlo est,
Quid petat e terræ pulvere plena Deo?"

722. B. Fran. Borgia stemma suum virtute nobilitat. A good emblem. A long line of cyphers, to which Cupid has prefixed the S. O nihil! at numeros sic facit innumeros.

Vida del S. Fr. de Borja. Por el Eminentiss. y Reverendiss. P. D. Alvaro Cien Fuegos. Cardinal de la Santa Iglesia de Roma. Arçobispo de Monreal, &c.

50. When the Empress Isabel, D. Manoel's daughter, was in labour of Philip II. she was told to groan, for it would relieve her. She answered, in Portugueze, " Morrer sim, queyxar me naõ."

At her death she requested that her body might not be embalmed, nor handled by any person except the Marquesa de Lombay. The Marquis was charged to attend the funeral from Toledo to Granada. It was in hot May, and the body, in obedience to her will, had only been externally anointed. He never left the coffin, praying beside it at night in the churches, or sleeping on the church floor. At Grenada, when he gave up his charge, he deposed that what he delivered was the corpse of the Empress, and as a part of this formality, the coffin was opened, and he lifted up the face-cloth. The face was half consumed by worms, and excessively putrid. She had been of exceeding beauty, and the horror of this spectacle permanently affected Borja. This happened in the Puerta de Elvira, at his entrance, and was painted afterward over the gate.—P. 232.

69. From Barcelona he made it his employment to hunt out banditti. This was called cruelty. He said he found no such diversion in any other chase. " Porque le

parecia salir acompañado de la Justicia de equel Rey supremo, a quien disponia y ordenava esta Caza, como Montero Mayor suyo." God's chief huntsman! or the hangman's whipper-in! but he always prayed four hours for the soul of every malefactor whom he condemned, and ordered thirty masses to the same account.

115. He was praying for his wife in her sickness, and the Christ of his crucifix said to him these very identical words: "Si tu quieres que te dexe a la Duquesa mas tiempo en esta vida, yo lo dexo en tu mano, pero te aviso, que a timo te conviene esto." Borja resigned himself, and she died.

169. Every thing was done to magnify the importance of such. The door of his palace, through which he passed when he forsook it, was blocked up, p. 139. And when he performed his first mass, the Pope proclaimed a plenary jubilee for all who should hear it. When Francisco el Pecador went begging in his own country, p. 171, with a wallet round his neck, the houses were all deserted for the sight, and the women gave him alms upon their knees, and kissed the mark of his footsteps.

201. He it was who influenced Cardinal Henrique to found the College at Evora. He used to say that his *desengaño* was but the echo of that which dwelt in the breast of Borja.

270. After the death of Joam III. some disciplines were found in his cabinet stained with blood. His royal breast may be called the common country, and the cradle of the company.

274. At Evora Monte one of his companions exhorted the master of the Estalagem to pray daily for the life of Sebastian, whose life was of so much consequence to the crown, that if he died it would pass to the King of Castile, the man raised a mob, and was about to stone P. Bustamente for the supposition.

Historia Jesuitici Ordinis a M. Elia Hasenmullero. Francofurti, 1591.

11. The first companions, he says, when at Paris, "peculiares sibi vivendi regulas, quas constitutiones vocant, conscribunt, vel potius jam ante a Caraffa Cardinale conscriptas, sibi applicant."

30. In Germany it was their business to obtain pupils, and cajole them to enter the order; this from a German is believeable.

32. The words of the Italian rule imply a theocratic superstition. "Ricognoscendo il Superiore, qualunque egli sia, in logho di Christo nostro signore."

39. The Assistentes receive all letters of business.

41. Quaintly saith Elias Hasenmuller, "Beatus vir, qui non abiit in consilio Generalis Jesuitici; et in viâ Assistentium ejus excæcatorum non stetit, et in cathedra pestilentium Professum non sedit."

44. It was their policy to depute power in Germany to Italians or Spaniards, if there was a German rector or visitor, &c. appointed, a Spaniard was placed to watch him, "ne quid præter morem Hispanicum agat."

59. The temporal coadjutors—the helots of the order were kept in ignorance. "Nessuno de queglo si recevono per gli officii particolari di casa, imperi ne legere, ne scrivere, o s'alcuna cosa sapesse, non imperi pui lettere, ne altri gl'insegni, senza licenza del proposito Generale, ma bastera loro in santa simplicita et humilta servire a Christo nostro signore."

64. Many of these temporal brothers found the work so hard that they ran away —their taylors, shoemakers, &c. he says. "Ne tamen nomine Temporalium offendantur dicunt, illos non minores esse merito quam reliquos; si eodem spiritu res mundanas, quo illi Spirituales tractent. Quia non sibi ipsis, nec hominibus, sed sociis Christi Jesu, imo ipsi Jesu inserviant."

73. In the Colleges were spiritual præfects to watch the noviciates if they inclined toward the world.

112. Trifling faults were ridiculously punished, if one of the order had been detected in talking foolishly, he was to repeat his folly before the whole at dinner. He who broke a dish was to carry the pieces round the dinner table—then beg for a new one. He who had thrown good food to the cat or dog, was to eat with them under the table.

208. Obedience. At Landsperg the rector like Francisco ordered a noviciate to plant *rapas* root upward; the boy did otherwise, and for penance was made say at meal time "Non quæ Natura vel mea ratio jubent, sed Superioris mandata exequenda sunt."

At Rome one of the fathers walking with a novice said to him, "roll in that dung and then go home." The rector seeing him return in so beastly plight, asked what had happened? and hearing, said, "Go to the taylor and receive a new suit for your obedience."

But the oddest story is to come. At Verona a sick brother was ordered to eat ginger, and apply an ointment to his abdomen. The master suspected that his illness was feigned to obtain better food, it was to me you vowed obedience, said he, not to your physician, you will therefore rub yourself with the ginger, and eat the ointment. The sick man obeyed, and his obedience was reported to the rector, who ordered him thenceforth veal and capons for his food.

587. What of truth can be extracted from this calumny? "Ignatium Loyolam, primum Societatis auctorem, ipsius vitæ auctor, placide defunctum scribit. Sed Turrianus, Jesuita mihi notissimus sæpe dixit, illum in cœna, prandio, missa, in recreationibus etiam ita a dæmonibus exagitatum, ut in magnâ copiâ frigidissimum mortis sudorem fuderit. Bobadilla dixit, illum sæpius conquestum, se nunquam et nullibi a dæmonibus tutum esse posse. Octavianus Jesuita, Romæ minister seu novitiorum oeconomus, retulit mihi, dicens, Sanctus erat noster pater Ignatius, sed circa agonem ita tremebat, quasi febri esset corruptus, et suspirans dixit, multa bona contuli in Ecclesiam Romanam, multas nostrorum provincias, multa collegia, domus, residentias et opes nostræ Societatis vidi; sed hæc omnia me deserunt, et quo me vertam ignoro. Turrianus dixit, ipsius comitem assiduum, usque ad missæ aram, fuisse dæmonem. Tandem vero cum tremore ipsum obiisse, mortuumque nigerrimo vultu conspectum esse, idem affirmavit. Cum anno 1554 ipsius corpus ad templum, ab Alexandro Farnesio extructum, transferre vellent, testibus omnibus Jesuitarum Professis, ipsius cadaveris ossa non sunt inventa; fingentibus ipsis, ea esse per angelos forsan translata. Quod ego non negarim, si angelos malos intelligant."

588. The speech of Turrianus, a Jesuit, to Hasenmuller is remarkable. "Utinam, inquit, Augustanam Confessionem, contra quam scripsi, et libros Antonii Sadaelis Lutherani, mei antagonistæ, nunquam legissem: illi me ita dubium fecerunt (quod tamen tibi amico meo sub rosâ dictum velim) ut neque prorsus Lutheranis assensum præbere, neque omnino a nostris discedere possum. Sed quid faciam? non est qui me juvet. Cumque eum ex verbo Dei consolarer, ait, 'Vera sunt quæ dicis: sed ego senex hinc exire non possum.' Sic miser ille in dubitationibus periit."

S. Francisco Xavier.

"Francisco," said Ignatius, who was then on a sick bed, "Bobadilla is too ill to go to India, and the Portuguese ambassador is in haste and cannot wait, the province must be yours." Xavier replied, "Lo I am ready," he mended his garment, and took leave of his brethren, and departed the following day.—Ribadeneira, p. 121.

Lainez affirmed that Xavier had a prophetic presage of his destination, that when they were travelling together in Italy, Xavier would often wake and exclaim,—"Quam sum Deus bone defatigatus. I

dreamt brother that India and Ethiopia were placed upon my shoulders, and that I supported them, but the weight almost crushed—itaque fessus valde sum."—Ibid. 121.

Lucena says "It was an Indian as black as an Ethiopian." Laynez is the authority, and he is the true founder of the Jesuits.

"No bishop, no king. A trim paradox, and that ye may know where they have been a begging for it, I will fetch you the twin-brother to it out of the Jesuits' cell. They feeling the ax of God's reformation hewing at the old and hollow trunk of Papacy, and finding the Spaniard their surest friend and safest refuge, to sooth him up in his dream of a fifth monarchy, and withal to uphold the decrepit Papalty, have invented this super-politick aphorism, as one terms it, One pope and One king."—Milton. *Of Reformation in England*, p. 17.

Jesuits—Persecuted.

Vasc. (Vida de Alm. dedication) speaks of the zeal of Salvador Correa de Sa Alcardo, Governor of St. Sebastian's, in their defence, "naquelles fatais motins do Rio di Janeiro," when the people "arremeteo as ultimas violencias" against them. The governor rewarded the messenger who brought him the first news of the outrages of St. Paulo.

S. Francisco.

Christ was the corner stone of the temple—Francisco the stone with the arms of God over the gate way.—D. Bartolome Cayrasco de Figuerva. *Templo Militanti*, 4 parte, p. 9.

That throne which Lucifer lost for his pride—Francisco gained for his humility.—11.

Nunca le hambre cometio adulterio.—10.

Of humility—the characteristic quality—the nose in the face of his virtues, as old Fuller would have called it—the doctor has some odd things—

"Esta virtud para ganar el cielo
Mas que virginidad es necessaria.
* * * *
No solo no aprovechan las virtudes
Sin Humaldad, mas causan grandes males.
* * * *
Le Humildad que es perfeta propriamente
Consiste en quatro cosas, la primera
Es asi despreciarse; la segunda
No despreciar a nadie; la tercera
Es despreciar el mundo y sus enrredos,
Y despreciar desprecios es del quarta."

Perfect humility, says he, is that of a man, who not only thinks himself the greatest sinner in the world, but the cause of all the sins that are committed in the world. 17.

The Gebir poet understood it better,

"A tattered cloak that pride wears when deformed."

"Fuit quoque dulcissimi nominis Jesu tanta perfusus dulcedine, ut cum nominare illud contingeret, labia (præ amoris dulcedine) lingere videretur."—Pet. Rodulp. Tossinianensis, p. 4.

Saith Owen the quaint,

"Sum, fateor, doleoque, Minorum ex ordine fratrum;
Frater, opes patrias et bona, major, habet."

Guelherme Anglico, who was elected in the room of Joaõ Capella the Judas, worked so many miracles after his death that to keep peace in the convent Fr. Elias the general of the order, was obliged to beg he would work no more—it brought such a rabble there. Dead as well as alive he was obedient, 189. A like story of Fr. and Pedro Cataneo. *Cornejo*, vol. 1, p. 356.

Fr. Pacifico his biographer was a poet, and a liar. The first time he heard him preach he saw his swords that with his words wounded the hearts of the hearers. Did he pass off his metaphor as a miracle? he used to see a cross of rainbow colours upon his master—no one else saw it—but the sight was vouchsafed him for his great piety. He it was who was rapt up to heaven and saw Lucifer's chair vacant, and was told that it was to be filled by Francisco. 197.

On a wide plain three women met him, poor, and exactly alike in stature, age, and face, "Bene veniat (inquiunt) domina Paupertas,"—then disappeared. They are supposed to have been an angelic pageant of chastity, poverty and obedience. — Rodulph, 26.

Second Rule.

Mount Raynero was the scene. There appeared a cloud of light above the saint, and in the midst was Christ, who declared that he was the Institutor. Was this collusion? or had Francisco so entangled the Elianists that they durst not cry out against imposture?

In 1282 an especial revelation was made to ascertain the exact minute wherein the greatest of miracles was wrought. It was upon that authority, the 14th of September, the day of the exaltation of the crown, two hours after midnight, and before the dawn.

"No hay porque—
pensar
Que mientras durare el mar
Los peces han de ser pocos,
Ne en tierra podra faltar
Copia de necios y locos."
Castellejo, tom. 2, p. 181.

Meeting of the two worthies.—1. 2. 3. *Mirac. of St. Franc.*

The petticoat story claimed by the Cistercians. "Non nostrum est tantas componere lites." If the Dominicans have committed a trespass upon the premises of B. the aggrieved party must bring a suit of ejectment. But though we know that justice came from heaven and returned, we have not the least reason for suspecting that law did the same. The question however we may fairly say comes under the cognizance of the *courts below*.

The Inquisition founded to accelerate the effect of his sermons,—as I remember to have seen in a pamphlet upon the Harrowgate waters a pint recommended as an aperient, with two ounces of Glauber's salts to assist their operation.

I believe the Franciscans designed to follow the example of the Moslem and supersede Jesus Christ.

The lies invented for, and the infamous tricks practised by, their founder, led to this, he had proclaimed himself the living pattern and parallel of the Redeeming God. If their systems at all differed, the one must therefore yield.

The Franciscans at one time attempted to leave off the vulgar æra, and actually dated from the infliction of the Five Wounds.

But the eternal gospel is the main proof, and this with the prophecies of Jacquin and S. Brigida must be examined.

The Dominicans were the apes of the Franciscans; the one could not contradict the other—it was therefore who could invent the greatest miracles, and so we have two kings of Brentford in the calendar, embracing one another in their pictures, while their followers hate each other in their hearts.

Sins mortal and venial. So far the Catholics are right as they admit a distinction, the folly is to attempt to lay down the line.

The monastics all favoured by the Pope as lessening the power of the bishops, a sort of commons that protected the sovereign against the aristocracy. They may

also be regarded as a standing army, whereas the regular clergy were a militia, who had a patriotic feeling towards their country.

St. Domingo.

Domingo de Guzman was born at Caleruega in the year 1170. He was of noble family, and professed as a regular canon of St. Augustine's. The invention of the rosary had given him a fame among the Catholics, when the Pope sent him to preach at Tolosa; there he remained ten years, and there formed the plan of the Inquisition. It was speedily adopted, and the founder was nominated Inquisitor General. A crusade was preached against the Albigenses, and Domingo accompanied the army. "Now," says his biographer,[1] "he made out the list of the heretics, writing down their names and employments and age and sex and qualities; now he prepared the dungeons and made ready the tortures; now he became an Argus . . . all eyes for the faith." I will not particularize these horrors. Suffice it to say, that in one day fourscore persons were beheaded, and four hundred burnt alive, by this man's order and in his sight.

When this worthy friend of Simon de Montford had thus increased his fame, he determined to complete it by founding a new Order. With this intent he repaired to Rome, during the sittings of the Lateran Council. The Pope advised him to follow the good old examples in his rule; he accordingly chose that of St. Augustine, according to the Order of the Præmonstratenses. His first convent was built at Tolosa; his friars were allowed only room for a mat to sleep on, and a small table for the convenience of study; the cell of the bee being small.[2] Some of these cells, which were nine feet long and seven and a half wide, he condemned as being palaces. Like wards in an infirmary, they were to have no doors, that the Superior might at all times see what was going on. As yet they had no particular habit, wearing that of the regular canons, till the Virgin fancied a uniform, showed Reginald the pattern in a dream, and made him enter the order that he might wear it.

Till this time there had been no clausure imposed upon the nuns. They dwelt in what were called Beatorios, subject to no confinement; this was now thought a scandal, and the Pope appointed Domingo to hive the wild bees. Some resistance was made by those with whom he began; it was in vain, and to this saint the rigour of the nunneries, the secret abominations which have been practised, and the unuttered and unutterable miseries which have been endured in those dreadful prison-houses are to be immediately ascribed.

His next invention was the Militia of Christ. Each member swore that he would, when summoned, take up arms to defend the rights of the Church, and sacrifice his property and life in the cause. Married men were to have the consent of their wives, who were prohibited from contracting a second marriage; the husband was to swear that his wife should never detain him from this holy warfare, lest he should suffer like the bidden guest, who refused the King's invitation, because he had married a wife, and could not come. After some years, when the triumph of the Popes was complete, this was changed into the order of Dominican Penitents, and the Familiars of the Inquisition have since grown out of it.[3] His last measure was to convert his order into a Mendicant Society, in imitation of Francisco.

Domingo is the only Saint in whom no solitary speck of goodness can be discovered. To impose privations and pain seems to have been the pleasure of his unnatural heart, and cruelty was in him an appetite and a passion. No other human being has ever been the occasion of so much human misery. The desolations committed by Attila or Timur shrink into insignificance

[1] 1216. F. Fr. de Possadas. [2] Luis de Sousa.

[3] Luis de Sousa.

when compared with the achievements of the Inquisition.

The few traits of character which can be gleaned from the lying volumes of his biographers are all of the darkest colours. He never looked a woman in the face, or spoke to one; on his preaching expeditions he usually slept in the churches or upon a grave; he wore an iron chain round his body, and his fastings and flagellations were excessive.

But if his disciples have preserved few personal facts concerning their master, they have made ample amends in the catalogue of his miracles, for Domingo is the Orlando Furioso of Saints Errant, the Hercules Furens of the Romish Demi-gods.

The dream of his mother is well known, that she whelped a dog, holding a burning torch in his mouth, wherewith he fired the world. Earthquakes and meteors announced his nativity to earth and air, and two or three suns and moons extraordinary were hung out for an illumination in heaven. The Virgin Mary received him in her arms as he sprung to birth. When a sucking babe he regularly observed fast-days, and would get out of bed and lie upon the ground for mortification.

Nine women, whom his preaching had reclaimed from heresy, came into the church to him to recant and be absolved. As he [illegible] praying before them, a cat appeared at their feet, as big as a mastiff, black, fiery of eye, with a short and indecent tail, and a long tongue, black and bloody, lolling and licking the dust. This monster jumped about, and stunk at every motion, at last ran up the bell rope and vanished. He fed multitudes miraculously, and performed the miracle of Cana with great success. Once, when he fell in with a troop of foreign pilgrims, the Babel curse was suspended for him, and all were enabled to speak one language. Travelling with a single companion, he entered a monastery in a lonely place, to pass the night. He awoke at matins, and hearing yells and lamentations instead of prayers, went out and discovered that he was among a brotherhood of devils. Domingo punished them upon the spot with a cruel sermon, and then returned to rest. At morning the convent had disappeared, and he and his comrade found themselves in a wilderness.

Domingo had once an obstinate battle with the flesh. The quarrel took place in a wood, and he found it necessary to call in help. He stript himself, lay down, and commanded the ants and the wasps to come to his assistance. Even against these auxiliaries, the flesh warmly maintained the contest for three hours before the saint could win the victory. He used to be red hot with divine love; sometimes blazing like a sun, sometimes glowing like a furnace; at times it blanched his garments and imbued them with white glory, like Christ in his transfiguration; once it sprouted out in six wings, like a seraph; and once the fervour of piety made him sweat blood.

These are a sample of the miscellaneous miracles of St. Domingo. There remain two distinct and important classes to be noticed; those relating to the Rosary, which are the original stock in trade of the order; and those which refer to the Virgin Mary, having been invented to play off against the Franciscans.

When the Rosary was borrowed by Domingo from the Moslem, who had themselves learnt it from the Hindoos, the Romish Church had established an opinion that prayer was a thing of actual, not of relative value, that it was a coin current in heaven, and paid into the treasury of heaven, a due account being there kept, and due credit given to every soul for all which he has himself placed there, or which has been received for his use, for the stock was transferable by gift or purchase. The Rosary was an admirable device upon this principle, as it abridged the arithmetic. It had also its peculiar earthly advantages; if the Ave Maria were repeated successively one hundred and fifty times, the words would necessarily become mere sounds, unconnected with thought, confused and confus-

ing, but by this invention, when ten beads have been dropt, the larger one comes opportunely in to jog the memory; sufficient attention is thus excited to satisfy the conscience of the devotee, and yet no effort, no feeling, no fervour are required; the heart may be asleep, the understanding may go wander; only the lips and the fingers are needed for this act of most acceptable and most efficient devotion. Nor can the beauty of this religious utensil, or tool, have been without its effect; nothing can be conceived more beautiful than the bead string with its appendant cross or crucifix, around the neck of the young, or in the trembling hands of the aged.

* * * * *

When Domingo was on his first preaching expedition, he and his companion Bernardo fell into the hands of certain Moorish rovers, who immediately carried them to sea. A storm arose, a leak was sprung, and the water gushed in so fast, and in such quantities, that the sailors were obliged to swim in the ship. Domingo exhorted them to pray to the Virgin, who could save; but at this they only blasphemed, and the danger grew worse and worse till the dawn of the Annunciation. Then Mary the great goddess appeared to him, and bade him in her name offer the misbelievers their choice, either to be drowned and damned, or to recite her Rosary and form a fraternity in its honour and for its use. If they accepted these terms, Domingo had only to make a cross in the air, and the winds and the sea should be still. The Moors joyfully accepted their proffered safety, and no sooner had they begun the beads, than the devil was heard exclaiming, "O that Domingo, he kills us with the Rosary—he scourges us —he chains us—he releases our captives with that bead string." The ship was driven to the coast of Britain, and there they found all the goods that had been thrown overboard to lighten her, lying safe upon the strand. The Moors were baptized, and became the founders of the brotherhood of the Rosary.

* * * * *

After an interview with the Virgin, as Domingo entered Toulouse, the bells all rang to welcome him without human hands, but the heretics neither heeded the miracle nor his earnest exhortation that they should use the Rosary. In consequence of their obstinacy a dreadful tempest began, of wind and of thunder and of lightning, that made the whole firmament a blaze, and the very earth shook, and the howling of affrighted animals was mingled with the shrieks and groans of the terrified multitude. "Citizens of Toulouse," said he, "it is the voice of the right hand of God! I see before me one hundred and fifty angels, sent by Christ and his mother to punish you." There was an image of Our Lady in the church, who raised her arm into a threatening attitude as he spoke. "Take notice," he continued, "while you persist in your wickedness, yea, till you supplicate her by reciting her Rosary, that arm will not be withdrawn." The devils meantime were yelling for the torment which this inflicted upon them; the congregation praying and disciplining themselves and dropping their beads, till the storm at length abated; the Saint gave the word, and down went the arm of the puppet.

A more prodigious miracle to the same purport was transacted in the city. There dwelt there a heretic so active and mischievous, that at Domingo's prayer the Virgin sent into him a whole army of devils, whereby he was grievously tormented. In this plight he was brought before Domingo, who in the name of the Trinity, the Virgin and the Rosary, asked the evil spirits how many they were, and why they had taken possession of that miserable sinner. For his irreverence to the Virgin and his incredulity in the Rosary they answered; and that they were just fifteen thousand in number to a devil, because of the fifteen decades of the beads. Was what he preached of the Rosary then true? At that they roared and yelled and cursed its tremendous powers. Whom did the Devil hate most?

whom but Domingo himself! He then strung his own string round the demoniac's neck, and demanded of the spirit what saint in heaven they dreaded most, and to whom ought the chief revenue to be paid? To this, after screams of hideous agony, they requested that they might be permitted to answer him in private. No, he would have a public answer. With that they struggled till fire issued from eyes, nostrils, and mouth of the poor devil-hive, and Domingo in compassion prayed to the Virgin and adjured her by the Rosary to have pity upon him. Heaven opened, she came down, surrounded by angels, and with a golden rod smote the possessed, and bade the fiends answer. They exclaimed, Alas, our enemy and our confusion, why dost thou come to torment us? By thee we are compelled to publish the fear that confounds us. Hear, O ye Christians, that Mary the Mother of God is powerful to deliver her servants from hell, &c.—1. 2. 3.

It is painful to dwell upon the horrible blasphemies which follow. If we recollect that they have proceeded from Dominicans, from the immediate agents of the Inquisition, the depravity and consummate wickedness of their invention is as prodigious as it is shocking.

They say that the Virgin appeared to Domingo in a cave near Toulouse; that she called him her son and her husband; that she took him in her arms and bared her breast to him, that he might drink their nectar! She told him, that was she a mortal she could not live without him, so excessive was her love; even now, she should die for him, did not Almighty God himself support her as he had done at the crucifixion. At another visit she espoused him, and the saint. Christ came down from heaven to witness the espousals. It is impossible to transcribe these atrocious lies without shuddering at the wickedness of those who devised them. Blessed be the day of Martin Luther's birth—it should be a festival almost as sacred as the Nativity!

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[*Notes.*] *Domingo.*

Was the Rosary stolen from the Mohammedans?

The Inquisition. Christ, say these dogs, was the first Inquisitor—every tree that beareth not good fruit, &c. Then came the Apostles, then the Bishops—the Adam they, from whose side this rib was taken out for an helpmate.—Fran. de Posadas, 101. 102.

Never was commodity advertised so well as the Rosaries!

The enmity between the Franciscans and Dominicans is well known. A friar of each order came at the same time to a brook side, which it was necessary to ford, and the Dominican requested the Franciscan to carry him across, as he was barefooted, and the Dominican must else undress; the Franciscan took him on his shoulders and carried him to the middle—then suddenly stopt, and asked if he had any money with him? Only two reales, replied the Dominican. Excuse me then, father, said the Franciscan, you know my vow, I cannot carry money—and in he dropt him.—Floresta Espanola, p. 42.

The Gentoos have the Rosary.—Hasting's *Letter Pref. to B. Geeta.* Quarles was right in saying,

"God takes his goods by weight and not by measure."

Albigenses.

They dealt with the devil.—*Life of Domingo*, p. 60. Walked on the water; affected sanctity; denied hell and purgatory; believed transmigration; two principles—God, who created soul, the devil, who made the bodies. Rejected the Scriptures, and the confession of sins, and baptism, and marriage.

The Waldenses denied that any miracles

had been wrought since those of the Scriptures. "They will have us believe that either they have quite perished, or els have been wrought in hugger mugger and in great secret." — M. ROBERT CHAMBERS, Priest, *Dedication to a Trans. of Miracles of the Virgin at Mont-Aigu.* Antwerp, 1606.

What passed between the Devil and Domingo.

"ONE night the Saint found old Nicholas in the dormitory, reading a written paper by lamp light with great glee. The following dialogue took place. *Domingo.* Beast, what are you doing? *Nicholas.* I am doing my business, or labouring in my vocation, in which I always gain. *Dom.* Cursed be thy gain! What can you gain in the dormitory? Are not the religious asleep? Is there a will in sleep that can aid thy malice? *Nich.* I gain much. I always disturb them by all manner of means; some I keep awake, that they may lie abed and sleep when it is choir time, or go there so sleepy as to yawn over the service, and then, if they let me, I do worse then. *Dom.* What mischief dost thou do in the church? *Nich.* More than in the dormitory: I make them go late and against their inclination, and with a wish the job was over. *Dom.* And in the refectory? *Nich.* Oh, there are few whom I do not get at there; some I make eat too little, so that they weaken themselves till they are unable to do their duty; others too much. *Dom.* And what in the room where conversation is allowed? *Nich.* Oh, that is my own room; there I make them talk about the news, and joke, and laugh, and grumble. *Dom.* And in the chapter-house (where confession is made and penance done)? *Nich.* That is my hell; there all that I do is undone! half an hour loses me the labour of years. And so Nicholas disappeared."—235.[1]

"HE was writing at night, and Scratch came like a great monkey to teaze him. Domingo coolly called him to hold the candle, and let it burn down to the snuff, to the great annoyance of the paw that held it."—240. One of the few good points in SAUTEL'S *Annus Sacer* is on this circumstance.

"Dum tulit ardentem Phlegetontius histrio ceram
Tunc certè aut nunquam, Lucifer ille fuit."
Vol. 2, p. 50.

APOLLYON teazed him in the shape of a flea, skipping upon his book. The Saint fixed him as a mark where he left off, and used him so through the volume.

[1] So Kreesha in the B. Geeta. The Divine discipline is not to be attained by him who eateth more than enough, or less than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all.—64.

ORIENTALIANA,

OR, EASTERN AND MAHOMMEDAN COLLECTIONS.

[*Hindoo Notion of Vicarious Atonement.*]

THE Hindoos hold that "a child may obviate the evil consequences of his parents' sins by practising virtue expressly on their account."—KINDERSLEY'S *Specimens*, p. 70.

[*Arafat, Kufa, and Mecca.*]

"ADAM and Eve met for the first time on Mount Aarafat near Mecca, so called because Adam, beholding her first from this mountain, cried out, *Aarafat*—I know her! There they built the first house, and the second they built at Kufa. There they dwelt seventy years, and Eve was delivered there of Seth, Cain and Abel. Then the Lord sent to Adam a praying-house, or chapel, of white pearl excavated, called Beiti Maamoor, which was let down from heaven upon the spot where the Caaba now stands, and Adam changed his abode, on the Lord's command, to Mecca. So the house on Mount Aarafat was the first abode of Adam, Kufa the second, and Mecca the third."—EVLIA, vol. 4.

[*Occupations of Scripture Characters.*]

"GOD having created man in Paradise, from whence he was seduced by the insinuations of Satan, Adam was taught, by Gabriel's mediation, to sow corn in the earth during his lifetime, and all the prophets received a similar art for keeping up this life. Adam was, as we are told, a husbandman; Seth a weaver: Edris (Enoch) a tailor; Noah, a joiner; Houd, a merchant: Saleh, a camel-driver: Abraham, a dairyman at Haleb, and afterwards when he built the Caaba, a mason; Ishmael, a hunter; Isaac, before he grew blind, a shepherd: Jacob, a speculative man; Joseph, in the prison, a watchmaker, and then a King; Job, a patient beggar; Shoaib (Jethro) a devotee; Moses, a shepherd; Aaron, a Vizir; Zilkefel, a baker; Djerdjish (George) a Sheik; Lot, a chronographer; Kaffauh, a gardener; Azeer (Esdras) an ass-driver; Samuel, the companion of the 72 translators, an interpreter; Elias, a weaver; David, an armourer; Solomon, a basket-maker of the leaves of palm trees; Zacharias, a hermit; John, a Sheik; Jeremiah, a surgeon; Daniel, a fortune-teller by the art *Reml;* Lokman, a philosopher; Jonah, a fisherman · Jesus, a traveller; and six hundred years after him, Mahommed, the last of the prophets, a merchant and soldier in God's ways, who according to the text, *Militate in the ways of God,* witnessed himself twenty-eight victories. All these Prophets, having been taught the aforesaid arts by Gabriel, communicated them to mankind, and became the Sheiks and Patrons of those arts."—Ibid.

Babelmandel.

"This streightness of the neighbouring people, and of those which inhabit the coasts of the Indian Ocean, is called Albabo, which in the Arabian tongue do signify gates or mouths: and in this place and mouth the land doth neighbour so much, and the shewes which they make of willingness to join themselves are so known, that it seemeth without any doubt, the sea, much against their wills and perforce, to interpose itself in separating these two parts of the world. For the space which in this place divideth the land of the Arabians from the coast of the Abexi (Abyssinians) is about six leagues distance. In this space there lie so many islands, little islets, and rocks, that they cause a doubt, considering the straightness without, that some time it was stopt, and so by these streight sluices and channels which are made between the one island and the other, there entereth such a quantity of sea, and maketh within so many and so great nooks, so many bays, so many names of great gulphs, so many diversities of seas, so many ports, so many islands, that it seemeth not that we sail in a sea between two lands, but in the deepest and most tempestuous lake of the great ocean." D. Joam de Castros Roleiro. Purchas 1124.

[*Persian Botany Bay.*]

"The Islands of the Red Sea were the places where the Kings of Persia used to send those whom they banished:—'καὶ τῶν ἐν νήσοισι οἰκεύντων τῶν ἐν τῇ Ἐρυθρῇ θαλάσσῃ, ἐν τῇσι, τοὺς ἀναστάστεις καλεομένους κατοίκιζει ὁ βασιλεύς."—Herodotus. *Thalia*, iii. 93. *Polymnia*, vii. 80.

The Hindoo Padalon.

"The Hindoos believe that many deep caverns or pits which appear to be unfathomable, or out of which water springs, have their origin in Padalon (Patŭlŭ, the world of snakes.) In rocky places, in the mouths of some of these pits, stones are found standing; these stones they call the uncreated Shivŭ-lingŭ, and believe that by worshipping in these places they will quickly obtain the most important fruits."—Ward, vol. 1, p. 417.

[*Dervises of Erzeroom.*]

Near Erzeroom, Evlia speaks of some Dervises "who go bareheaded and barefooted, with long hair. Great and little carry wooden clubs in their hands, and some of them crooked sticks. They came all to wait on the Pashaw and to exhibit their diploma of foundation. The Pashaw asked them from whence their immunity dated, and they invited him to pass into their place of devotion. We followed them to a large place where a great fire was lighted of more than forty waggon-loads of wood, and forty victims immolated. They assigned to the Pashaw a place at a distance from the fire, and they began to dance around it, their drums and flutes playing, and they crying *Hoo!* and *Allah!* This circular motion having continued an hour's time, about an hundred of these dervises, being naked, took their children by the hand, and entered the fire, the flames of which towered like the pile of Nimrod, crying O all-constant! O vivifying! After half an hour they came out of the fire without the least hurt, except their beards and hairs singed, some of them retiring into their cells instead of coming before the Pashaw, who remained astonished."

[*Literal Application of our Saviour's Saying, "If thine Eye offend thee pluck it out."*]

"One grave old man who had a long grey beard I saw," says Sanderson, "led with great ceremony out of the city of Cairo, (on his way to Mecca) who had but one eye; and I likewise did see the same man return back again with the same Emir Haggi, or Captain of the Caravan, and he

had left his other eye there, having had it pluckt out, after he had seen their Prophet's Sepulchre, because he would see no more sin."—PURCHAS, p. 1616.

[*Eastern Apparition.*]

"THAT same night there suddenly appeared in Dwaraka a woman of the very blackest appearance; she was also dressed in black attire, and was hideous, with yellow teeth. She entered every house grinning horribly a ghastly smile, and all who saw her were stricken with dread."—*Life of* CREESHNA.

[*Wonderful Book of Nijaguna.*]

"A JANGAMA named Nijaguna wrote a book which is held in great veneration by one of the thousand and one sects of the Hindoos. He received the necessary instruction for this work in conversation with an image of Seeva, in a temple on a hill near Ellanduru, and after he had finished the book the image opened and received him into its substance."—BUCHANAN.

[*Spiritual Discipline of the Brahmins.*]

"THE Brahmins are enjoined to perform a kind of spiritual discipline, not, I believe, unknown to some of the religious orders of Christians in the Romish Church. This consists in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of this life. It is required of those who practise this exercise, not only that they divest their minds of all sensual desire, but that their attention be abstracted from every external object, and absorbed with every sense, in the prescribed subject of their attention. I myself was once a witness of a man employed in this species of devotion, at the principal temple of Banaris. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another, through his fingers, repeating with the touch of each, as I was informed, one of the names of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction." HASTINGS, *Letters prefixed to the Bhagvat Geeta.*

[*Earth from the Tomb of Hussein.*]

"AT the distance of twenty paces from the south window of the tomb of Hussein, is a level spot where he was killed; and on the place where he fell is an excavation about the size of a grave, which is filled up with earth, brought from the place where his tents were pitched; this is covered with boards, and whoever comes to visit the shrine, pays something to one of the Kdemo, for permission to carry away some of the earth, which is universally known by the name of Khaks Kerbela (Kerbela earth) and has wonderful properties ascribed to it; and amongst others, it is said to have the power of quelling a storm at sea, upon flinging it against the wind."—ABDUL KURRCEM.

[*Place where Abraham, at the Command of Nimrod, was thrown into the Fiery Furnace.*]

"IN the neighbourhood of the city they show you the place where Abraham, by the command of Nimrod, was thrown into the fiery furnace, at the foot of the mountain where the machine from which he was flung was constructed, and of which they pretend to point out some vestige to this day. Over the spring, which is said to have issued from the midst of the fire, a mosque is erected, with a large reservoir on the outside, into which the water runs; and in it are great numbers of fish, which will eat out of your hand, but no one is allowed to catch them.

Adjoining to this mosque is the most beautiful garden I have ever seen in any part of the world."—Ibid.

[*The Grave of Saint Akyazli.*]

"Akyazli lived forty years under the shade of a wild chesnut-tree, close to which he is buried under a leaden-covered cupola. The chesnuts, big as an egg, are wonderfully useful in diseases of horses. Tradition says that this tree sprouted forth from the stick on which the saint roasted his meat, as he once fixed it in the ground. Round his grave are different inscriptions from the Koran, censers, vases for rose water, candelabres, lamps wrought in the style of Khorassanic work, and at his head a horse tail, a standard and a drum. Those who enter this room are seized with trembling awe, and revived by the fragrant scent of musk which they inhale. Out of the four windows you have the prospect of a blooming garden full of hyacinths and jasmins, of roses and of nightingales. The guard of this sepulchre is entrusted to the care of the Dervishes of the order of Begtash. Myself being affected with ague, having come to this place, I recited the seven verses of the Lord's Prayer (*Fatiha*, the first *Soora* of the Koran), wrote a distich I was inspired with on the [1], and put myself under the green cloth covering the coffin. There I fell into a sleep, and awaked in full perspiration and restored to health by the virtue of this grave.

"Saint Akyazli lived from the time of Orchan till the time of Murad II., the father of Mahommed II., the conqueror. One of his followers, called Arslanbey, was so much devoted to him, that the Saint used to bridle and saddle him, and to mount on his back whenever he went abroad. The saddle which is said to have served to the Saint is shown at the entrance of his tomb."—Evlia Effendi, vol. 3.

[1] The blank is in the original MS. "Spot" would complete the sense.—J. W. W.

[*The Sacred Handkerchief.*]

"Near the Convent of Abraham (at Orfa) is an ancient cloister called Ishanli Kilisse, the church with bells, where the handkerchief is preserved with which the Messias wiped his face. They guard it with the greatest care, fearing lest some king, eager to enrich himself with such a treasure, should carry it away, and accordingly they refuse to show it. Myself having much mingled in my travels with Greeks, I begged of the monks the favour to be shown that handkerchief, but they assured me that there was no such thing in their convent. Having taken my oath on the Evangelist and on the doctrine of Jesus that I would discover to nobody the existence of their handkerchief, I was led to an obscure cave, on the outside of which I left my servants. The cave was illuminated with twelve candles. They produced from a cupboard a small chest, and from the chest a box studded with precious stones, which being opened spread a perfume of moscus and ambergris, and there I beheld the noble handkerchief. It is a square of two ells, woven of the fibres of the palm-tree. After the passion on Mount Sinai, Jesus having put this handkerchief to his face, it received the impression of his enlightened countenance in so lively a manner, that every body who looks on it, believes it to be a living image, breathing, smiling, and looking him in the face. I have not the least doubt this is the true impression of Jesus's face. Having had many conversations with learned and well-informed men, and having seen in my travels thousands of marvellous things produced by the ingenuity of art, I examined it a long time, whether it might not be, like so many other pictures in Christian churches, the masterpiece of some skilful painter: but I convinced myself by the evidence of senses and reason that this aweful portrait was the true impression of Jesus, because even such men as myself who behold it, begin to tremble, overawed by the effect of so great a miracle. I took it with reverence, and

put it to my face, and bid it hail."—EVLIA's *Travels*, vol. 3.[1]

[*The Holy Man on his Solitary Visit to the Caaba, and the Serpent.*]

"THE merit of the pilgrimage round the Caaba is infinitely enhanced if it be performed alone. Kotbeddin relates that a holy man watched night and day for forty years in hopes of this happy opportunity. At last he thought he had found it; but on the way he met a serpent upon the same business, and this animal assured him that he had been waiting in like manner a century longer than himself."—*Notices des MSS. de la Bibl. Nat.* tom. 4, p. 544.

[*The Scape-Lamp of the Sucla Tirt'ha.*]

"CHANACYA having instigated Chandragupta to put his eight royal brothers to death, was exceedingly troubled in mind, and so much stung with remorse for his crime, and the effusion of human blood which took place in consequence of it, that he withdrew to the *Sucla-Tirt'ha*, a famous place of worship near the sea on the bank of the Narmada, and seven *coss* to the west of Baroche, to get himself purified. There, having gone through a most severe course of religious austerities and expiatory ceremonies, he was directed to sail upon the river in a boat with white sails, which if they turned black would be to him a sure sign of the remission of his sins, the blackness of which would attach itself to the sails. It happened so, and he joyfully sent the boat adrift, with his sins, into the sea.

"This ceremony, or another very similar to it (for the expense of a boat would be too great) is performed to this day at the *Sucla-Tirt'ha;* but, instead of a boat, they use a common earthen pot, in which they light a lamp, and send it adrift with the accumulated load of their sins."—CAPTAIN WILFORD. *Asiat. Res.* vol. 9.

[*The Ass of Jesus.*]

"KHARBU, or Kharpool, in Diarbekr. They say that this is the place where the Apostles put the ass of Jesus on a living, on which he continued to live till the time of the Prophet; and because the Christians paid worship to that ass, they derivate from thence the name of the castle; *Khaar* meaning in Persian an ass, and *pool* adoration."—EVLIA EFFENDI, vol. 3.

"AT the distance of three hours is a lake, which a man may come round in a day, of venomous water. Some historians assert that it communicates with the sea of Wan below ground, because you find here the same fishes. There is an island in this lake, and in this island is an Armenian monastery, where the ass of Jesus has been embalmed by the patriarchs, bishops, priests, and monks: but the grave is kept so secret that it is shown to nobody. I myself have not seen it."—Ibid.

[*Woman and the Haudji Bairaum.*]

"A WOMAN who sought to seduce the Mahommedan Saint Haudji Bairaum began to praise his hair, his beard, his eyebrows and his eyelashes. The Saint retired into a corner and prayed to God that he might be deprived of all these beauties, which had produced so ill an effect, and become uglified. When he returned there was neither hair on his head or face, brows or eyelids, and the woman trembling at his portentous ugliness, ordered her maidens to turn him out of doors."—EVLIA.

[*Faith of a Good Mussulman.*]

"EVERY good Mussulman believes that after the death and burial of the Prophet, his soul reunited itself to his body, and ascended to Paradise, mounted upon Al Borak. The Wahabees deny this, and affirm

[1] Evidently the same story as that of VERONICA. See FULLER's "*True Penitent.*"—J. W. W.

that the mortal remains of the Prophet remain in the sepulchre the same as those of other men."—ALI BEY, vol. 2, p. 129.

[*Oriental Knowledge.*]

"IN these new countries almost all things which we so much esteem of here, and hold that they were first revealed and sent from Heaven, were commonly believed and observed; from whence they came I will not say,—who dares determine it? Yea, many of them were in use a thousand years before we heard any tidings of them; both in the matter of religion, as the belief of one only man the father of us all, of the universal deluge, of one God, who sometimes lived in the form of a man, undefiled and holy, of the day of judgement, the resurrection of the dead, circumcision like to that of the Jews and Mohammed; and in the matter of policy, as that the elder son should succeed in the inheritance, that he that is exalted to a dignity loseth his own name and takes a new, tyrannical subsidies, armouries, tumblers, musical instruments, all sorts, artillery, printing."—CHARRON, p. 231.

[*Villages and Cattle—how protected under Annual Inundations.*]

"THE villages throughout the low country, which is subject to annual inundation, are invariably built upon eminences, or knobs of land, of which many appear to be artificial. Nevertheless, in some extraordinary season, towns are swept away. This, however, is not so alarming an event as might at first be supposed. Such places as are considered of insufficient height, are farther secured by building the houses on stakes or piles, over which the floors, composed of bamboo laths and mats, are laid, perhaps five or six feet from the ground. The openings below are sufficient, on one hand to let the water pass freely; which it does at a slow rate, seldom exceeding a mile in the hour; while, by means of a few additional battens during the dry season, a convenient enclosure is formed for keeping calves, &c. As long as the waters are up, the cattle of each village are kept in boats, crowded as thick as their prows can be brought together all around the insulated village; and green fodder is daily procured by means of long wooden forks, pushed down in the water near to the bottom, whence they come up well laden with a remarkable sweet kind of bent grass, providentially abounding at this juncture, and remarkably fattening to every species of cattle."—*Oriental Sports*, vol. 2, p. 186.

[*Indian Cannibals.—The Modern Sect of the Thugs.*]

"I WILL go a step farther, and say, that not only do *Hindus*, even *Brahmins*, eat flesh, but that, at least, one sect eat *human* flesh. I know only of one sect, and that I believe few in numbers, that doth this; but there may, for aught I can say, be others, and more numerous. They do not, I conclude, (in our territory, assuredly not,) kill human subjects to eat; but they eat such as they find in or about the *Ganges*, and perhaps other rivers. The name of the sect that I allude to is, I think, *Paramahansa*, as I have commonly heard it named; and I have received authentic information of individuals of this sect being not very unusually seen about *Benares*, floating down the river on, and feeding on a corpse. Nor is this a low despicable tribe, but, on the contrary, esteemed—by themselves, at any rate—a very high one. Whether the exaltation be legitimate, or assumed by individuals in consequence of penance, or holy and sanctified acts, I am not prepared to state, but I believe the latter."—MOOR'S *Hindu Pantheon*, p. 352.

[*Remarkable Banian Tree near Manjee.*]

THE following is an account of the dimensions of a remarkable banian or burr tree, near Manjee, twenty miles west of

Patna, in Bengal. Diameter, 363 to 375. Circumference of shadow at noon, 1116 feet. Circumference of the several stems, in number fifty or sixty, 921 feet. Under this tree sat a naked Fakir, who had occupied that situation for twenty-five years; but he did not continue there the whole year through, for his vow obliged him to lie during the four cold months up to his neck in the waters of the Ganges.

[*Brahmin's Expiatory Surfeit.*]

"A VERY strange custom prevails in some parts of India: a Brahmin devotes himself to death, by eating until he expires with the surfeit. It is no wonder that superstition is convinced of the necessity of cramming the Priest, when he professes to eat like a cormorant through a principle of religion."—ORME's *Fragments.*

[*Indian Chaun, or, Congreve Rocket, or Lattie.*]

"THE *Chaun*, or rocket, is a hollow cylinder of iron, of about ten inches or a foot long, and from two to three inches in diameter, closed at the fore end, and at the other having only a small aperture left, for the purpose of filling with a composition, similar to what is used for making serpents, &c. These cylinders are tied very strongly to *latties*, or wild bamboo staves, of about six or seven feet long. Thus they are firmly fixed parallel to the thickest end of the *lattie*, when the fuse at the vent being lighted, and a direction given by the operator, as soon as the fire gains sufficient force, a slight cast of the hand commences its motion, and the dangerous missile, urged by its encreasing powers, proceeds in the most furious manner to its destination! The panic it occasions among cavalry is wonderful! It would doubtless be the most formidable of all destructive inventions, if its course and distance could be brought under tolerable regulation. When it does light where intended, its effect is inconceivable; all fly from the hissing, winding visitor; receiving perhaps some smart strokes from the *lattie*, which gives direction to the tube, often causing it to make the most sudden and unexpected traverse. So delicate, indeed, is the management of this tremendous weapon, that without great precaution, those who discharge them are not safe; and it requires much practice not only to give them due elevation, whereby their distance is proportioned, but to ensure that they shall not, in the very act of discharging, receive any improper bias, which would infallibly produce mischief among their own party."—*Oriental Sports*, vol. 1, p. 230.

[*Easy Way of raising Water in India.*]

"IT is pleasant to see with what ease a large quantity of water is raised in some parts of India; a palmira or cocoa tree being scooped out, and the butt-end closed with a board, &c. is fixed on a pivot on a level with the place to which the water is to be raised; a man having a pole to sustain him, throws his weight towards the butt-end, which thus sinks into the water, when the balance being again changed to the other end, the water is raised as the butt-end ascends, and shoots into a channel or reservoir made for the purpose. The quickest method, however, is by means of an osier scoop, about three feet square, and having a raised ledge on every side, except that which is immersed into the water.

"Two men place themselves on the opposite sides of the reservoir, whence the water is to be raised, and by means of four ropes, one at each corner of the scoop, and passing to the men's hands respectively, the water is raised by a swinging motion to about four or five feet above its former level.

"All these methods are excellent. They lift immense quantities, and are exempt from the expenses attendant on all machinery."—*Oriental Sports*, vol. 2, p. 192.

[*Nabob—the meaning of.*]

"THE Persic word *Nàwâb*, which the English have corrupted to Nabob, is, grammatically speaking, the plural of *Nâib*, which signifies a deputy or lieutenant-governor; an officer in rank and consequence inferior to the *subadar*, and subordinate to him. But *Nàwâb* or *Nabob*, the plural of this term, is likewise an hereditary title of honour, which was always conferred on the *subadars*, frequently on the *nâibs*, and sometimes on the *emirs* or nobles of the empire, as the reward of eminent public service, or as a signal mark of royal favour."—*Asiat. An. Reg.* 1805. *Characters*, p. 45.

Malacca-[*Fruit.*]

"THEY say," says DAMIAM DE GOES, "that they have in this land a fruit in shape like an artichoke, and of the size of the citron, which they call *durioens*, and which are of so delicate and sweet a taste, that many strangers choose to remain there for the sake of that fruit, though the country be so sickly."—*Chron. del* R. D. EMANUEL, p. 3, c. 1.

Malacca.

OF these Chinese, DAMIAM DE GOES says oddly, that "they supped with Alboquerque, and were well entertained after the manner of Flanders and Germany, for their customs are such as if they were of those very provinces."—P. 3, c. 17.

[*Custom of Succession in Malabar.*]

"THE same mode of succession as in Malabar prevailed among the original inhabitants of St. Domingo. They leave the inheritance of their kingdoms to the eldest son of their eldest sister. If she fail, to the eldest of the second sister, and so of the third, if the second also fail: for they are out of doubt that those children come of their blood, but the children of their own wives they count to be not legitimate. If there remain none of their sisters' children, they leave the inheritance to their brothers'; and if they fail, it descendeth to their own sons."—PIETRO MARTIRE. Dec. 3, c. 9.

"So also among the Natchez. "The government was hereditary, but the sons of the reigning chief did not succeed their father; the sons of his sister, the first princess of the blood, were his declared successors. This policy was founded on the knowledge which they had of the libertinism of their wives. They were not certain, said they, that the children of their wives were of the blood royal; whereas the sons of the sister of the Grand Chief were at least so by the side of their mother."—HERIOT'S *Hist. of Canada*, vol. 1, p. 509.

[*Brahmin's Notion of Benares not pertaining to this Earth, shook by an Earthquake.*]

"THE Brahmins say that Benares is not a part of this sinful earth; but that it is on the outside of the earth. An earthquake, however, which was lately felt there, has rather nonplussed them, as it proves that what shakes the earth, shakes Benares too."—*Baptist Periodical Accounts*, vol. 2, p. 483.

[*Head-Dress of the Sophis.*]

"THE head-dress of the Sophis is described by DAMIAN DE GOES, from one which had been sent among the Persian presents to Emanuel. *Sam huns carapuçoens de feltro altos, que se pregam, abrem, et fecham quomo hum folle, fazendo de cada banda seis pregas que fazem assi doze em memoria dor doze filhos de Hocem.*"—*Chron. del* R. D. EMANUEL, vol. 3, p. 67.

[*Extraordinary Creeper of Sumatra.*]

"THESE fibres, that look like ropes attached to the branches, when they meet

with any obstruction in their descent, conform themselves to the shape of the resisting body, and thus occasion many curious metamorphoses. I recollect seeing them stand in the perfect shape of a gate, long after the original posts and cross-pieces had decayed and disappeared; and I have been told of their lining the internal circumference of a large bricked well, like the worm in a distiller's tub; there exhibiting the view of a tree turned inside out, the branches pointing to the centre, instead of growing from it. It is not more extraordinary in its manner of growth, than whimsical and fantastic in its choice of situations.

"From the side of a wall, or the top of a house, it seems to spring spontaneously. Even from the smooth surface of a wooden pillar, turned and painted, I have seen it shoot forth, as if the vegetated juices of the seasoned timber had renewed their circulation, and begun to produce leaves afresh. I have seen it flourish in the centre of a hollow tree, of a very different species, which, however, still retained its verdure, its branches encompassing those of the adventitious plant, whilst its decayed trunk enclosed the stem, which was visible, at interstices, from nearly the level of the plain on which they grew. This, in truth, appeared so striking a curiosity, that I have often repaired to the spot, to contemplate the singularity of it. How the seed, from which it is produced, happens to occupy stations seemingly so unnatural, is not easily determined. Some have imagined the berries carried thither by the wind, and others, with more appearance of truth, by the birds; which, cleansing their bills where they light, or attempt to light, leave in those places the seeds, adhering by the viscous matter which surrounds them. However this be, the *jawi-jawi* growing on buildings without earth or water, and deriving from the genial atmosphere its principle of nourishment, proves in its increasing growth, highly destructive to the fabric where it is harboured; for the fibrous roots, which are at first extremely fine, penetrate common cements, and overcoming, as their size enlarges, the most powerful resistance, split with the force of the mechanic wedge, the most substantial brick-work. When the consistence is such as not to admit the insinuations of the fibres, the root extends itself along the outside, and to an extraordinary length, bearing not unfrequently to the stem, the proportion of eight to one, when young. I have measured the former sixty inches, when the latter, to the extremity of the leaf, which took up a third part, was no more than eight inches. I have also seen it wave its boughs at the apparent height of two hundred feet, of which the roots, if we may term them such, occupied at least one hundred; forming, by their close combination, the appearance of a venerable gothic pillar. It stood near the plains of Brakap, but, like other monuments of antiquity, it had its period of existence, and is now no more."—*Hist. of Sumatra*, p. 163, *by* WILLIAM MARSDEN.

[*Narsinga.*]

"THE last of thirteen Rajas of the house of Hurryhur, who were followers of Seeva, was succeeded in 1490 by Narsing Raja of the sect of Veeshnoo, the founder of a new dynasty, whose empire appears to have been called by Europeans Narsinga, a name which being no longer in use has perplexed geographers with regard to its proper position. Narsing Raja seems to have been the first King of Vijeyanuggur, who extended his conquests into Dravveda, and erected the strong forts of Chandragherry and Vellore."—WILKS's *South of India*, vol. 1, p. 15.

[*Cunning Robbers of Dehly.*]

"THE cunningest robbers in the world are in the province of *Dehly*. They use a certain slip with a running noose, which they cast with so much sleight about a man's neck, when they are within reach of him

that they never fail; so that they strangle him in a trice. They have another cunning trick also to catch travellers with: They send out a handsome woman upon the road, who with her hair dishevelled, seems to be all in tears, sighing and complaining of some misfortune which she pretends has befallen her. Now as she takes the same way that the traveller goes, he easily falls into conversation with her, and finding her beautiful, offers her his assistance, which she accepts; but he hath no sooner taken her up behind him on horseback, but she throws the snare about his neck and strangles him, or at least stuns him until the robbers (who lie hid) come running in to her assistance and compleat what she hath begun. But besides that, there are men in those quarters so skilful in casting the snare, that they succeed as well at a distance as near at hand; and if an ox or any other beast belonging to a caravan run away, as sometimes it happens, they fail not to catch it by the neck."—THEVENOT.

[*The Worship of Kali.*]

"KALI is worshipped under the name of Chamoundee, on the hill of Mysoor, in a temple famed at no very distant period for human sacrifices. The Mysorreans never failed to decorate her with a wreath composed of the noses and ears of their captives."—WILKS, vol. 1, p. 34.

[*The Pagoda of Tripeti.*]

"THE pagoda of Tripeti, the resort of pilgrims from the farthest limits of the Hindoo religion, is situated in an elevated bason, surrounded by a circular crest of hills; and during the successive revolutions of the country, these sacred precincts, guarded by four Polegars or Cawilkars, who are its hereditary watchmen, had not only never been profaned by Mahommedan or Christian feet, but even the exterior of the temple had never been seen by any but a genuine Hindoo. The reciprocal interests of the Brahmins and the successive governments had compromised this forbearance by the payment of a large revenue which the Brahmins exacted from the pilgrims. COLONEL WILKS says he was on duty for eighteen months in the woods of that neighbourhood, and frequently climbed to the summit of the neighbouring hills, without being able to get even a distant glimpse of the pagoda."—*South of India*, vol. 1, p. 399.

[*Snakes of the Guzerat Lakes.*]

"MANY snakes in the Guzerat lakes are of beautiful colours; and their predatory pursuits are extremely curious. They watch the frogs, lizards, young ducks, water rats, and other animals when reposing on the leaves of the lotus, or sporting on the margin of a lake, and at a favourable opportunity seize their prey, and swallow it whole, though often of a circumference much larger than themselves. These in their turn, become food to the larger aquatic fowl, which frequent the lakes; who also swallow them, and their contents entire: thus it sometimes happens that a large duck not only gulps down the living serpent, but one of its own brood still existing in its maw. Standing with some friends on the side of a tank, watching the manœuvres of these animals, we saw a Muscovy drake swallow a large snake, which had just before gorged itself with a living prey. The drake came on shore to exercise himself in getting down the snake, which continued for some hours working within the bird's craw; who seemed rather uneasy at its troublesome guest. It is therefore most probable there were three different creatures alive at the same time in this singular connection."—FORBES, vol. 3, p. 336.

[*Luxury of Cold Water in India.*]

"The greatest luxury I enjoyed during this sultry season was a visit to the English factory, where the resident had one room dark and cool, set apart entirely for the porous earthen vessels containing the water for drinking; which were disposed with as much care and regularity as the milk-pans in an English dairy; on the surface of each water-jar were scattered a few leaves of the Damascus rose; not enough to communicate the flavour of the flower, but to convey an idea of fragrant coolness when entering this delightful receptacle: to me a draught of this water was far more grateful than the choicest wines of Schiraz, and the delicious sensations from the sudden transition of heat, altogether indescribable."—Ibid. vol. 2, p. 30.

[*Halcarras—or, Indian News-Messengers.*]

"In Ahmebed, as in most other large oriental cities, are a sort of news-writers, or gazetteers who at midnight record all the transactions of the preceding day, and send them off by express Halcarras, or messengers to their correspondent, in distant provinces. During the splendour of the Mogul government, in the capital of every district, the emperor maintained a gazetteer, an historiographer, and a spy, to collect and record the occurrences of the day and immediately to transmit them to a public officer at the imperial court, who laid such as were of importance before his sovereign."—Ibid. vol. 3, p. 130.

[*Palanquin-Bearers, and the Round of Beef.*]

"I knew a gentleman who having formed a party for a little excursion into the country, provided a round of beef as a principal dish in the cold collation: as he was going on horseback he desired the beef might be covered with a cloth and put into his palanquin to keep it cool: the bearers refused to carry a vehicle which contained such a pollution. The gentleman on finding that neither remonstrances, entreaties, or threatenings were of any avail, cut off a slice of the meat, and eating it in their presence, desired them to carry him to the place of rendezvous. This produced the desired effect. The bearers were the first to laugh at their folly, and exclaimed, 'master come wise-man, with two eyes, while poor black man come very foolish with only one:' and taking up the palanquin with the beef they set off towards the tents in great good humour."—Ibid. vol. 2, p. 139.

[*The Parsee Tribe and the Everlasting Fire.*]

"Some of the Parsee tribe still reside in Persia, near the city of Baku, on the shores of the Caspian sea, about ten miles from the everlasting fire which they hold in such veneration. This fire issues from the cleft of a rock, five or six feet in length and three in breadth, appearing like the clear flame over burning spirits; sometimes it rises to the height of several yards, at others only a few inches above the aperture. It has continued thus for ages without intermission, and the rock is said not to be in the least affected, either by the fire consuming its substance, or changing its colour. Travellers mention, that if a hollow tube is put a few inches into the ground, for some hundred yards around this rocky opening, a similar flame issues through the orifice: the poorer people who live in the neighbourhood, frequently cook their victuals over the flame."—Ibid. vol. 1, p. 111.

[*The Mowah Tree.*]

"The mowah (bassia butyracea) attains the size of an English oak, grows in almost any soil, and from the beauty of the foliage makes a conspicuous appearance in the landscape. Its timber is very desirable, from being proof against the destructive

teeth of the termites: these formidable ants, it is said, are unable to eat it. The leaves are large and shining; and the flowers which grow in full bunches, of so rich a nature, that when gathered and dried in the sun, they resemble malaga raisins in flavour and appearance. These blossoms are ate in various ways, either as a preserved fruit, or to give an acidity to curries and other savoury dishes; but their greatest consumption is in the distillery of arrack, of which there are many kinds, from rice, jaggaree, tari, and sugar: this by way of distinction is called mowah-arrack, and is so strong and cheap a spirit that the lower class of natives drink it to great excess: its consequences are as pernicious as the same deleterious liquor in Europe. In a plentiful season a good tree produces from two to three hundred pounds weight of flowers; the proportionate quantity of spirit I cannot ascertain. The flowers are never entirely gathered. Those that remain on the tree are succeeded by a fruit or shell containing a pulp of delicate whiteness, from which is extracted an oily substance like butter or ghee, which keeps a long time, and for family use answers all the purposes of those valuable articles. The kernel or seed contains an oil of inferior quality and more rancid flavour: it does not congeal and is chiefly used by the poor."—Ibid. vol. 2, p. 451.

[*Eastern Hospitality.*]

"Hospitality to strangers prevails throughout Guzerat; a person of any consideration passing through the province is presented at the entrance of a village, with fruit, milk, butter, firewood, and earthen-pots for cookery; the women and children offer him wreaths of flowers. Small bowers are constructed on convenient spots, at a distance from a well or lake, where a person is maintained by the nearest villages, to take care of the water-jars, and supply all travellers gratis. There are particular villages where the inhabitants compel all travellers to accept of one day's provisions; whether they be many or few, rich or poor, European or native, they must not refuse the offered bounty."—Ibid. vol. 2, p. 415.

[*Indian Holybreds, or, Sacred Lands.*]

"Some particular fields, called pysita and vujiessa lands, are set apart in each village for public purposes; varying perhaps as to the mode of application, in different districts; but in most the produce of these lands is appropriated to the maintenance of the Brahmins, the cazee, washerwoman, smith, barber, and the lame, blind, and helpless; as also to the support of a few vertunnees, or armed men, who are kept for the defence of the village, and to conduct travellers in safety from one village to another. An English reader may perhaps be surprised to see the barber in the list of pensioners: there is seldom more than one in each village; he shaves the inhabitants gratis; and as he has no exercise in the day, it is his province at night to carry a mussaul, or torch, to light travellers on the road, or for any other purpose required; no time remaining for him to attend to husbandry or to provide for his family, it is but just he should be maintained at the public expense; this is also to be applied to the washerwoman and the smith, who work for the village, without any other emolument. In some places, particularly in Mysore, there is an appropriation of grain to the saktis or destructive spirits; and perhaps to many other deities who may be the objects of hope or fear in the worship of the villagers."—Ibid. vol. 2, p. 416.

[*The Blood-stones of Cobra.*]

"In this town of *Diu* the so much famed stones of *Cobra* are made, they are composed of the ashes of burnt roots, mingled

with a kind of earth they have, and once again burnt with that earth, which afterwards is made up into a paste, of which these stones are formed. They are used against the stinging of serpents and other venomous creatures, or when one is wounded with a poisonous weapon. A little blood is to be let out of the wound with the prick of a needle, and the stone applied thereto which must be left till it drop off of itself. Then it must be put into woman's milk; or if none can be had, into that of a cow, and there it leaves all the venom it hath imbibed; for if it be not so used, it will burst."—THEVENOT.

[*Oriental Wells.*]

"THE well is usually built on a spot in some degree elevated above the neighbouring fields with one, two, or more levers, inserted into forked posts, and moving on pivots, placed near its brink; the butt-end of each lever is loaded with mud sufficiently to overpower the weight of an earthen or iron pitcher, when filled with water. This pitcher being fastened to a rope, of which the part that touches the water is made of green ox hides, as being less subject to rot than hemp, and suspended thereby from the peak of the lever, the operator pulls down the peak until the vessel reach the water. When it is filled, he suffers the lever to act; and the loaded end, descending again, draws up the pitcher, which empties itself into a reservoir, or channel, whence the water is conducted by small rills into an immense number of partitions, made by a little raised mould. A person attends to open each partition, in its turn, and to stop the water when the bed has received a sufficient supply. Thus each bed or partition is adequately watered. Some wells are worked by a pair of oxen, which draw over a pulley, and raise, as they walk down an inclined plane, a leather bag containing from twenty to forty gallons at a time. This process is chiefly confined from the month of November to that of February, when the corn, opium-fields, &c. are growing.

"From the insecure manner in which these wells are generally finished, as well as from the looseness of the soil in many places, they rarely last long. In such cases the peasant digs others, without doing anything to those which have fallen in. This is productive of considerable danger, not only to hunters, but to foot passengers; many of whom are precipitated into them. Several collectors of districts are very rigid in causing every old well to be distinguished by a pillar of mud, sufficiently high to be seen above the surface of the highest crops. These serve as beacons as do the levers to such wells as are in use. It is a pity such a precaution were not in universal practice."—*Oriental Sports*, vol. 1, p. 25.

[*The fallen Fortunes of the Great City of Agra.*]

"THE country through which we travelled for several days past has presented a melancholy picture, occasioned by a dreadful famine, which had sadly diminished the population, and left the survivors in a state of misery. At Gwalier the whole suburbs were strewed with skeletons; and from thence to Agra the villages were generally uninhabited, and the land became a wilderness from want of cultivation; but our arrival at Agra presented a scene lamentable beyond conception.

"The gloom of the morning veiled the suburbs in a great measure from our observation, and we entered the gates of Agra, or Akber-abad, with the early dawn; and proceeding through the quarter called Momtazabad, beheld on all sides the most melancholy objects of fallen grandeur, mosques, palaces, gardens, carravansaries, and mausoleums, mingled in one general ruin.

"Agra had been the frequent subject of our conversation, we had anticipated much novelty, and expected every comfort at

the close of our fatiguing journey—instead of the spacious squares and frequented streets of a great capital, it was with difficulty and danger we kept our horses on their feet amidst the magnificent, but terrible mass of ruin. Few persons can have an idea of the painful sensations excited by such a view of this once celebrated city, for few have the opportunity of contemplating an object so deplorable! In the midst of this chaotic heap of desolation, our attention was suddenly roused by a stupendous fabric bursting on our view, in complete repair and resplendant beauty—a splendid structure, with domes and minarets of the purest white, surmounting the dark umbrage of rich surrounding groves, produced in such a situation a most extraordinary effect."—Forbes, vol. 4, p. 36.

[*Noble Generosity of a Chinese Merchant.*]

"I think it very probable you may meet our friend C— at Tellicherry or Cochin, in one of the Portuguese ships from Macao, which generally arrive about this time. You have heard of his late misfortunes; but it is possible you may not know by what means his affairs are likely to be retrieved. You, who were formerly so well acquainted with this worthy man in India, know that he afterwards resided many years highly respected at Canton and Macao; where a sudden reverse of fortune lately reduced him from a state of affluence to the greatest necessity. A Chinese merchant, to whom he had formerly rendered service, gratefully offered him an immediate loan of ten thousand dollars, which the gentleman accepted, and gave his bond for the amount; this the Chinese immediately threw into the fire saying, 'When you, my friend, first came to China, I was a poor man; you took me by the hand, and assisting my honest endeavours, made me rich. Our destiny is now reversed: I see you poor, while I am blessed with affluence.' The by-standers had snatched the bond from the flames; the gentleman, sensibly affected by such generosity, pressed his Chinese friend to take the security, which he did, and then effectually destroyed it. The disciple of Confucius, beholding the renewed distress it occasioned, said he would accept of his watch, or any little valuable as a memorial of their friendship. The gentleman immediately presented his watch; and the Chinese, in return, gave him an old iron seal saying, 'Take this seal; it is one I have long used, and possesses no intrinsic value: but as you are going to India to look after your outstanding concerns, should fortune further persecute you, draw upon me for any sum of money you may stand in need of, seal it with this signet, sign it with your own hand, and I will pay the money.'"—Ibid. vol. 4, p. 242.

[*Black Teeth.*]

Black teeth are in so much esteem among the Banyans that they call the white-teethed Europeans *bondra*, or apes.—P. H. Bruce.

[*Custom of Plaistering Floors with Cow-Dung.*]

"As the Hindoos have not solid squares to use like us, they make their floors of earth so slightly that they cannot last long; when, therefore, they wish their floors to be well united, polished, and solid, they plaister them over with cow-dung, which they mix up with water, if it is not liquid, but use without when fresh; and applying it either with the hands, or with an instrument like a trowel, they render their floors whole, polished, bright, and solid, with a greenish colour, as the cattle are fed only on herbs. But it has this advantage, that the polishing is done at once, and it dries immediately, and so thoroughly that you can immediately make use of the room. As I told you, they expected us, and we found in the houses where we were to lodge, people ac-

tually thus employed when we arrived; and yet the floors of the chambers dried at once, and we remained in them. Certainly this is *quelque chose de beau et de galant*; when I return to Italy I shall try it the more willingly, as they say that such floors have marvellous virtue against the plague. All the inconvenience which I find is that this beauty and polish does not last long, but to be preserved, requires to be renewed every eight or ten days; this, however, signifies little, as it is so easily done, and costs nothing but a servant's labour. The Portugueze use this practice at Goa, and in their other Indian settlements."—PIETRO DELLA VALLE.

[*Cow-Dung Flooring in the East.*]

"THE custom so universal in India, of using cow-dung for covering for floors and walls, can scarcely be considered as a superstition; for it is used for floors by all sects, as well as Hindus, as the most cool and cleanly article. Once a week, perhaps, it is common to rub over earthen floors with fresh cow-dung, mixed up with as much water as will render it easy to spread: this is done, not only in tents and temporary houses of gentlemen, but sometimes over the best apartments of splendid habitations of Europeans, as well as natives. The smell, which is not at first unpleasant, quickly goes off; and no floor is so cool and comfortable, nor so obnoxious to fleas and vermin. This pleasant and salutary article is falling into disuse with the English, who in their habitations and habits, are departing more and more from the sober dictates of nature, and the obedient usages of the natives."—MOOR'S *Hindu Pantheon*, p. 141.

[*Advantage in the East of Unglazed Windows, and of Cow-Dung Flooring.*]

"WE now, for instance, build lofty rooms, admitting insufferable glare and heat through long glazed windows fronting the sun, reflected by marble or polished floors: domestic comfort is sacrificed to exterior decoration.

"No man of taste would now build a low sun-excluding veranda, nor mitigate the intensity of the heat by a cow-dung flooring. In Bombay, the delectable light that, twenty or thirty years ago, was so commonly admitted through thin semi-transparent panes, composed of oyster-shells, is no longer known among the English, except in the church; and these, perhaps, will when the present worthy clergyman shall vacate his cure, give way to the superior transparency of glass. The church will then be, like our new house, insufferably hot; and the adaptation of *pankhas*, monstrous fans, ten, twenty, thirty, or more feet long, suspended from the ceiling of sitting rooms, and moved to and fro by men outside, by means of ropes and pullies, will be necessary."—Ibid. p. 142.

[*Indian-Lamps.*]

"FLAMBEAUX are not made in India, but instead, certain lamps (*falots*) of metal, shaped like those which are painted in the hands of the infernal furies; and of which the fire is supported by bituminous and other dry substances, placed in the bason of these torches. This flame is increased by a certain unctuous liquor, which the torch-bearer carries in a metal flagon with a very long neck, made purposely that when he pours it slowly on, to increase the flame, the length may secure him from injury."—PIETRO DELLA VALLE.

[*Bhool Shikun, or, The Destroyer of Idols.*]

"SULTAN MAHMOOD made thirteen cruel and successful expeditions from Ghisni, against the Hindoo rajahs, from one of which he caried to his capital a spoil of fifty thousand captives, three hundred and fifty elephants, with gold, diamonds, pearls, and precious effects to an incredible amount.

These riches were generally secreted in temples: hollow images were filled with jewels; gold and silver, which had been accumulating for ages, were buried under the pavement. At the destruction of the temple of Somenaut, the Brahmins offered the Sultan a large sum to spare the principal idol, which he refused, saying he preferred the title of 'the *destroyer* of idols,' to the '*seller* of idols,' and, brandishing his mace, inflicted so violent a blow on the image, that it broke in pieces, and there issued from it an amazing collection of the most precious jewels. The Sultan was immediately congratulated by his Mahomedan courtiers, on the purity and effect of his zeal; and from thence assumed the additional title, a glorious one in their estimation, of Bhool Skikun, the 'Destroyer of Idols.'"—FORBES, vol. 3, p. 142.

[*Holy Prayer!*]

"GIVE to us, and to all thy servants whom thy Providence hath placed in these remote parts of the world, grace to discharge our several duties with piety towards thee our God; loyalty towards our king; fidelity and diligence towards those by whom we are employed; kindness and love towards one another, and sincere charity towards all men; that we, adorning the gospel of our Lord and Saviour in all things, these Indian nations among whom we dwell, beholding our good works, may be won over to the love of our most holy religion, and glorify thee, our Father which art in heaven!"—Ibid. p. 30.

[*The City of Aurungabad. The Throne of Aurungzebe and the startled Hare.*]

"MAY 31, 1794. This morning we made another excursion from our encampment to view the city of Aurungabad and its environs. We went first to the palace, which was built by Aurungzebe at the same time as the city; and in the multiplicity and extent of its offices and apartments, exhibits a strong proof of the magnificence of that great but bigoted monarch, and of the melancholy mutability of human grandeur; for in the short space of ninety years, the splendid remains of this princely structure are mouldering into dust, and some parts quite obliterated!

"We first entered by a lofty gateway into a vast area called the Jellougah, or the place where the imperial guards paraded; the gates here, as in most other oriental palaces and cities, being intended for the admission of state elephants, with the exalted houdar on their backs, are on a large scale, and add much to the general grandeur. From the Jellougah we ascended a noble flight of steps into another spacious court, on the western side of which was the duan-aum, or public hall of audience, and opposite to it the nobat khani, or music-gallery. On approaching the hall of audience, a timid hare started from the spot where stood the musnud of Aurungzebe; that throne where the proudest monarch in the world was seated in all his glory! The throne was elevated in the most conspicuous part of this superb hall; the hall itself was filled with ameers of the first distinction, and the spacious court crowded with haughty warriors and other nobles, while the air echoed with the swelling notes from the Nobat Khani, and the voices of the chopdars and heralds loudly proclaiming, 'May the King of the World live for ever!' From that throne, which the proudest nobles then approached with awe and palpitation, now sprang forth a terrified little hare!'"—SIR CHARLES MALET.—Ibid. vol. 3, p. 105.

[*The Hindoo Princes and their Secret Chamber.*]

"MANY Indian Princes, Hindoos and Mahomedans, as also the wealthy nobles, have a favourite upper chamber, with walls and ceiling covered with mirrors of every size and shape: in the centre is a sofa or a swinging bed, suspended from the roof,

adorned with wreaths of mogrees, and cooled with rose water. Here the voluptuous Indian retires to smoke his hookah, or waste his time with a favourite from the haram. This apartment is sometimes decorated with obscene paintings in a wretched style, suited to their depraved appetites."—Ibid. vol. 3, p. 268.

[*The Bees in the Caverns of Salsette—their inconvenience.*]

"The bees are sometimes very troublesome and dangerous, and often annoyed us in our visits to the caves at Salsette and the Elephanta; where they make their combs in the clefts, and the rocks, and in the recesses among the figures, and hang in immense clusters: I have known a whole party put to the rout in the caverns of Salsette, and obliged to return with their curiosity unsatisfied, from having imprudently fired a gun to disperse the bees, who in their rage pursued them to the bottom of the mountains."—Ibid. vol. 1, p. 46.

[*Sujaat Khaun's Mosque at Ahmedabad.*]

Sujaat Khaun's Mosque at Ahmedabad, of the purest white marble, surrounded by the dark foliage and glowing scarlet of pomegranate blossoms, says Mr. Forbes, had an uncommon effect. Another mosque here, built of white marble, is lined with ivory, and inlaid with a profusion of gems to imitate flowers, bordered by silver foliage on mother-of-pearl. During the hot winds at this place the heavens were as brass, and the earth like heated iron, and we were obliged to confine ourselves in dark rooms, cooled by batties or screens of matted grass kept continually watered.—Ibid. vol. 3, p. 126.

[*Splendid Diamond.*]

"I saw a valuable assortment of precious stones at Cambay, belonging to a Persian nobleman, intended for sale; among them was a diamond of the first water, shaped like a prism, weighing an hundred and seventeen carats, and estimated at twenty-five thousand pounds. The proprietor informed me of a diamond, then in the royal treasury at Ispahan, which weighed two hundred and sixty-four carats, and was valued at four hundred and twenty thousand pounds. This is probably the same stone mentioned by Tavernier, at that time in possession of the Mogul emperor, which weighed two hundred and seventy-nine carats, and its value was estimated at half a million sterling. The variation in the weight and price in a gem of such magnitude, may be easily allowed between a Persian and a European traveller. This imperial diamond is a brilliant of beautiful shape, called by way of eminence Kooi Toor, 'the Hill of Lustre,' alluding to Mount Sinai, in Arabia, where God appeared in glory to Moses. Another diamond of a flat surface, nearly as valuable as the former, is denominated Doniainoor, 'the Ocean of Lustre.' These magnificent jewels formed part of Nadir Shah's plunder at Delhi in 1739; when the riches he carried off exceeded seventy millions sterling. The most superb article of this imperial spoil was the Fucht-Taoos, or peacock-throne, in which the expanded tail of the peacock, in its natural size, was imitated in jewellery, composed of the most costly diamonds, rubies, emeralds, sapphires, topazes, and amethysts, producing a wonderful effect. This throne was valued at ten crore of rupees, upwards of twelve million sterling. After the assassination of Nadir Shah this plunder was transported into various countries, and since the late revolutions in Persia has been more widely dispersed.

"The magnificent prismatic diamond I have just mentioned, was lost in a dreadful storm in a few months afterwards, at Surat bar, where the ship in which it was freighted, with a number of other vessels, foundered at their anchors."—Ibid. vol 3, p. 84.

[*Novel Agriculture.*]

"They plough twice before they sow. But before they begin the first time, they let in water upon their land, to make it more soft and pliable for the plough. After it is once ploughed, they make up their banks. For if otherwise, they should let it alone till after the second ploughing, it would be mere mud; and not hard enough to use for banking. Now these banks are greatly necessary, not only for paths for the people to go upon through the fields, who otherwise must go in the mud, it may be, knee-deep; but chiefly to keep in and contain their water, which by the help of these banks they overflow their grounds with.

"These banks they make as smooth with the back side of their Houghs, as a bricklayer can smooth a wall with his trowel. For in this they are very neat. These banks are usually not above a foot over.

"After the land is thus ploughed, and the banks finished, it is laid under water again for some time, till they go to ploughing the second time. Now it is exceedingly muddy, so that the trampling of the cattle that draw the plough, does as much good as the plough, for the more muddy the better. Sometimes they use no plough this second time, but only drive their cattle over to make the ground the muddier.

"Their lands being thus ordered, they still keep them overflowed with water, that the weeds and grass may rot."—Knox's *Historical Relation of the Island of Ceylon*, p. 10.

[*Deer Catching in Ceylon.*]

"For the catching of deer or other wild beasts they have this ingenious device. In dark moons, when there are drisling rains, they go about this design. They have a basket made with canes, somewhat like a funnel, into which they put a potsheard with fire in it, together with a certain wood which they have growing there, full of sap like pitch, and that will burn like a pitch-barrel. This being kindled in the potsheard, flames, and gives an exceeding light. They carry it upon their heads with the flame foremost; the basket hiding him that is under it, and those that come behind it. In their hands they carry three or four small bells, which they tingle as they go, that the noise of their steps should not be heard.

"Behind the man that carries the light, go men with bows and arrows. And so they go walking along the plains, and by the pond sides, where they think the deer will come out to feed. Which when they see the light, stand still and stare upon it, seeing only the light, and hearing nothing but the tingling of the bells."—Ibid. p. 26.

[*Maldive Notions relative to the World.*]

The inhabitants of the Maldives believe "that the world is flat, and not round; and that there is a wall of copper about it, which hinders the world from being overwhelmed with the waters which environ it; and that the devil seeks every night to pierce through and undermine this wall, and by daybreak he wants very little to have made a hole thorow; for this cause all the men from fifteen years old goe at the point of day to their moschs, to make prayers, saying that without their prayers all the world would perish."—Pyrard de Laval. Purchas. 1667.

[*Eastern Trees with Worms for Roots.*]

"Narrant in orientalis Indiæ insula Sombrero reperiri arbores, quæ radicum loco magnos habent vermes; qui crescentibus arboribus, decrescunt; et nisi hi planè absumti, inque arbores mutati sint, haud figenit illæ radices altius." — Christiani Francisci Paulini *de Morte Verminosa*, p. 29. *Seyfried medull. mirab. nat.* l. 2, c. 5, § 27, p. 670.

[*Large Cocoa-Nut.*]

"THERE is a very large species of cocoa-nut which is found only in the islands of Madura and Baly, and which the Malay princes procure at an exorbitant price. The body makes a fiddle."—*Sketches of Java*, p. 357.

[*Naphtha—the Fuel of the Everlasting Fire of the Persians.*]

"NAPHTHA is the mineral oil which sustained the everlasting fire of the Persians, and does so still in some places where the old adorers of that element still exist; but the progress of knowledge has now done away the marvellous from this natural phenomenon; as we know that in any piece of ground where springs of naphtha or petroleum obtain, by merely sticking an iron tube in the earth, and applying a light to the upper end, the mineral oil will burn till the tube is decomposed, or for a vast number of years. This kind of tube the Persian idolaters inclose in a stone hut open at top, as the temple of their God."—GUTHRIE'S *Tour through the Taurida.*

[*The Fire Temple of Erdeshir.*]

"To the south of Mossool, and at a day's journey distance, near the bath of Ali, was formerly the fire temple of Erdeshir, where the fire, ever kept since the time of Nimrod, was extinguished on the birth-night of the Prophet. Since then it has been rekindled many times by talismanic power, and the caravans see it in dark nights at a journey's distance. As in the year 1059 (A. D. 1649) I passed here with Melek Ahmed Pashaw, then removed from Bagdad, I saw this fire, and marched eight hours in its light. Some say it is sulphur, and some say it is naphtha which burns in this manner. Be that as it may, these are the remains of the fire temple of Erdeshir."—EVLIA, vol. 4.

[*Unreasonable Demand, and Zertoost's Reply.*]

"THE King (either stimulated by his churchmen, or judging *Zertoost* able to do anything) calls for him, professing his propensity to be of his religion, conditionally he would grant him four things: first, that he might never dye; secondly, that he might ascend heaven, and descend as often as he listed; thirdly, that he might know what God had done and intended; fourthly, that his body might be invulnerable.

"*Zertoost*, amazed at these unreasonable demands, and perceiving it otherwise impossible to have his dogmata received, tells the King, that for one man to have all those properties was to be God more than man; that the King should have the liberty to choose any one for himself; and the other three should be distributed to any other three he should please to nominate. Which being accepted, *Gustasp* makes the second his choice, that he might ascend and descend at pleasure; to know the secrets of heaven was granted to the King's Church-man; to live for ever was conferred upon *Pischiton*, (the King's eldest son) who (they say) lives yet upon Damoan's high mountain, guarded by thirty spirits to forbid others the entrance, and lest by setting foot upon that holy ground, they also should live for ever: to be free from hurt was granted *Espandiar*, the King's youngest son: after which the *Zundavastaw* was opened, the new-broached doctrine read, and universally accepted of."—SIR THOMAS HERBERT.

[*Wood consumed at Funerals in Ispahan in proportion to the Wealth of the Deceased.*]

"THE quantity of wood consumed at these funerals is in proportion to the rank and wealth of the deceased, and the honour which his relatives pay to his memory. Wood is exceedingly dear at Hispahan, and the friends of a Banian who died there, wept as if they thought him disgraced, be-

cause they could only procure six or seven camels' loads for his funeral pile; whereas half one would have been sufficient to consume the body."—PIETRO DELLA VALLE.

The Walls of Ecbatana, built by Deioces.

Οἰκοδομέει τείχεα μέγαλα τε καὶ καρτερὰ, κ. τ. λ. "They are of a circular form, one within the other, and each gradually raised just so much above the other as the battlements are high. The situation of the ground, rising by an easy ascent, was very favourable to the design. But the thing chiefly to be considered is, that the King's palace and treasury are built within the innermost circle of the seven which compose this city. The first and most spacious of these walls is equal in circumference to the city of Athens, and white from the foot of the battlements. The second is black, the third of a purple colour, the fourth blue, and the fifth of a deep orange. All these are coloured with different compositions; but of the two innermost walls, one is painted on the battlements with a silver colour, and the other is gilded with gold."—LITTLEBURY's *Herodotus. Clio.* c. 98.

[*The Maldives and the King of the Winds.*]

IN the Maldives, which are not less storm-vexed than the Bermudas, and where the thousand currents render navigation particularly dangerous, the superstition of the people (the Mahommedans) has grown out of their peculiar situation. "There is no isle," says PYRARD DE LAVAL (the only traveller, I believe, who has ever lived among them), "where is not found a *sidre*, as they call it, which is a place dedicated to the winds, in a desolate corner of the isle, where they which have escaped danger, make offerings daily of little boats and ships, made purposely, full of perfumes, gums, flowers, and odoriferous woods. They burn the perfumes, and cast the little boats into the sea, which go floating till they be burned, for they put fire in them, to the end, they say, that the king of the winds may accept them. Also they set not willingly their ships and gallies afloat, but they kill hens and cocks, and cast them in the sea, before the ship or boat which they will use. They believe also that there is a king of the sea, to whom in like sort they make prayers and ceremonies in their navigation, and when they go on fishing, fearing upon every error and offence, the kings of the winds and of the sea. So that being on the sea, they dare not spit on the windy side, nor cast any thing overboard, for fear that they should be angry with them; also they never look behind them. All the boats, barks and ships are devoted to the powers of the winds and of the sea, and surely they respect them as if they were their temple, keeping them neat, and never committing any filthy and dishonest thing in them."—PURCHAS. 1658.

[*Siamese Notion of the End of the World.*]

"THE Siamese say, that at the end of the world, seven eyes of the sun will be opened in heaven, each successively will dry up something, till at the fifth the sea will be parched up, and by the two last the whole earth will be set on fire and consumed. Two eggs, however, male and female, are to remain among the ashes, and from these shall all things be reproduced."—JOAM DE BARROS, 3. 2. 5.

[*An Elephant—the Hindoo Name for a Hurricane.*]

"THE Hindoos call a hurricane an elephant, on account of its force."—DELLON, vol. 1, p. 13.

[*Encroachment of Rivers in the East, and the Roots of the Ficus Indica, destructive to Buildings.*

"The encroachments of the Ganges, and even of small rivers, soon effect the destruction of the strongest buildings; since the immense quantity of rain, which in this country falls in the space of a few hours gives them a degree of force and rapidity which defies all resistance. The rapid growth of trees proves a very powerful source of decay to Indian buildings. The seeds of the peeple tree, *(Ficus Indica)* as often as they fall upon an old edifice, spring up into trees with great rapidity. The roots you may observe spreading along the front of a wall in search of nourishment, for twenty feet; wherever these find an insterstice, they penetrate, while their enlargement gradually loosens and shatters the most sufficient buildings. Thus a town in India suffers as much in the course of fifty years, as in Europe it would do in two centuries."—TENNANT.

[*Superstition of not passing over a Shadow.*]

"Let him not intentionally pass over the shadow of sacred images, of a natural or spiritual father, of a King, of a Brahmin who keeps house, or of any reverend personage, nor of a red-haired or copper-coloured man, nor of one who has just performed a sacrifice."—*Instit. of Menu.*

[*The Preparation of Leaves for Hindoo Plates.*]

"The trade of *Barbi* is to prepare dishes of leaves from which the Hindoos eat their food. In Bengal the plaintain leaf is so common, and from its size so commodious for this purpose, that the object is attained at once without the intervention of professional skill; but in the upper provinces there is no single leaf which can supply the place of the plaintain; an artificial combination is made up by patching different leaves together, which forms a substitute for a plate at the Hindoo meals."—TENNANT.

[*Leaf-Plates.*]

"Their plates and dishes are generally formed from the leaf of the plaintain tree, or the nymphæa lotos, that beautiful lily which abounds in every lake. These are never used a second time."—FORBES, vol. 1, p. 72.

[*Olympias and the Serpent.*]

According to Justin, the commerce of the serpent with Olympias was only a dream. The Queen dreamed that a great serpent enjoyed her that night that she conceived Alexander. One of our best critics, commenting upon this passage of Justin, observes, that there were serpents in Macedonia which grew so tame and familiar, that the women put them round their arms and necks, like bracelets and necklaces, either for diversion or to cool themselves. He alledges upon this the authority of Lucian. "Hoc autem non abs re fuerit meminisse (nam ex nihilo, ut aiunt, nihil) reperiri in Macedonia serpentes, qui tam facile mansuefieri possint, ut ex iis olim et puellæ et matronæ sibi armillas, sibi monilia facerent, vel ut animulas suas oblectarent, vel ad corpusculum frigerandum. Hujus rei auctorem ciere possum Lucianum in Alexandro, sive Pseudomanti." Lucian speaks neither of these bracelets nor necklaces, but he says what is equally strange. He affirms, that the women of Pella brought up great serpents so very tame, that they suckled them, and let them lie with their children. He conjectures that the vulgar traditions about Olympias were grounded upon this reason.

"Ἐνταῦθα ἰδόντες δράκοντας, παμμεγέθεις, ἡμέρους πάνυ καὶ τιθαρτοὺς, ὡς καὶ ὑπὸ γυναικῶν τρέφεσθαι, καὶ παιδίοις συγ-

καθεύδειν, καὶ πατουμένους ἀνέχεσθαι καὶ θλιβωμένους μὴ ἀγανακτεῖν, καὶ γάλα πίνειν ἀπὸ θελῆς κατὰ ταῦτα τοῖς βρέφεσι. κ.τ.λ. § 7. Ibi cum immani magnitudine dracones conspicerent, cicures ac mansuetos, adeo ut à mulieribus alerentur, et cum pueris cubarent et se conculcari sustinerent neque se premi indignè ferrent, denique infantum more lac è papillâ sugerent, &c."—v. BAYLE *in voc. Olympias, note.*

[*Quære? Origin of the Royal Cubit.*]

"A FOOLISH prince in the East will sometimes establish a royal cubit longer than the common one, under pretence of his arms being long."—BUCHANAN, vol. 2, p. 156.[1]

[*The Turcoman Blouse, or Smock-Frock.*]

THE Turcomans sometimes wear a sort of smock-frock of white linen over their other garments, for the purpose of protecting themselves against the sun. '*Voila,*' says D'ARVIEUX, (t. 3, p. 293,) '*une nouvelle découverte importante dont nous sommes redevables aux Arabes.*' But he proceeds to jest upon the subject, in a manner which seems to imply a doubt of the effect, and shows him to have been ignorant of the cause.

[*Buffaloes concealed in the Water in the Hot Weather.*]

"OFTEN during this campaign," says Mr. FORBES, "when suffering from thirst, and panting under extreme heat, have I envied the village buffaloes, who in such weather seem the happiest beings in the country: they either get under water, or conceal themselves in the thin slimy mud on the margin of the lakes and rivers; there they remain during the sultry hours, without any part of them appearing above the surface."—FORBES, vol. 2, p. 140.

[*The Girdle of Famine.*]

"WHEN a Mahratta expects a battle where there is a chance of being defeated, he mounts a Bhimra mare, and girds himself with a broad belt round the loins, the better to enable him to bear the fatigue of a forced march: this girdle is generally made of strong leather, covered with velvet, and divided into small compartments containing his most valuable papers and precious jewels: the selected companions of his flight, and a sure resource in adversity."—Ibid. p. 61.

[*Old Building of Agari, and the Rajah of Benares.*]

"WITHIN the gate of the citadel of Agari, stand the remains of an old building, which is said to have been once a lofty edifice. Chet Sinh pulled down the upper stories, and was proceeding to demolish this building with the rest of the fort, until an inscription was found, which contained a solemn imprecation on the person who should destroy the place. Superstition compelled the Rajah of Benares not only to desist from his intention, but to repair the fort."—*Journey from Muzapur to Nagpur. Asiat. Ann. Register,* 1806.

[*Belief of the Wild Inhabitants of the Mountains between Kerkook and Moussul.*]

THE inhabitants of the mountains between Kerkook and Moussul believe in two gods, one the bestower of good, the other the inflicter of evil. If any one should repeat from the Koran, "I take refuge with God from Satan the accursed," they would stone

[1] Old Fuller's remark will suggest thankfulness;—"The God of Heaven measureth his judgments by the ordinary cubit; but his kindnesses by the cubit of the Sanctuary, twice as big; yea, all the world had been a hell without God's mercy."—*Holy Estate,* book iv. c. 21. J. W. W.

him to death. Abdul Kurreem calls them a detestable race. They are without decent clothing, and are a race of robbers.

Thalaba. [*Cecil and the Pomegranate Tree.*]

In the Memoirs of Mr. Cecil, there is a practical application of this simile. At Oxford "he suffered many reproaches from his profligate fellow students, and many secret conflicts in his own mind. One day, while walking in the physic gardens, he observed a fine pomegranate tree, cut almost through the stem near the root. On enquiring of the gardener the reason of this, he replied, 'This tree used to shoot so strong, that it bore nothing but leaves: but when I had cut it in this manner, it began to bear plenty of fruit.' This he instantly applied to his own case, and derived much consolation." — *Evangelical Magazine for January*, 1812.

[*Aged Warrior of the Celebes and his Kris.*]

"In 1739, when the Dutch had quelled an insurrection in Celebes, a man upwards of a hundred years old came with the rest to surrender his arms. As he gave up his kris he addressed the Dutch thus: 'I have beheld the city of Goach in its proudest lustre, when it ruled over the whole Island of Celebes. I afterwards was a witness to its first humiliation when we were subdued by the Company; it was then thought that its fame and honour were greatly tarnished, yet it was still greatly populous and respected; but now I look around me and behold nothing but ruins and dishonour. I surrendered my kris the first time at Samboepo, once more at Sourabaya, and now here for the third time to the conquering arms of the Company. Leave to an old man now the only consolation that remains, to die in peace.' He received a free pardon, and his kris was restored to him."—Stavorinus, vol. 2, p. 200.

[*House-burning, by Order of the Brahmins, at the October New Moon.*]

"On the night of the new moon, in the month of October, the Princes are obliged to set fire to certain houses, in honour of a victory obtained by their gods upon earth. The choice of the houses is left to the Brahmins, who thus safely gratify their own enmities. The assault is made suddenly, the houses are set fire to on all sides, and consumed, with all their contents and all their inhabitants, and this they call the holy sacrifice of blood and fire."—Lucena, vol. 1, p. 189.

[*The Shin-Nai, or Red Dog of the Savana-Durga.*]

"It is said," says Dr. Buchanan, "that in the great forests round *Savana-durga*, there is a small animal called the *Shin-Nai*, or red dog, which fastens itself by surprise on the neck of the tyger, and kills him. On this account the tyger is not so common in these large forests as in the smaller woods. The *Shin-Nai* is quite distinct from the wild dog, which is said to be very common here, to grow to a large size, and to be very destructive to sheep. By this wild dog the natives probably mean the wolf. I have seen native drawings of the Shin-Nai which appear to represent an animal not yet described."

[*Precautions against the excessive Heat in the Isle of Ormus.*]

"The Ile of Ormus in summer time is so unreasonabell and intollerable hotte, that they are forced to lie and sleepe in wooden cesterns, made for the purpose full of water, and all naked both men and women, lying cleane under water saving only their heads."—Linschoten, 16.

"In the tops of their houses," he says, "they make holes to let air come in, as at Cairo." The Commentator explains this

thus: "In the middle of these houses are great pipes of ten cubits long at the least, which stand northward, to convey and spread the cold air into their houses, and specially to cool the lowest rooms."

"They use certaine instruments like waggins with bellowes to bear the people in, and to gather winde to coole them withall, which they call Cattaventos."

[*Ancient Notions of India.*—"Omne ignotum pro magnifico."]

"In Inde is a byrde that is named Phitacus, Elephantis, Peper, and a tree that is called Hebanus, yvory and precyous stones, beryls, crysopassis, carboncles, adamantes, and golden hylles to the whiche it is full harde for to come, for dragons and gripes, and for dyverse maner men grysely and wonderly shapen. Amonge all the londes of this worlde Inde is greetest and moost ryche, strengeste and moost full of people, in wonder and mervaylles moost wonderfull.... In Inde ben trees that have toppes as hyghe as men shall shote with an arowe.[1] Also of a gobet bytweyne tweyne knottes of a reed. In Inde men make a boot that bereth three men at ones over a depe water. In Inde ben men of fyve cubyte longe that wexe not seke, nor gelde up the breth. Also there ben Satyri and other dyverse men grysely and wonderly shapen. There inne ben men of a cubyte long and ben named Pygmey. These Pygmey geten chylderen and engenderne in the fourth yere, and wexe hore in the fyfthe. They gadre a grete hoost, and ryden upon wedres and rammes to fyght with Cranes, and destroyen theyr nestes and her egges, for that Cranes that ben theyr enemyes sholde not encreace and wexe to many. There ben besy Phylosophers that beholde on the sonne all the day longe. Also some have hedes as it were houndes, and the voyce that they make is lyker to berkynge of houndes than to mannes voys; they ben clothed in wylde beestes skynnes, and armed wyth theyr owne tethe and nayles, and lyven by huntynge and hawkynge. Other there ben that have no mouthe, and lyven by odour and smelles, and ben clothed in mosse and heery toftes that growe out of trees. Other wexe hore in yougth and wexen blacke in elde. In some hylles of Inde ben men that have the sooles of theyr fete over-torned, and eight fyngers in one hande.... In Inde ben trees that ben called trees of the sonne and of the mone. Prestes that eate of the apples of thylke trees lyven 5 C. yere. They were called the trees of the sonne, for everyche of them quaked and shook as soone as the sonne beme touched his toppe, and answerde men that stode about. The same doynge was of the mone. By these trees the grete kynge Alysaunder was forboden that he sholde never come in Babylon."—*Polycronycon*, vol. 1, c. 11.

[1] See Virg. *Georg.* ii. 123.—J. W. W.

[*End of King Sarama Pereimal.*]

"This king, Sarama Pereimal, embarked, taking with him many ships laden with spices to offer at Mecca; but before he arrived there, his soul arrived at the Devil's, for he died upon the way; and whatever faith he was then in, whether the gentilism wherein he was born, or the sect which he had embraced, the end of his journey must have been in the infernal fire, as the end of his offerings was in the bottom of the sea, where all his ships were lost."—Barros, 1. 9. 3.

[*Robber Tombs near Shiraz.*]

Pietro della Valle saw a row of pillars by the road-side near Shiraz, about five foot high, like little boundary marks, he says. In every one a man had been buried up to the waist, and then walled up. It was the regular punishment for robbery in that province.

[*Locusts in Turkey destroyed by the Storks.*]

"The Storks also destroy the Locusts in great quantities. These birds annually visit Turkey, where they arrive in vast numbers about the middle of March, and always in the night. Their progress is very systematically arranged. They send forward their scouts, who make their appearance a day or two before the grand army, and then return to give in their report; after which the whole body advances, and on its passage leaves during the night its detachments to garrison the different towns and villages on their way. Early in October they take their departure in the same manner, so that no one can tell from whence they come, or whither they go. They are known in the night time to leave all the villages, and have been seen in the air like clouds. They leave none behind but those who from infirmity or accident are unable to fly. A person who at the season of their departure was in the habit of coming from the interior, told me that on his journey the year preceding, he had seen thousands, and hundreds of thousands of them near the banks of a river, and that they annually assemble there; and when the general sees that his whole army is collected, he at a given moment sets them in motion, leaving a detachment, no doubt, to bring up the stragglers."—T. Macgill, *Travels in Turkey*, vol. 1, p. 126.

[*The Natives of Assam, and the Treasure buried by the Barabuinia.*]

"The natives of Assam firmly believe that the Barabuinia, or former princes of the country, have buried their wealth deep in the earth, and in the numerous tanks of all sizes, which they made in various parts of the country. Whenever the Dikrungh receives intimation where any wealth of the kind is deposited, it rises immediately, rushes over its banks, attacks the high banks of the tanks, which it breaks down at last, and retiring, drops utensils of gold and silver on the grounds it has overflowed. With respect to the utensils of the precious metals found after the waters have subsided, the natives are quite positive."—Dr. Wade, *Description of Assam*, p. 130. *Asiatic Annual Register*, 1805.

[*Steel Mirrors of Damascus.*]

"There are made at Damascus," says Bertrandon La Brocquiere (p. 138), "and in the adjoining country, mirrors of steel that magnify objects like burning glasses. I have seen some which, when exposed to the sun, have reflected the heat so strongly, as to set fire to a plank fifteen or sixteen feet distant."

[*Device at Schiras, &c. for Cooling their Houses.*]

"At *Schiras*, *Lar*, and in other hot countries, they have upon the tops of their houses an invention for catching the fresh air: it is a wall one or two fathom high, and about the same breadth, to which at the intervals of about three foot, other walls about three foot broad, and as high as the great wall, join in right angles; there are several of such on each side of the great wall, and all support a roof that covers them: the effect of this is, that from whatsoever corner the wind blows, it is straightened betwixt three walls, and the roof over head, and so easily descends into the house below, by a hole that is made for it."—Thevenot.

[*Instructions for the Archers.*]

"The archer must be instructed in the method of untying the bow, of anointing it, &c. Two or three strings must be attached to one bow, lest one should break. The archer must frequently exercise himself by tossing up his bow in the air, and catching

it again; and by pulling the string of the bow first with one hand and then with the other. He must be skilful in wielding the bow on all sides, to keep off the arrows of the enemy. He must be well versed in producing the twang of the bow. The string of the bow must be drawn till it reaches the ear, when the bow is held at arms length. The archer must be expert in taking his aim. A good archer makes the ends of his bow almost meet, before he lets fly his arrow.

"The quiver for arrows must be made of skin, and be as deep as three-fourths of the arrow. The gods give to eminent saints quivers which contain an inexhaustible store of arrows. The archer must hang his quiver on his back with a leather girdle. The archer must wear two thimbles on the first and second fingers of the right hand, made of leather, or iron, or any other metal, to prevent injury from the bow-string. A leathern sleeve must be worn on the left arm, to prevent the bow from rubbing off the skin. The name of this is godha.

"The archer must wear a golden or some other cap, a girdle for the loins, a pair of short breeches, a piece of leather round the loins, from which must be suspended a number of small bells; a coat of mail woven with wire, or made with leather."—WARD's *Hindoos*, vol. 2, p. 383.

[*Great Floods of the East.*]

"IN the rainy months the mountain floods swell the small rivers of India in a wonderful manner. Within a few hours they often rise twenty or thirty feet above their usual height, and run with astonishing rapidity. The Nerbudda, Tappee, and large rivers, generally gentle and pellucid, are then furious and destructive, sweeping away whole villages, with their inhabitants and cattle; while tigers, and other ferocious animals from the wilds, join the general wreck in its passage to the ocean.

"Two years before I left India, some weeks previous to the setting in of the south-west monsoon, we had the most dreadful storm ever remembered in Guzerat; its ravages by sea and land were terrible, the damage at Baroche was very great, and the loss of lives considerable. It came on so suddenly, that a Hindoo wedding passing in procession through the streets by torch-light, with the usual pageantry of palanquins, led horses, and a numerous train of attendants, were overtaken by the tempest, and fled for shelter into an old structure, which had for ages withstood the rage of the elements: on that fatal night, from the violence of the winds and rain, both roof and foundation gave way, and seventy-two of the company were crushed to death."—FORBES, vol. 3, p. 52.

[*Rice and Cotton Fields.*]

"MANY parts yield a double crop, particularly the rice and cotton fields, which are both planted at the commencement of the rainy season, in June. The former is sown in furrows, and reaped in about three months: the cotton shrub, which grows to the height of three or four feet, and in verdure resembles the currant-bush, requires a longer time to bring its delicate produce to perfection. They are planted between the rows of rice, but do not impede its growth, or prevent its being reaped. Soon after the rice harvest is over, the cotton-bushes put forth a beautiful yellow flower, with a crimson eye in each petal; this is succeeded by a green pod, filled with a white stringy pulp; the pod turns brown and hard as it ripens, and then separates into two or three divisions, containing the cotton. A luxuriant field exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindostan."—Ibid. vol. 2, p. 405.

[*Trade of Precious Stones at Cambay.*]

"Cornelians, agates, and the beautifully variegated stones improperly called mocha stones, form a valuable part of the trade at Cambay. The best agates and cornelians are found in peculiar strata, thirty feet under the surface of the earth, in a small tract among the Rajepiplee hills, on the banks of the Nerbudda: they are not to be met with in any other part of Guzerat, and are generally cut and polished in Cambay. On being taken from their native bed, they are exposed to the heat of the sun for two years: the longer they remain in that situation the brighter and deeper will be the colour of the stone; fire is sometimes substituted for the solar ray, but with less effect, as the stones frequently crack, and seldom acquire a brilliant lustre. After having undergone this process, they are boiled for two days, and sent to the manufactories at Cambay. The agates are of different hues; those generally called cornelians are black, white, and red, in shades from the palest yellow to the deepest scarlet. The variegated stones with landscapes, trees, and water beautifully delineated, are found at Copperwange, or more properly Cubbenspunge, the five tombs, a place sixty miles distant."—Ibid. vol. 2, p. 20.

[*Sudden Change from Night to Day, and from Day to Night.*]

"*Mane horâ sextâ subito diescit, vesperi autem eâdem horâ confestim noctescit.*" — Niecamp, p. 1, c. 4, § 1.

[*Virtues of the Date Tree.*]

"The date tree," says Mr. Waring (p. 317) after the oriental writers, "partakes of a number of the qualities of animals. It appears to possess an inherent warmth above all other trees, resembling the heart of animals, from whence the branches shoot out, as the veins from the heart. And it resembles other animals in these several points, that it accepts the seed or effluvia of the male blossom, is impregnated and conceives, and that the matter which occasions this conception sends forth an odour similar to that of animals. If its head be cut off, or if it receives a hurt, or is overwhelmed, it dies like other animals. Many respectable people have mentioned other particulars which I shall notice. That the tree appears to long after a particular tree, and that it will not bear fruit but from the impregnation of that particular tree. Now this passion greatly resembles that of desire which is perceptible in other animals.

"This," says Mr. Waring, "is carrying the subject farther than it will admit: we shall excuse this enthusiasm, however, when we recollect that the date-tree is every thing to an Arab, and that without it he must perish. Besides which it is spoken of by the Prophet, who calls it the uncle of mankind, and says that it was made with the dust which remained after the formation of Adam."

[*Rule of Evidence in Mysoor.*]

"It is a fixed rule of evidence in Mysoor to suspect as false the testimony of every witness, until its truth is otherwise supported. It follows as a consequence of this principle that the *panchaets* are anxious for the examination of collateral facts, of matters of general notoriety, and of all that enters into circumstantial evidence: and that their decisions are infinitely more influenced by that description of proof than is consistent with the received rules of evidence to which we are accustomed, or could be tolerated, in the practice of an English court. 'I have frequently conversed,' says Major Mark Wilks, 'with the *dewan*, and with the most intelligent members of these *panchaets*, on the subject of this new principle in the reception of evidence; and none of these persons have hesitated to defend

the rule, and to avow, as an abstract proposition, founded on experience, that the presumption is infinitely stronger against the veracity, than in favour of the truth of a witness.'"—*Asiat. An. Reg.* 1805. *Misc.* p. 14.

[*Vegetable Soap of India.*]

"AMONG other useful productions is a vegetable soap, called omlah; the nuts grow in clusters on a wild tree, and the kernels, when made into a paste, are preferred to common soap for washing shawls, silk, and embroidery; it lathers in salt water, and on that account is valuable at sea, where common soap is of little use: retah, another vegetable soap, in the vicinity of Surat, has the same property."—FORBES, vol. 1, p. 269.

[*That admirable Beast the Jarraff, that was not to kneel before a Christian.*]

"THE admirablest and fairest beast that ever I saw was a Jarraff, as tame as a domestical deer, and of a reddish deer colour, white breasted, and cloven footed; he was of a very great height, his fore legs longer than the hinder, a very long neck, and headed like a camel, except two stumps of horn on his head. This fairest animal was sent out of Ethiopia to the Great Turk's father for a present. Two Turks, the keepers of him would make him kneel, but not before any Christian for any money."—SANDERSON. PURCHAS. 1619.

[*The Singing-Well at Monghyr.*]

"NEAR to the palace at Monghyr, is a very large well, to which you descend by a long and wide flight of steps: it is never dry, and is supposed to have a subterranean communication with the river. This is called the singing well; and the natives firmly believe, that every seven years is heard, at the bottom, the noise of singing and music, such as was produced by the nautch girls[1] in the neighbouring Zenana. They say that when Sultan Suja was obliged to fly to Rajamahal, he put to death all his women whom he could not take with him, by immuring some in the walls of the well, and by throwing the others into it. I inquired why these unfortunate females limited their rejoicing to once in seven years; but could obtain no satisfactory answer."—LORD VALENTIA, vol. 1, p. 89.

[*Progress of the Caravan, and its Halts at the Five Stated Hours of Prayer.*]

"WHEN the stages are very long, the caravan travels day and night, stopping an hour at each of the five stated times of prayer, when the camels are allowed to lie down with their burthens upon their backs: and at midnight they halt in like manner another hour. In order that those in the rear may know when to halt, the Meer Haaj lets off a rocket. The number of links which are along with the caravan, every camel having one, form a beautiful illumination, and the songs of the camel drivers enliven the pilgrims, and please the camels."—ABDUL KURREEM.

[*Toddy-Tree.*]

"THE branches on which the nuts grow when young are taken and tied together, and the nut is not suffered to grow upon them. The sprouts are cut off at about one foot from the end, and under these they fix a bamboo, into which the toddy runs. The bamboo is emptied night and morning, and the branches are cut away about one-eighth of an inch at a time; which creating a fresh

[1] The dancing and singing girls of India, of which every man of high rank has a private set. There are others who exhibit for pay at any house.

wound, the liquor runs again. In a dry season the roots of the tree are watered to increase the toddy, which runs with great freedom in this manner." — WOODARD's *Narrative.*

[*Culture of Rice.*]

" Too much seed can scarcely be used in sowing rice: the plants come up so thick as almost to bear up a man on their points: they resemble a beautiful green carpet; it grows amazingly fast; in fact, it is not easy to drown it. The great rivers often rise twelve or fourteen feet in twenty-four hours, yet, strange to behold! the rice increases with equal haste, and still displays its fine green top above the flood. I have often pulled up rice straw eighteen and twenty feet long, from places which a week before were nearly dry. I was for a long time puzzled by this curious circumstance, but my wonder ceased when I examined the plant. Each joint of the straw is to a certain degree perfect from the time that the rice is a foot high, and as the water rises, exclusive of the growth of each joint in itself, the whole of the several tubes or joints draw forth in a manner similar to the insertions of a pocket telescope. After a certain time the straw becomes hard, and contracting, forms a *callus*, much the same as the joint in wheat or other straws. If a very high flood come, the rice floats, and is lost: as the tubes in such case slip out altogether. I cannot say in what depth of water rice will grow; but if the rise be not very rapid, I conceive its increase would bear a suitable proportion, even to the depth of forty or fifty feet. We may suppose that in some places it must be of that length, when vessels of considerable burthen can sail through it for a whole day without touching the ground.

" When the rice is ripe, it is generally gathered in boats throughout the lower country, else it must be left till the water withdraws."—*Oriental Sports*, vol. 2, p. 185.

[*Pleasantness of Eastern Evenings.*]

" *Horæ autem vespertinæ propter clarum lunæ splendorem tanto jucundiores sunt, ubi simul sæpius iris visitur.*"—NIECAMP, p. 1, c. 4, § 1.

[*Progress of the Soul to Veeshnoo's Paradise.*]

BEFORE the ladders which lead to Veeshnoo's paradise can be reached, the soul has to pass rivers of fire, of darkness, of milk, and of water.—Ibid. p. 1, c. 10, § 15.

[*Elephant Ornaments.*]

" THE *Mohouts* ornament the cheeks and foreheads, as likewise the chests and shoulders, of their elephants, in a similar manner, with ochres and vermilion, generally in fanciful patterns or flourishes; and they regularly anoint the forehead of those intended for riding, especially with *ghee*, in order to make the hair grow thick and bushy, which is considered a great beauty."— *Oriental Sports*, vol. 1, p. 271.

[*The Kettle-Drums and large Bells affixed to Great Men's Elephants.*]

" SOMETIMES men of rank imitate the sovereign, by having very large kettle-drums, called *nagarahs*, slung across elephants or camels; these are beaten the whole length of the journey. I know nothing more tiresome than the perpetual jingling of large bells suspended from the pads of elephants preceding the great man, two or three hundred yards from each other, to announce his approach. The motion of the elephant occasions the bells to strike at every step."—Ibid. vol. 1, p. 293.

Funeral of the Kings of Persia.

"Upon the first day of August his Majesty's body was placed upon a wheel-carriage covered with a most magnificent pall of gold cloth, and conveyed to a chapel a league from Ispahan, from whence it was conveyed to Com, there to be interred in the sepulchre of the kings his fathers. All the grandees of the kingdom followed him on foot, excepting one of the officers of the crown, called Miersa-taher, and an ecclesiastick of distinction, who on account of their great age, were allowed to go on horseback. These lords were followed by the men of the robe and pen, lamenting and singing, and these were succeeded by a great body of soldiers who attended the corpse to the chapel, with *Flambeaux smoking* but *not lighted.* When they had reached the chapel all that had attended tore their garments and returned to the city, leaving some of their friends and relations to follow the body in the night." —Vol. 1, c. 42, of Le Bruyn's *Travels into Muscovy, Persia, and Part of the East Indies*, 3 vols. fo. 1737.

[*Oil of the Sesamum Orientale.*]

"Another expedient for the production of oil, is growing the *Sesamum Orientale*; a plant somewhat resembling hemp; but of a clean and semi-transparent stalk, with a beautiful flower. So gaudy is the appearance of this crop, when in blossom, that you would at first imagine it had been cultivated for show, rather than use: and the fine aromatic flavour it diffuses tends, on a nearer approach, rather to confirm than remove your mistake. According to the account given by the natives, the oil produced by this vegetable is that principally used in food.

"The mode of expressing oil from the seeds is by putting them into a large mortar, the pestle of which is turned by a bullock continually driven round the floor of the barn."—Tennant.

[*Pea-Fowls of Jungleterry and Terriagully.*]

"About the passes in the *Jungleterry* district, especially near *Terriagully*, I have seen such quantities of pea-fowls as have absolutely surprised me. Whole woods were covered with their beautiful plumage, to which a rising sun imparted additional brilliancy! The small patches of plain among the long grass, most of them cultivated, and with mustard then in bloom, which induced the birds to feed, increased the beauty of the scene! And I speak within bounds when I assert, that there could not be less than twelve or fifteen hundred pea-fowls, of various sizes, within sight of the spot where I stood for near an hour. Quite fascinated with the grand display, I refrained from disturbing them. They abound chiefly in close wooded parts, particularly where there is an extent of long grass for them to range in. They are very thirsty birds, and will remain only where they can have easy access to water. *Rhun* plantations are their favourite shelter, being close above, so as to keep off the solar ray, and open at the bottom, sufficiently to admit a free passage for the air. If there be trees near such spots, the peacocks may be seen mounting into them every evening towards dusk to roost; and in which they generally continue till the sun rises, when they descend to feed and pass the mid-day in the heavy covers."—*Oriental Sports*, vol. 2, p. 61.

[*Abyssinian Mode of Baking Bread.*]

"As the mode of our baking bread is somewhat curious, and may hereafter be useful to travellers, I shall describe it. Our flour, (which was generally the unsifted produce of barley, ground between two stones,) was first made up with a little water in dough. It was then flattened out, and a stone (of the hardest consistence we could find) which had been in the mean time heated red hot, was put into the centre of the dough, which was afterwards completely

closed over the stone into the form of a round ball. It was then put upon the clearest part of the fire, and in a few minutes produced us excellent cakes; at least what we at that time considered as such. This mode of baking bread is in common use with travellers in Abyssinia." — SALT, in LORD VALENTIA'S *Travels*, vol. 3, p. 217.

Aleppo.

"SOME of our merchants have weighed their water and ours in England when they have come home, and have found their water lighter than ours by four ounces in the pound; and the lighter the water is, the more pleasant it is to drink, and goeth down more delectably, as if it were milk rather than water."— BIDDULPH. PURCHAS. 1340.

[*Locust-Flight.*]

"SOON after my arrival at Baroche, I saw a flight of locusts extending above a mile in length, and half as much in breadth; they appeared, as the sun was in the meridian, like a black cloud at a distance; as they approached, the density of the host obscured the solar rays, cast an awful gloom like that of an eclipse, over the garden, and caused a noise like the rushing of a torrent. They were near an hour in passing over our little territory; I need not say with what an anxious eye we marked their progress, fearful lest the delicacies of our garden should allure them to a repast. We picked up a few stragglers, but the main body took a western direction, and without settling in the country, most probably perished in the gulph of Cambay. A few months afterwards, a much larger army alighted on the opposite side of the Nerbudda, destroyed every vegetable production throughout the Occlaseer purgunna, and gave the whole country the appearance of having been burnt." — FORBES, vol. 2, p. 273.

[*The Chin-chow, Hai-stai, or, Sea Vegetable of China.*]

"THE *Chin-chow* of China, called more properly *Hai-stai*, or *sea vegetable*, is not only used as an article of food, but is employed both in China, Japan, and Cochinchina, as a gummous or gelatinous substance, for giving additional transparency to large sheets of paper or coarse gauze used for windows or lanterns. The latter, made sometimes of slips of bamboo crossed diagonally, have frequently their lozenge-shaped interstices wholly filled with the transparent gluten of the *Hai-stai*."—BARROW.

[*The Kuttaul, or, Indian Fig.*]

"THE *Kuttaul*, commonly called the *Jack*, is the Indian fig. Its fruit grows like large pendant bulbs, from the stem or main branches. Some of these weigh from twenty to thirty pounds; they rarely ripen on the tree, requiring a stick smeared with a thick solution of fresh lime to be run through them, and to remain until the coat shall change colour and become soft. The kernels or fruit are numerous, and by some are much admired; but the smell of a jack when first opened is almost as offensive as carrion. When the fruit is nearly perfect, the scent is strong at times from the tree; but otherwise there is no inconvenience in being under its shade; which, from the opaqueness of its foliage, much resembling the laurel, effectually precludes the sun."— *Oriental Sports*, p. 9.

[*Eastern Portions of the Heavens, and their Efficaciousness.*]

"IF he seek long life, he should eat with his face to the east; if exalted fame, to the south; if prosperity, to the west; if truth and its reward, to the north." — *Inst. of* MENU.

[*The Good shall have Enough.*]

"Grass and earth to sit on, water to wash the feet, and fourthly, affectionate speech, are at no time deficient in the mansions of the good, although they may be indigent."—Ibid.

[*Leeches in the Nostrils of the Tanian Horses.*]

"The most extraordinary circumstance that attends these *Tanians*, as the horses of the hilly countries bordering on Bengal and Bahar are called, is that they are often found to have leeches in their nostrils, which keep them poor in spite of the best feed. They are never seen but when the *Tanians* are drinking, when they occasionally stretch themselves down to lip in the water. This very curious fact has been ascertained in several instances; and the existence of the leeches may generally be suspected when there is a running or defluxion, nearly pure and limpid, issuing from the nostrils."—*Oriental Sports*, vol. 2, p. 209.

[*Quære? The Pariars the Aborigines of India?*]

"There is a tradition that a king who ruled at Banawassee, about fourteen hundred and fifty years before Christ, reduced Hoobasica, a Hullia or Pariar king, and all his subjects, to a state of slavery, in which their descendants continue to this day. The fact is worthy of note, from the ground which it affords for a conjecture which many circumstances will support, that these unhappy outcasts were the aborigines of India, and that the establishment of casts was not the effort of a single mind, but the result of successive expedients for retaining in subjection the conquests of the northern Hindoos. Among the various lists of dynasties and kings, real or imaginary, in the Mackenzie collection, is one which records the names of the monarchs who successively established the distinctions of the priesthood, the military, the agricultural, and servile classes."—Wilks. *South of India*, vol. 1, p. 151.

[*Dewal—Pagoda.*]

Dewal, according to Mr. Forbes, (vol. 1, p. 25,) is the proper name for a Hindoo temple. No such word as Pagoda is known in the native languages.

[*Chunan Coverings of Temples, &c. contrasted with the Mango and Banians around them.*]

"The temples and many other buildings in Hindoostan, are covered with a coat of fine chunan, in whiteness and brilliancy equalling the purest marble or porcelain, which it most resembles. These polished domes form a striking contrast to the mango and banian trees by which they are surrounded."—Forbes, vol. 1, p. 208.

[*The Mausoleum of the Mogul of Cambaya.*]

"The finest mausoleum in Cambaya was erected to the memory of a Mogul of great rank, who during a famine which almost depopulated that part of the country, offered a measure of pearls for an equal quantity of grain; but not being able to procure food at any price, he died of hunger; and this history is related on his monument."—Ibid. vol. 2, p. 18.

It is said that the dust which worked out in finishing the flowers and ornaments on this tomb was weighed against gold, and the weight given to the artist as his compensation.

[*Chura conquering Yamen.*]

"I HAVE heard," says WARD the missionary, "of a Hindoo at Calcutta, who on being carried to the river side in the last stages of his illness, was preceded at his own request by an hundred large drums, and a great number of friends, singing, Chura (the man's name) goes conquering Yamen.—Vol. 4, p. 192.

[*Indian Instance of the Profanation of Marriage.*]

"ABOUT fifteen or twenty years ago, Eeskwuruchundru, the rajah of Nudeeya, spent a lack of rupees in marrying two monkeys: the parade and ceremonies which take place in Hindoo marriages were exhibited. In the cavalcade were seen horses richly caparisoned, elephants, camels, palanquins, lamps, flambeaus; the male monkey, fastened in a fine palanquin, with a crown upon his head, with men standing by his side to fan him; singing and dancing girls in carriages; every kind of Hindoo music; very many fire works, &c. &c. Dancing, music, singing, revelling, and every degree of low mirth, were exhibited for twelve days together. At the time of the marriage ceremony, learned Brahmins were employed in reading the *Muntrus*, &c. according to the *Shastrus*."—WARD, vol. 4, p. 231.

[*Cocoa-Nut.*]

"ACCORDING to the opinion of the old historians, and the commentators of the Koran, God created from the remainder of the clay of which Adam was made the Kullserr, or Cocoa tree, which is found in abundance in the Indian islands. It produces a nut which is brought to Anatolia and Roomili. The interior and oily part is nourishing and fortifying food. The shell is worked into spoons and cups of the size of a man's head. It is a round, black nut, on which all the parts of a man's head may be seen, mouth, nose, eyebrows, eyes, hair and whiskers, before it was formed from Adam's clay. A wonderful sight! From the same clay God created also the tree Wakwak, found in India, the fruit of which resembles the head of man, which shaken by the wind emit the sound of Wakwak. Finally, was created also the palm tree from the remainder of Adam's clay, at Kufa, near the water Tinnoor. This is said to be the cause why the palm trees of Kufa, Medain and Ommaun are straight and upright, like the stature of man. If you cut its branches, it does not only no harm to it, but grows even more, like the hair and beard of men: but if you cut off the head of the palm tree, it gives a reddish juice like blood, and the tree perishes like a man whose head is cut off. The palm trees are also male and female, and bear no fruit if the female has not been fructified by the male. The female also has its menses, after the manner of women. There are three hundred useful properties in the tree,—we should be obliged to compose a separate work if we were to relate them all."—EVLIA, vol. 4.

[*The Adjutant Bird, or, Argali.*]

"THE adjutant bird, or argali, of the crane species, is sometimes near six feet high, and from twelve to fifteen from the extremity of each wing. It destroys serpents and other noxious reptiles, and eats up the carrion and offal. The name of centinel would be more appropriate, for when not in quest of food, they stand motionless in a pensive attitude, like so many statues. It is one of the ugliest birds in India, with a pendant red craw, and coarse breast, with some long, dark hairs upon it instead of feathers."—FORBES, vol. 2, p. 124.

[*Brilliancy of the Fire-Fly.*]

"WHEN a vast number of fire-flies," says WARD, "settle on the branches of a tree,

they illuminate the whole tree, and produce one of the most pleasing effects in nature."—Vol. 4, p. 218.

[*The Owl offered to Gunga.*]

"In the work called *Valmeekee-moonee*, amongst many other forms of *stuvu* to be offered to Gunga, is the following, 'O goddess, the owl that lodges in the hollow of a tree on thy banks is exalted beyond measure: while the emperor whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of a million of conquered enemies to serve him, is nothing.'"—Ward, vol. 2, p. 259.

[*Hindoo Comparisons.*]

"The Hindoo writers are sometimes very singular in their comparisons, as well as in their taste. A woman is said to move elegantly when she walks like a goose or an elephant; a man is described as very handsome when his face is like the full moon; the eyes are considered as very beautiful if they are like those of a deer; the eyebrows are praised if they are like a bow; the thighs and legs are commended if they are taper like the snout of an elephant; a handsome waist must be like that of a lion; or, I should suppose, like that of an ancient European old maid, when she had been completely laced in. The teeth are very beautiful when like the seeds of the pomegranate; the nose, when like the beak of a parrot; the hands and feet, when like the water-lily; the hair, when black as a cloud; the chin, when it resembles a mangoe; the lips, when like the fruit tolakoocha."—Ibid. vol. 4, p. 214.

[*Story of Akbur.*]

"Akbur succeeded in the nine hundred and sixty third year of the Hijree, and reigned, some say fifty-one years, two months, nine days, and others say fifty-six years. At a certain time, a Brumhucharee, named Mookoondu, was performing what is called yogu, at Pruyagu, but without obtaining his desires. One day he drank some cow's milk, which had some hairs in it; when the hairs exciting worldly desires in his mind, he began to long for wisdom and to become great. At this time he was sitting under a cut tree (the ficus religeous) which was called vancha cut, or the tree which could grant whatever a person desired. He, therefore, laying hold of this tree, renounced life in Gunga, and sprung into life again in the form of Akbur. This Brumhucharee had a disciple with him, a Brahmin, who renounced life in the same way, and became in the next birth Akbur's prime counsellor, under the name of Veervunu. Akbur himself used to relate this circumstance. He built round this tree a wall of stone, cemented with hot lead, lest any person, renouncing life in the same way, should become emperor in his stead." Ibid. vol. 1, p. 54.

[*Specimen of Brahmin Historians.*]

The time of the following story is just before the Mahommedan conquest of Delhi, being thus completely within reach of history; it is a fine specimen of the Brahmin historians.

"A Brahmin one day ventured to prophesy to Dweepusinghu, that through a female of his race, the kingdom would depart from his family. From that time to this day the Chohanu Rujupoots have destroyed all their female children as soon as born. Nurusinghu, Dweepusinghu's great great grandson, however, was so fond of one of his daughters, that he would not destroy her; but, when old enough, married her to the king of Prathu. This King had another wife, a rakshusee, who at length devoured her husband's first son by the daughter of Nurusinghu. The King, on hearing that his rakshusee wife had eaten his son, reproved

her, but she, after much intreaty, declaring what a sweet flavour it had, persuaded the King to eat human flesh, who was so much pleased with it, that he desired his wife to give him a dish every day. In this manner these cannibals began to devour all their subjects, till at length Nurusinghu's daughter was again big with child. Alarmed for the safety of her expected offspring, she fled to her brother Jeevunusinghu, who had then ascended the throne of his father. She was again delivered of a son, whom they called Prithorayu; who, after he was grown up, in the absence of his uncle, who had gone out on a warlike expedition, took possession of the throne. Jeevunusinghu, on his return, finding Prithorayu on the throne, was full of wrath; but recollecting the prophecy of the Brahmin, and perhaps seeing no way of recovering his authority, he went into the jungle as a hermit, or tupuswee, and thus abandoned the world. After a while, Prithorayu heard of the conduct of his father and his rakshusee wife, who had devoured all their subjects, and reduced their kingdom to a wilderness. Full of grief, he asked his mother, who confirmed what he had heard, and told him that his elder brother had been devoured by this rakshusee. He then set off to Prathu, found the country a wilderness, with human bones, heads, &c. scattered round the palace. He went in, and found his father lying on a bed; who, after a little explanation, desired him to cut off his head, for his istudavta had told him that when Prithorayu had cut off his head he should obtain deliverance from his sins. He also directed that after he had cut off his head, he should burn his body, and with that part of the flesh of the body which does not burn, he should make a dinner, and give the food to twenty-one women, who should from thence bring forth twenty-one sons, who would be able, by their amazing strength, to overcome the greatest armies. The son then cut off his father's head. The rakshusee wife had departed from her husband before this, or Prithorayu would have destroyed her too. The son obeyed his father's injunction; cooked part of this flesh, and fed twenty-one women, who brought forth giants. Through these mighty men Prithorayu overcame his enemies."—Ibid. p. 35.

[*The King Bhurtrihuree and the Immortal Fruit.*]

"One day a certain Brahmin, who was a tupuswee, gave a fruit to the King Bhurtrihuree, with his blessing, saying, 'O King, the person who eats the fruit will be like a god; he will never grow old, but will become immortal.' The King dismissed him with many honours and presents, and having a wife whom he loved better than himself, he went in and gave the fruit to her. But the Queen, having a paramour whom she was exceedingly fond of, gave it to him. This man had a violent passion for a woman of ill fame, and he gave the fruit to her. But this woman thought within herself, this fruit makes people like the gods, preserves men from age and death; what shall I do with such a fruit? This fruit is most proper for the King. Thus reasoning, she took it to the King. The King, thunderstruck, said, 'I gave this fruit to my wife; how then did it come into the hands of this whore?' Reflecting much upon the matter, the King guessed at the whole; and, sick of the world, he at length eat this fruit, renounced his kingdom and the world, and went into the wilderness, leaving his kingdom in the hands of his ministers."—Ibid. p. 28.

[*The Faith of the Bouddhus.*]

"The Bouddhus deny the truth of every thing invisible; they deny the existence of the Creator, and say that every thing rose by chance and goes away by chance; that there is no future state, neither rewards nor punishments; that as the trees in an inaccessible forest grew without a planter, and

die without a destroyer, so the world springs up and dies, as a matter of course.

"The Bouddhus took their rise from the following circumstance: one day Indru, and Vivochunu, the King of the Usoorus, went and asked Brumha these questions; What the mind was, and what the body was? Brumha, who was performing Thyanu, having his eyes shut, and absorbed in meditation, laid his hand on his breast. At this time a basin of water stood before Brumha, and his image, in this posture, was reflected upon the water. Vivochunu concluded, from this conduct of Brumha, that he intended to say, that the image of the body on the water was every thing, viz. that all was a shadow, and that man was nothing else. Indru thought that this was not the meaning, but that Brumha meant to convey this idea, that the mere body was like the shadow on the water; but that within, (intimated by laying his hand on his breast) there was an immortal soul, and that this was Brumha." —Ibid. p. 20.

[*Indian Metempsychosis.*]

"A YOGEE, named Sumoodrupalu, who knew many dark sciences and mischievous incantations, became acquainted with Vikrumusanu, and had such an influence over him, that he made him do whatever he chose. One day Sumoodrupalu enticed Vikrumusanu into the wilderness, and told him that he was acquainted with a science by which persons could exchange bodies; and he offered him the proof of the fact: so saying, he seized a bird, took its soul out of it, and caused another soul to enter it. After this, he proposed to Vikrumusanu that he should go out of his present body, and that he Sumoodrupalu would give him an undecaying and immortal body, so that he should become equal to a god. The proposal mightily pleased the King, who requested him to hasten the job. Wherefore this conjuring yogee causing the soul of Vikrumusanu to go out of his body, he entered it himself, and throwing his own body into a ditch, went to the palace as Vikrumusanu, and afterwards sat as king on the throne of Viknumadityu at Delhi." —Ibid. p. 31.

[*Prostration to Vishnoo.*]

"I LATELY saw a Hindoo going to Jugunnathu-kshatru, making prostrations to Vishnoo all the way, as though he had been measuring the distance betwixt Virndaraunu and Jugunnathu-kshatru, using his body as the measure. It is supposed to take two years and a half or three years to perform all these prostrations, thus covering with his body the whole length of the way betwixt these two holy places, not less than one thousand four hundred miles distant. The above devotee was a stout young man, nor did he seem to suffer at all from this exercise. At night these devotees, making a mark at the place to which their last prostrations extended, may retire into a neighbouring village behind them, but they must not go to any place beyond the distance to which their prostrations extend. Sometimes a mendicant joins such a devotee, and waits upon him, under the idea that there will be much merit in assisting such a saint. The Hindoos suppose that Vishnoo, when he looks down upon such a devotee, says, 'Ah! is this disciple suffering all this to show his attachment to me! I will make him completely happy in my heaven (Voikoonthu)'"—Ibid. vol. 2, p. 35.

[*Indian Parable on the Subject of God.*]

"ONE day, in conversation with the Jungo-kritu head pundit of the College of Fort William, on the subject of God, this man, who is truly learned in his own shastrus, gave me, from one of their books, this parable:—'In a certain country there existed a village of the blind men. These men had heard that there was an amazing animal

called the elephant, but they knew not how to form an idea of his shape. One day an elephant happened to pass through the place: the villagers crowded to the spot where this animal was standing. One of them got hold of his trunk, another seized his ear, another his tail, another one of his legs, &c. After thus trying to gratify their curiosity, they returned into the village, and, sitting down together, they began to give their ideas on what the elephant was like: the man who had seized his trunk said, he thought the elephant was like the body of the plantain tree; the man who had felt his ear said he thought he was like the fan with which the Hindoos clean the rice; the man who had felt his tail said, he thought he must be like a snake, and the man who had seized his leg, thought he must be like a pillar. An old blind man of some judgment was present, who was greatly perplexed how to reconcile these jarring notions respecting the form of the elephant; but he at length said, 'You have all been to examine this animal, it is true, and what you report cannot be false: I suppose, therefore, that that which was like the plantain tree must be his trunk; that which was like a fan must be his ear; that which was like a snake must be his tail; and that which was like a pillar must be his body.' In this way the old man united all their notions, and made out something of the form of the elephant.' 'Respecting God,' added the pundit, 'we are all blind; none of us have seen him; those who wrote the shastrus, like the old blind man, have collected all the reasonings and conjectures of mankind together, and have endeavoured to form some idea of the nature of the Divine Being."—Ibid. vol. 1, p. 323.

[*The Zamorine King, his Brahmins, and Hyder Ally.*]

"The Zamorines, or kings of Calicut, according to the Nellore manuscript, were ascertained to have maintained twelve hundred Brahmins in their household; and until they had been first served with victuals, the Zamorine never tasted any himself. It was an etiquette also, that he never spoke to, nor suffered a Mahomedan to come into his presence. Hyder Ally, after taking Calicut, sent a complimentary message, and desired to see the Zamorine, but was refused: he, however, admitted Hyder's head Brahmin to speak to him, and carry his answer back to his master, then waiting at some distance from them. After this interview Hyder, instead of sending rice sufficient for the daily food of twelve hundred Brahmins, ordered only enough for five hundred; this they dispensed with. The second day he diminished the allowance to a sufficiency for three hundred; and on the third they received only enough for one hundred. All further supplies were afterwards refused; nor did the conqueror take any notice of the Zamorine's complaints and applications. The unfortunate prince, after fasting three days, and finding all remonstrances vain, set fire to his palace, and was burned, with some of his women, and three Brahmins, the rest having left him on this sad reverse of fortune."—Forbes, vol. 4, p. 207.

[*The Juta.*]

"The *juta* is the hair behind, which is suffered to grow by the Sunyasees till it is sometimes three, four, and even five cubits long. They mix ashes with it, till it is as hard as a rope, and then tie it round their heads like a turban."—Ward, vol. 2, p. 123.

[*Hindoo extreme Notions of Antiquity.*]

"The Hindoos give an incredible and ridiculous antiquity to all their Shastrus: this is partly owing, perhaps, to their disposition to swell and magnify every occurrence, especially the events of past times, a

propensity common to all insulated nations, but especially the eastern. At this day, a Hindoo never describes a circumstance as it took place. When he mentions bodily sufferings, he never thinks of using common terms; he gives them the name of hell torments. If a man possess a little land, he is complimented as a raja. If a Hindoo give an account of a petty quarrel, he calls it a kooroo-kshatru, alluding to the dreadful war betwixt Yoodhisthiru and Dhriturashtru, in which, they say, many millions perished. If he describe a great fall of rain, he calls it the general deluge, (Jul-plavitu.) If the weather be uncommonly hot, he says, Ha! it is as though the twelve suns had arisen! If the cold be intense, he says the place is like the mountain Heemaluyu. If he wish to describe the fame of an ancient monarch, he compares him to Brumha; of a modern king, he says his actions equal those of Indru. On a certain occasion, returning home in a boat, after a very strong flood tide had occurred, accompanied by that extraordinary phœnomenon the bove, I heard one of the boatmen, while attempting to describe the force of the bove, which had thrown up a heavy stone on the side of the bank, compare it to Hunoomanu's carrying the mountains in his arms, and flinging them into the sea, in order to make what is called Bamu's Bridge, that is, the isthmus by Hindoosthan and Ceylon are said to have been formerly joined."—Ibid. p. 82.

[*The Angel of the Thunder.*]

General Desaix having questioned a person in the law on the cause of thunder, he replied with the perfect confidence of conviction,—"We know very well that it is an angel, but so small in stature that he cannot be perceived in the air. He has, however, the power of conducting the clouds of the Mediterranean into Abyssinia, and when the wickedness of men is at its height, he makes his voice heard, which is a voice of menace and reproach; and as a proof that he has also the disposal of punishment, he opens a little way the gate of heaven, whence darts out the lightning."—Denon.

[*Dexterity of the Arab Horsemen.*]

The Horsemen whom Thevenot saw sporting before the Bey at Cairo had each an iron hook with a wooden handle, with which they picked up their spears or arrows from the ground as they rode on.

[*Division of Tongues, after Adam's Exile from Paradise.*]

"According to the most authentic historians," says Evlia, "Adam was created in Paradise in the true Tatar form, and having, after his exile, met Eve on Mount Aarafaut, they begat forty thousand children, all in the form of Tatars. Adam having talked Arabic in Paradise, forgot it when on earth, and began to speak Hebrew, Syrian, Dehkeli (?) and Persian, which languages were spoken till the deluge, after which humankind divided into seventy-two nations, and as many languages. The first who invented new languages was Edris, (Enoch,) who first wrote books, and bound them, and hid them in the Pyramids, from whence they were taken out after the deluge by the philosophers, who by this means multiplied the languages to the number of an hundred and forty-seven. Ishmael retrieved the Arabic and Persian originally spoken in Paradise, and Esau brought forward the Turkish as the language of Tatars."

[*The Ruby of Paradise.*]

"The Black Stone is called by the Prophet 'a ruby of Paradise.' 'Verily,' says he, 'it shall be called upon at the last day; it shall see; it shall speak; and bear witness of those who shall have touched it in truth and sincerity of heart.' This stone is the pledge of that covenant which was en-

tered into between the Creator and all the orders of spiritual existence. 'Am not I your God?' said the Supreme Being at the moment of creation, and all replied, 'Yes thou art.' This act of universal faith was deposited in the centre of the stone, and at the last judgment its testimony will confound those who have slighted, or have corrupted the purity of their original belief." — THORNTON'S *State of Turkey*, vol. 1, p. 131.

[*The Humma.*]

"THE *Humma* was one of the ornaments of Tippoo's throne. It was placed on the top of the canopy, and fluttered over the Sultan's head. This bird, the most beautiful and magnificent ornament of the throne, was sent by the Marquis Wellesley to the Court of Directors. It was about the size and shape of a small pigeon, and intended to represent the fabulous bird of antiquity well known to all Persian scholars; a bird peculiar to the east, supposed to fly constantly in the air, and never to touch the ground. It is looked upon as a bird of happy omen, and that every head it overshades will in time wear a crown. The tail of the Humma on Tippoo's throne, and its wings, were in the attitude of fluttering. It was formed of gold, entirely covered with diamonds, rubies, and emeralds." — FORBES, vol. 4, p. 191.[1]

[*The Caaba.*]

"No house in Mecca may be made so high as the Temple of the Caaba." — *Notices des MSS. de la Bibl. Nat.* t. 4, p. 540.

[*Idea that the Well of Water in the Great Mosque at Sultania comes underground from Mecca.*]

"THERE is a well of excellent water in the middle of the great Mosque at Sultania. The Persians have persuaded themselves that it comes underground from Mecca. If this were the case, Mecca would have some reason to complain of Mohammed, for sending off to schismatics what his own townsmen are so greatly in want of." — PIETRO DELLA VALLE.

[*Hyder Ally's Idea of Mercy.*]

"WHEN Hyder was requested to treat Kunde Row with mercy, he replied that he would not only spare his life, but cherish him like a parroquet; a term of endearment common in conversing with women, from that bird being a favourite pet in the harems of the wealthy. When he was afterwards gently admonished of his severity towards this prisoner, he ironically replied that he had exactly kept his word, and that they were at liberty to inspect his iron cage, and the rice and milk allotted for his food; for such was the fate to which he had doomed Kunde Row for the remainder of his miserable life." — WILKS. *South of India*, vol. 1, p. 433.

[*Gulam Kauder Khan and Shah Aalum.*]

"GULAM KAUDER KHAN had been protected by Shah Aalum when disinherited by his own father and driven from his presence on account of his vices. The Emperor made him Omeel ul Omraow—the first title in the kingdom. Gulam Kauder had some reason to complain of his treatment. Ismael Beg Khan and Dowlut Row Sindia were coming against Delhi. Gulam Kauder said all that the Emperor had to do was to march out with his troops, and give them a supply of cash, and he would answer with his head for the result. Shah Aalum ob-

[1] Our old Divines were fond of alluding to this bird. JEREMY TAYLOR says, "Mankind, now taken in the whole constitution of things, are like the Birds of Paradise, which travellers tell us of in the Moluccas Islands; born without legs; but by a celestial power they have a recompense made them for that defect; and they always hover in the air, and feed on the dew of heaven," &c.— Vol. 9, p. 339. J. W. W.

jected that he had no money. Gulam Kauder offered to advance it, saying that all his Majesty had to do was to head the army, the presence of a monarch being above half the battle. The Emperor agreed in appearance. Gulam Kauder retired contented,—but great was his astonishment when the next day he intercepted a letter from the Emperor to Sindia, desiring him to make all possible haste and destroy Gulam Kauder, 'for,' said the letter, 'Gulam Kauder desires me to act contrary to my wishes and oppose you.' Immediately he crossed the Jumna with his army, encamped opposite the fort, sent the letter to the Emperor and asked him if his conduct did not deserve to be punished by the loss of his throne. He besieged and won the fort, entered the Emperor's chamber, knocked him down, knelt on his breast, pulled out one of his eyes, and made one of the Emperor's servants pull out the other. Then he gave up the place to pillage, went to the Zenana, tore the jewels from the nose and ears of the Emperor's women, and cut off their arms and legs. The most beautiful of the Emperor's daughters, Mobarouk ul Moulk, was brought to him to gratify his lust; but she is said to have stabbed herself to avoid violation. Sindia soon came up. Gulam Kauder fled to the fort of Agra, and finding it hopeless to hold out there, stuffed his saddle with precious stones, and fled in a dark night toward Persia. The second night he fell from his horse, and was taken by his pursuers. Sindia, after exposing him in irons and in a cage, ordered his ears, nose, hands and feet to be cut off, and in that condition he was left to expire."—CRUSO in FORBES, vol. 4, p. 57.

[*A House built in a Day.*]

PIETRO DELLA VALLE built a house at Mina, in the garden of the English factory, in a day; and yet it was large, convenient, and one of the good ones of the country. It was basket-work of palm branches.

[*State of the Nabob Vizier of Oude's Country.*]

"THROUGHOUT the Nabob Vizier of Oude's country there is no police, although each superior of a village is bound to preserve order throughout his precinct. Such indeed is the melancholy state of that fertile territory, that, to say the least, three parts in four lie desolate, and even the remaining portion teems with murder! When it is known that the *jemmadan*, or chief officer, protects and shares with the banditti of his town, it will not surprise the reader, that it not unfrequently has happened that battalions have been prevented from encamping at their intended grounds merely by the wells in their vicinity being putrid, owing to the many murdered persons thrown into them.

"Whether the practices of the people result from an imbecile government, or from their own depravity, may be difficult to determine; but the following shocking occurrence, which took place in the year 1795, near Caunpore, in the Nabob Vizier's dominions, may serve to incline the reader's opinion probably to the cause. Were it not that the fullest proofs were adduced before a general court martial, and that the whole were fresh in the memory of many gentlemen now in England, I should not feel bold enough to uphold so horrid, and I may almost say so incredible, an instance of barbarity to the world.

"A poor labourer having occasion to buy some provision at a hut by the road side, incautiously displayed his riches, amounting to somewhat less than the value of a shilling, to some others, who were also purchasing at the same stall. He proceeded on his way, followed by an old woman and a lad of about fourteen. These, it seemed, envied his little treasure, and agreed to rob him, but not thinking themselves strong enough to effect their purpose, they intimated it to six men, whom they casually met on the road. The adjustment of the matter was short, and the whole eight at-

tacked the poor individual. He was murdered, after having been robbed of his few pence, in the division of which a quarrel arose, which terminated in their being hanged in chains, two at each quarter of the cantonments. The peculiar trait in this melancholy fact is, that it appeared on investigation all parties were perfect strangers, having never seen each other until the day of the murder. We probably might search the world over to find any three persons who under such circumstances would combine for such a purpose."— *Oriental Sports*, vol. 1, p. 57.

[*Rice Grounds*] *In the Celebes.*

"Many of the rice grounds are made on sloping lands, where the natives form little canals at about twenty yards distance from each other, in order to water the grounds. These divisions are levelled by carrying the higher part of the land to the lower, so as to form steps. This is performed by women and children, by means of small baskets. The land is overflowed six inches deep for about fourteen or sixteen days, when it becomes very moist. They then turn in about twenty bullocks, used to the employment, which are driven round and round the rice-fields, to make the land poachy. This being done, they let the water in, which overflows it again, and renders the land fit for planting. The rice is then taken from the bed of its growth, and transplanted into these fields by the women, who stick the plants into the mud eight inches asunder. The grounds are constantly watered until the rice is half grown, when the shade of the rice keeping the ground moist, the land is no longer overflowed. When ripe it is cut by hand, one *spear* at a time. It is then put up into bunches that will produce about a quart. When dry it is put into stacks and covered with mats. In this state it remains for about fourteen days, when it is carried home, or into the house provided for it, and cleaned as wanted."—Woodard.

[*The Heat of the Air at Bagdad, and the Way of drawing cool Water from the Tigris.*]

"The air of Bagdad being so very hot, it communicates its heat to the water of the Tigris, which flows warm like the water of a hot-bath. Notwithstanding, if you let down a bottle or cup, well covered, to the bottom by a rope, and take it up after some time, it is cooler than ice, because the water on the ground remains cold, and the heat pervades it only to the depth of a cubit on the surface."—Evlia, vol. 4.

[*Self-Immolation in Japan.*]

"In Japan the departure of great lords is commonly attended by the voluntary execution of twenty or thirty vassals or slaves, who rip up their bellies and die with their masters. These are obliged to this by an oath, and it is done partly by way of acknowledgment of the particular kindness which their lords had for them. Having acquainted their lord, that they are willing to be obliged to sacrifice themselves in that manner when occasion shall require, they entertain him with a short discourse to this purpose: 'Most mighty sir, you have many other slaves and servants, of whose affection and fidelity you are assured; who am I, or what have I deserved, that you should honour me with your favour above any of the rest. I resign up this life to you, which is already yours, and promise you I will keep it no longer than shall be serviceable to yours.' Then the lord and the vassal take off, each of them, a bowl of wine, which is the most religious ceremony they have among them, to confirm their oaths, which thereby become inviolable.

"To do this execution upon themselves, after the death of their lord, they get together all the nearest of their kindred, who conduct them to the Mesquitte, or Pagoda, where they sit down upon mats and garments, wherewith they cover all the floor,

and having spent some time in making good cheer, they rip up their bellies, cutting them cross, so as that all the guts come out; and if that does not dispatch them, they thrust themselves into the throat, and so complete the execution. Nay, there are some who, coming to hear that their masters intend to build some edifice, either for himself or the Emperor, will desire him to do them the honour that they may be laid under the foundations, which they think are made immoveable by that voluntary sacrifice; and if their request be granted, they cheerfully lay themselves down at the foundation, and have great stones cast upon them, which soon put them out of all pain. But it is for the most part despair which puts them upon this resolution; inasmuch as these are of that kind of slaves who are so cruelly treated that death were more supportable to them than the wretched life they lead."—MANDELSLO.

[*The Arab Story of Pharaoh's Bath.*]

"THE Arabs tells a thousand stories of certain hot waters in a grotto, which they call Pharaoh's Bath; among others, that if you put four eggs in it, you can take out but three, the devil always keeping one for himself."—THEVENOT.

[*The "Camelus Emeritus."*]

THE Great Turk annually sends carpets to Mecca to cover the temple. The camel who holds the office of carpet carrier closes the cavalcade of the caravan when it departs from Cairo. "This camel," says HASSELQUIST, who saw the procession in 1750, "was most magnificently adorned with feathers, ribands, lace, false pearls, &c. and conducted himself in such a manner as to do honour to his office. The pavilion he bore was formed like a pyramid, about six feet high, and covered with green silk, embossed with gold and silver letters. Under this the carpets were supposed to be carried; they were not however there, but were packed up and loaded on other camels, so that this had only the honour without bearing the load. A beast chosen for this occasion may certainly be deemed happy in comparison to others of his kind. After he has made this journey, he is kept in a stable during the remainder of his life, a pension being allowed for his sustenance, and is served very carefully by several persons appointed for the purpose, being free from all future labour."

[*Evlia Effendi's Imprecation on the Infidels of Malta.*]

"I TOOK post horses from the post house at Scutari, and putting my trust in God, I came that day to Gabize. The difficulties I had to struggle with that night at the passage called the Forty Passes, may God send on the infidels of Malta! The horses tumbled on the ground, wet by the rain; I fell and broke my head, and reached Nuwa in great misery."—EVLIA EFFENDI, vol. 3.

[*A Petrified Caravan.*]

"NEAR the castle of Takhtawan, at the end of a field of Rahova, is a most wonderful thing to be seen, a caravan petrified by the anger of God, camels and men, all solid stone. These are said to be the people who carried the materials to the work which Nimrod built here on a mountain; which mountain being swallowed up by the ground formed the Lake of Wan. A marvellous example of the wrath of the Lord."—Ibid. vol. 4.

[*Extinguishers of the Caulle.*]

"SHEIK SEFI (the ancestor of the Persian dynasty) having stepped into the path of sanctity at Ardebeil, invited one day many thousand Moslem to an exercise of devotion

with their women. The women came veiled, with gloves on their hands, and assembled in one corner to praise the unity of God. After sunset, it being quite dark, the Sheik lighted a candle, and invited the women to draw near, and to mingle with the men who were celebrating the praises of divine unity. At once he put out the candle, and men and women all mingled continued seven hours longer the praise of unity. Then the Sheik, in the name of Ali and of all Prophets, commanded that every one should take his neighbour and go home. By the miracle of Sheik Sefi, it happened that every man got his own wife and daughters, and carried them home, which really was no small wonder in such a crowd of people and absolute darkness. He repeated this putting out of the candle different times, and it is certain that every man hit upon his own family. His disciples having repeated it, many blunders happened for want of a miraculous virtue on their part, and the Persians began to be railed at by the name of Extinguishers of the Candle. Sheik Saleh prohibited these assemblies of men and women in one place for the praise of divine unity. They say it is even now practised in Persia, but God knows best.—I met nowhere in my travels in this country with Extinguishers of the Candle, the world in general is full of scandal and slander.—But they exist really at Damascus, in the quarter Sazengleri, who pay tribute to the Persians. There is the sect of Nakhoodi in the mountains of the Druses and Taimaunis who surpass seventy times all the impiety of the Redheads (the Persians)."—Ibid.

[*Lake near the Town of Ali, a remainder of the Deluge.*]

"According to the best historians, the Lake near the town of Ali is a remainder of the deluge, which broke forth from the river Tennoor in Syria, and began first to collect near Kufa in a lake on which the Ark was swimming. After the deluge there remained here a large sea, extending to the frontiers of Lahssa, Yemen, Mecca, Omaun, and Mokraun, on which some thousand vessels were navigating. From the day on which the earth was stained with Ali's blood, it began to diminish, and diminished continually, so that not a drop of water is now left, but the ground of the former lake is a dreary desert."—Ibid.

[*The Wealth of Infidels is rightful to the Faithful.*]

"The Armenians here presented to my companion and to me a lynx-skin, which we made no difficulty of accepting, remembering the verse that says, *The wealth of infidels is rightful to the faithful.*"—Ibid.

[*Lale Mustafa Pashaw's Bridge, and Sultaun Soliman.*]

"The bridge of twelve arches on the Maridja has been built by Lale Mustafa Pashaw, and is one of the most celebrated bridges of the Ottoman Empire. Lale Mustafa Pashaw built it at the time Sultaun Soliman undertook the expedition against Buda. When he came to the bridge, and saw this magnificent work, he said to Mustafa Pashaw, 'Make me a present of it that I may pass over it to the road of victory.' The Pashaw replied with an evasive answer, not wishing to lose either the name of it in future times, nor the merit of it in heaven. Sultaun Soliman threw himself instantly with his horse into the river to cross it on horseback, instead of going over the bridge. The Solaks (bowmen) who composed his guard, stuck close to the stirrup and passed the river. The Sultaun while passing sung this verse improvised on the spot. *Do not smell to the rose and take rather the lily; Do not pass over the bridge of an illiberal man, and go rather through the water.* At that time the Perks, or body guards of the Emperor

had the precedence before the Solak or bowmen. As they preceded the Emperor, it happened that they had already passed the bridge, or were upon it when the Emperor came to it, so that no Perk passed the river with the Emperor. From this time the Solaks got the first rank in the Court etiquette, and keep close to the Sultaun's stirrup."—Ibid. vol. 3.

[*Minarets: Quære? Are they ever used as Beacons, as our Church Towers have been.*]

MINARET signifies a place upon which fires are kindled, because on their festivals they illuminate the tops with torches, and make bonfires[1] there. Are they ever used as beacons? as our church towers have been.

[*Superb Cabinet, and Mahommedan Inscription on the Cornice.*]

"A SUPERB cabinet, called the Queen's Toilet, joins these empty apartments. It is a room six feet square, having a prospect on every side, and surrounded by a terrace three feet wide: the floor of the cabinet, and that of the gallery by which it is surrounded, are flagged with red marble pillars. In one of the corners of the cabinet, there is a large piece of marble perforated in several places, which is said to have served as a perfuming pan; through the small apertures in it issued the sweet exhalations with which the Sultana was perfumed.[2] However, those who are skilled in the Arabic, from the inscriptions which decorate this charming recess, say it was intended for prayer, or, in a word, for the oratory of the palace. Another proof of which is, that the principal prospect from the Cabinet is towards the east. The inscription upon the cornice is as follows:—'In the name of God who is merciful: God be with our Prophet Mahomet. Salvation and health to his friends. God is the light of heaven and earth, and his light is like himself; it is a luminary of several branches and many lights, but which produce but one only brightness: it is the lamp of lamps, a brilliant constellation fed with eternal oil. This constellation is neither to the east nor to the west; once lighted up it gives light for ever, without being renewed, and God with this light conducts him whom he loves; and he gives proverbs to nations. God is wise in all his works.'"[3]—PEYRON.

[*Black Tents of the Bedoweens.*]

THE tents are usually black, that being the colour of the goats from whose hair they are made. "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."—PIETRO DELLA VALLE.

[*Persian Notion that no House endureth which is built by Oppression.*]

"THE Persians say that such buildings as have been erected by tyrants soon moulder away; but those which have been built by good and just princes, with what they call *Pool-Helaüh*, lawful money, that is, money not acquired by oppression, endure for ages."—FRANCKLIN'S *Tour from Bengal to Persia*, p. 103.

[1] Pietro della Valle.

[2] It is certain that this cabinet served for the toilet of the Empress, wife to Charles V. and since that time was made use of for the same purpose by the Queen Isabella.

[3] The expression, he is a luminary of several branches, &c. has induced some translators to think the passage alluded to the Trinity: yet Mahomet has said, in his Alcoran, "O ye followers of the Scriptures, say not three." The simile of light seems to be more applicable to the attributes of the Divinity.

[*The Poison-Wind.*]

"Sam, in *Arabick*, signifies poison, and *iiel*, in Turkish, wind; so that that compound word signifies *poison-wind*, and it may be the *ventus urens*, or east wind, of which Job speaks in the one and twentieth chapter of his book. Having with much curiosity informed myself of that wind, all told me the same thing, that it is a very hot wind that reigns in summer from *Mosul* to *Surrat*, but only by land, and not upon the water; and that they who have breathed that wind, fall instantly dead upon the place, though sometimes they have the time to say that they burn within. No sooner does a man die by this wind, but he becomes as black as a coal, and if one take him by the leg, arm, or any other place, his flesh comes from the bone, and it is plucked off by the hand that would lift him up. They say that in this wind there are streaks of fire as small as a hair, which have been seen by some, and that they who breathe in those rays of fire die of them, the rest receiving no prejudice; if it be so, it may be thought that these fires volant proceed from sulphurous exhalations that rise out of the earth, which being tossed by the wind, kindle, (for they are inflammable,) and being with the air sucked in by respiration, consume the entrails in a moment. Or otherwise if it be but a bare wind, that wind must be so hot, that in an instant it corrupts the whole body it enters into; and if it kill no body upon the water, the reason must be that these enflamed vapours are dissipated or extinguished by the exhalations that continually rise out of the water, which are gross and humid; or because there is always a cool breeze upon the water."—Thevenot.

[*Persian Beggars buried up to the Neck.*]

"On the anniversary of Hoscin's death, Persian beggars who wish to excite charity by a show of piety, are buried up to the neck in the streets, and have a large hat of pottery, which is covered with earth also, just leaving room to breathe, so that they are completely covered from sight. In this situation they remain the greater part of the day, while another mendicant sits by to demand alms for them." — Pietro Della Valle.

[*Inefficient Burial, one Cause of the frequency of Pestilential Diseases in Turkey.*]

"In the course of walking round this city, we had occasion to pass through one of the cemeteries; but the horrible effluvia from the graves obliged us to alter our course. The Turks do not make use of coffins. Having deposited the dead, they place over the body a few thin pieces of wood, and then cover it with earth. Heavy rain has often the effect of opening passages down to the putrefying mass, occasioning that pernicious and terrible smell which we experienced, and to which may, in some degree, be attributed the frequency of pestilential diseases in Turkey."—Galt, John, *Voyages and Travels, &c.* p. 236.

El Hage.

"This is a small cinereous coloured bird, and scarcely so large as the common blackbird; it lives upon beetles and other insects of a similar kind, which it never eats till they begin to putrefy; it frequents thorny bushes, on the upper thorns of which it sticks the beetles, where remaining till they begin to decay, the *Hage*, in passing through the air, is attracted by their scent, and feeds upon them. The argan tree is the favourite resort of this bird, on the top or some conspicuous part of which, it is generally seen, and often alone without its female. It is called *El Hage*, because it accompanies the caravans to Mecca; it is therefore held to be a sacred bird; on this account it would be imprudent to shoot it in presence of any Mooselmen. As they destroy beetles and

vermin, they are certainly entitled to the deference paid to them; and are canonized, perhaps, from having visited the tomb of Mohammed."—JACKSON'S *Morocco*, p. 123.

[*Carrier Pigeons of Bagdad.*]

"THE Castle of Kooshler, or Castle of the Birds, (at Bagdad,) borrows its name from the doves, by which an old monk formerly residing at this convent, conveyed his letters. The convent crumbled into ruins on the birth-night of the Prophet; the remains of it go now by the name of the Doves. The letter-doves (Koordjer,) of Bagdad, remained, and became an institution celebrated in Greece, Arabia, and Persia. The inhabitants of Bagdad feed them together, and separate then the coveys, sending them to Syria, Egypt, and even to Yemen and India, from whence they return with letters written on fine silk paper. There are examples that such a dove has been sold for five hundred piastres. The merchants of Cairo feed a great number of such doves to convey letters to their correspondents at Damietta, Rosetta, Alexandria, Algiers, Tunis, and Morocco, on one side, and to Jedda, Yenboo, and Mecca on the other. These dove-messengers are continually under way from and to Bagdad and Cairo, and I saw many of them during my stay in Egypt. It is from them that this convent bears its name. My compliments to you."—EVLIA, vol. 4.

[*Books of the Colleges of Bagdad—so numerous as to form a Bank across the River.*]

"WHEN Bagdad was sacked by Holagon and his Tatars, they threw the books of the colleges into the river; and the number was so great that they formed a bank across, over which horsemen and footmen passed."—KOTBEDDIN, *Notices des MSS.* tom. 4, p. 569.

[*Use of Opium among the Turks, and the Casuistical Question as to the Use of Brandy.*]

HASSELQUIST says (p. 177), "that the use of opium among the Turks was not so common in his time as it had been: for the Janozanes had found means so to explain the law, as to admit the use of brandy. Brandy, they said, was not forbidden by the Prophet, because it is prepared by fire, and every thing which passes through fire is pure and clean. Wherefore almost all the Turkish soldiers," he adds, "have, in virtue of this excellent explanation of the law, given over eating opium, which made them stupid and trembling, and taken to brandy, which makes them mad and dropsical."

[*The Shaking Minareh at the Mosque of Jethro.*]

"AFTER crossing two plains from the city of Huhleh on the Euphrates you come to the tomb of Shoaib (Jethro). Near the altar in the mosque of Jethro, as well as in many other mosques that I have seen in the Turkish empire, there are tombs, which is expressly contrary to the Hadis: 'You shall not bury your dead in the mosques.' And, moreover, as these mosques have not the true Koblah, but look towards Jerusalem, I conjecture that they were originally Christian churches or monasteries, which, after the Mohammedan conquest, were converted into mosques. This is, however, merely a supposition of my own, not supported by any authority. Before we arrived at Huhleh, we had heard from the country people of the shaking Minareh at the mosque of Jethro, and when we arrived there were greatly astonished to find the report true. This Minareh is situated in the court-yard of the mosque, and is of such a breadth, as to allow of a staircase above two yards wide. When you arrive at the summit of the Minareh, you are to place a ball on the top, under your arm, and cry out aloud, 'Oh

Minareh, for the love of Abbass Aly, shake.' As I am always inquisitive after every thing that is curious, I ascended the Minareh, with several others, and we all did as above directed, but the Minareh stood as firm as a rock. I then desired the Kadem of the mosque to try his skill, and upon his laying hold of it, and crying out, the top of the Minareh shook in such a manner, that we all clung fast for fear of being thrown off. The Hakeem Bashy, who was standing below, was highly diverted with the sight. We were utterly at a loss to detect the trick, although we made the Kadem repeat it several times."—ABDUL KURREEM.

[*The Cuthæi, or, Samaritans of Sichem.*]

"IN Nebilas (in time past called Sichem) there are about an hundred Cuthæi, observers only of the law of Moses, these they call Samaritans. But they have Priests of the posterity of Aaron, the Priest resting in peace, who intermarry with none other, but with those of their own family, that they may preserve their race and kindred without mixture, and then they are commonly called Aaronites, notwithstanding they are ministers and priests of the law of those Samaritans. But they offer sacrifices, and burn burnt offerings in the synagogues which they have in the mountain Garizim, alleging that which is written in the law, 'and thou shalt give a blessing upon Mount Garizim.' But they say that it is the very house of the sanctuary, and they lay the burnt offering in the feast of Easter, and other festival days, upon the altar built in the mountain Garizim, of the stones taken out of Jordan by the children of Israel, and they vaunt that they are of the tribe of Ephraim. Among them is the sepulchre of Joseph the Just, the son of Jacob our father, resting in peace, as hath been said, and 'the bones of Joseph carried out of Egypt by the children of Israel are buried in Sichem.' But they want three letters, ע ה ח, *He* of the name of Abraham, Hheth of the name of Iishhac, and Ghain of the name of Iaghacob, instead whereof they put Aleph, that is *spiritus tenuis*. By this manifest token they are convicted not to be of the posterity and seed of Israel, seeing they acknowledge the law of Moses, excepting these three letters, which they know not."—BENJAMIN OF TUDELA. PURCHAS, 1444.

[*Silk interdicted by Mussulmen—and Mussulman Casuistry.*]

"SILK is interdicted by Mussulman law as being an excrement. They elude this prohibition by mixing a very little cotton with it."—J. SCOTT WARING, p. 57.

[*Marvellous Tree at Orfa which portends War.*]

"NEAR the monastery of Abraham (at Orfa) is a marvellous tree, which every time when two great monarchs are going to war, begins to emit on the side pointing towards the unfortunate party, a red juice like blood. Thus, when Sultan Murad undertook the expedition to Bagdad, it opened into forty cracks streaming with that red fluid, which I did not witness myself, when I was there at that time, but heard it from religious people, who assured me that they had seen it themselves."—EVLIA'S *Travels*, vol. 3.

[*Massacre of Priests at the Temple of Nunjengode.*]

"ABOUT the year 1700, Chick Ded Raj sent to all the priests of the Jungum to meet him at the great temple of Nunjengode, about fourteen miles south of Mysore, to converse with him on the subject of the refractory conduct of their followers. Treachery was apprehended, and the numbers which assembled was estimated at about four hundred only. A large pit had been

previously prepared in a walled inclosure, connected by a series of squares composed of tent-walls, with the canopy of audience, at which they were successively received one at a time, and after making their obeisance, were desired to retire to a place where, according to custom, they expected to find refreshments. Expert executioners were in waiting in the square, and every individual in succession was so skilfully beheaded and tumbled into the pit, as to give no alarm to those who followed, and the business of the public audience went on without interruption or suspicion. The disappearance of the four hundred priests was the only intimation of their fate received by their disciples: but the traditionary account which I have delivered has been traced through several channels to sources of the most respectable information, and I profess my entire belief in the fact." — WILKES, vol. 1, p. 206.

[*Reason of the rarity of Hindoo Writings.*]

"WHEN a Pundit sees a copy one hundred years old he expresses great surprize. The copies which are fifty years old are almost unintelligible. The way of fastening their books betwixt two boards, leaves the edges exposed to accidents, and when a book is once opened, the leaves are liable to be carried away by the wind. These things contribute to their destruction; but the rainy season is particularly destructive to Hindoo writings."—WARD, vol. 2, p. 82.

[*Glory of Egypt from December till March.*]

"FROM December till March, Egypt is in its glory, for then the Nile is confined within its banks, and the fields are sown. Then a person can see from a little hill a striking resemblance of a green sea, — I mean the verdant earth, without being able to see the end.—HASSELQUIST, p. 67.

[*Ceylon Hunters.*]

"IN Ceylon two hunters go out by night, one carries a staff in his hand with eight bells, the larger the better, and an earthen vessel with a fire in it on his head, the ingredients generally small sticks and rosin; the other follows close behind with a supply of this fuel and a spear. The deer, as soon as he hears the bells, turns to the sound, runs to look at the fire, and stands gazing at it at a little distance, when the second man (for he sees neither) easily stabs him. Elks, and even hares, are taken in the same manner; but though the light attracts them, it frightens beasts of prey, so that the hunters are in no danger."— *Cyclopædia. Phil. Transactions*, No. 278.

Where did South find this Story? or the Ground of it?

"THE best part of the Turks' policy, supposing the absurdity of their religion," says SOUTH, vol. 1, p. 144, "is this, that they prohibit schools of learning, for this hinders knowledge and disputes, which such a religion would not bear. But suppose we, that the learning of these western nations were as great there as here, and the Alcoran as common to them as the Bible to us, that they might have free recourse to search and examine the flaws and follies of it; and withal, that they were of as inquisitive a temper as we; and who knows, but as there are vicissitudes in the government, so there may happen the same also in the temper of a nation? If this should come to pass, where would be their religion? And then let every one judge whether the *Arcana Imperii* and *Religionis* would not fall together. They have begun to totter already: for Mahomet having promised to come and visit his followers, and translate them to Paradise after a thousand years, this being expired, many of the Persians began to doubt, and smell the cheat, till the Mufti, or chief Priest, told them that it was a mis-

take in the figure, and assured them that upon more diligent survey of the records, he found it two thousand instead of one."—*Sermons*, vol. 1, p. 144.

[*Debate on Mahomet's Education.*]

"Upon the birth of this illustrious infant, there arose great disputes and contentions concerning who should have the breeding of him up. The clouds pretended that they had a greater right to take care of *Mahomet's* education than any other. According to the reasons they alledged for their laying that claim, they said, 'If the Lord will be pleased to permit us, we will take upon us that care, since it is our property to wander through the air, where we can keep him free from all earthly impurity and uncleanlyness, as he deserveth and ought to be kept; we can convey him throughout those unpolluted regions, where none are able to reach him, and, by consequence, he may be nourished in our bosoms, secure, free, and unmolested. We are perfectly well acquainted with the finest, most delicious, and most wholesome fruits, whereof he shall eat his fill; and we will quench his thirst with clarified waters, extracted from the most precious veins of the seas and of the earth.' The angels said, 'Unto us it rather belongeth to have the education of the blessed *Mahomet* committed to our charge: it is much more our property, since the supreme Majesty of heaven hath created us to be his guardians and protectors, to defend him from all the evils that his enemies may meditate against him.' The fowls and birds of the air said, 'We will, with the greatest care, pleasure and sedulity, if we are permitted, bring him up. We will lull him to sleep with our melody; we will bear him through the clouds upon our wings; we will carry him wherever he shall please to command us. He shall be screened from the scorching beams of the sun, under the delightful shades of the most fructiferous trees.'

"During this debate, when these contending parties were laying in their claims for a right of precedency in the education of that infant prophet, a voice was heard, resounding from the heavens, which said, 'Let none persist any longer in these disputes; for the Almighty hath already determined to whose care his servant shall be committed. The nurse whom He hath appointed to breed him up is one of the daughters of Adam: her name is *Halima*, and her happy star hath, from the beginning, designed her this advantageous, high and honourable dignity.'"—Rabadan.

[*Morning Hymn from the Turkish Mosques.*]

"At the dawn of day on every Friday, the Muden, who announces the prayers from the summit of the principal mosque, chants a hymn out of the Koran, which, being scientifically sung, in the stillness of the morning, makes a most pleasing impression on the mind."—Jackson's *Morocco*, p. 149.

A Marvellous Event of the Wonders of the Lord.

"Seliihdar-murteza Pashaw, being governor of Siwas, the inhabitants of a village in the district of Toorhal brought in a box a young nice elephant of which a maiden of their village had been delivered. They said that the commanding officers of the place killed this young elephant, and put the girl with all her relations into prison; they begged an order for their deliverance. All those who were present in the Divan remained astonished at the sight of the young elephant, and the Pashaw charged me with the commission to inquire into this strange business, and to bring the culpable to account. I said, 'My lord, this being one of the wonders of the Lord, I should be amiss to know whom to punish. It is a very extraordinary thing that maidens are big with elephants in the Ottoman em-

pire. This may be the object of a heavy amend. You must fix your choice on a daring bold man who shall investigate why they did dare to kill the elephant, and who shall bring all the inhabitants of the village to the Divan; for if it had not been killed, you could have sent it to the Sultaun, as a present like which never was sent to any monarch in the world.' The Pashaw fixed immediately an amend of fifty thousand piastres, and dispatched the director of his chapel (Mehterbashi) with the commission to bring the whole village in presence of the Divan. After three days, seventy persons were brought in chains, and the girl who had been delivered of the young elephant spake as followeth. 'Three years ago there passed through Toorhal two elephants, sent as presents from India to Sultaun Ibrahim, and all the inhabitants went out to see them. So did I, in company of ten or fifteen women, who came in waggons to the place, when we saw a black beast elevated on five pillars. Driven by curiosity I advanced, notwithstanding the cries of the people who forbade me to advance. The black beast advancing, lifted me up, and tore to pieces my gown, so that I remained naked. It came then down upon me and I lost my senses. After an hour's time it threw me from the darkness where I found myself against, on daylight, and they carried me home as dead. My belly began to grow big, and after three years I was delivered of this young elephant, which has been killed as my innocent child.' The inhabitants of the village who had been eye-witnesses to the fact, having all confirmed it by their testimony, Murteza Pashaw put seventy of them into prison; from whom he exacted in twenty days twenty thousand piastres. The young elephant was put into salt and sent to the Porte. We saw this strange business, and praised the Lord, who makes what he pleases, and is powerful over all things." —Evlia Effendi, vol. 3.

[*Nimrod the first who wore a Crown.*]

"According to Ebn Amid, Nimrod was the first who wore a crown. The figure of one appeared in the sky, upon which he sent for an artist and ordered him to cast a crown of gold in the same form, which he put upon his head; from whence his subjects took occasion to say, that it came down to him from heaven." — *Universal History*, vol. 1, p. 123.

[*Arab Music.*]

"The violins played an air, in the burden of which a small portion of melody was overcome by superfluous ornaments. The nasal twangs of an inspired singer were superadded to the fastidious softness of the semitones of the violins, which, constantly shunning the key-note, fell into the second of the key, and invariably terminated by the diesis, or imperfect semi-tone immediately beneath the key note, as in the Spanish seguidillas. This may be considered as a proof that the residence of the Arabs in Spain introduced into that kingdom this species of musical composition."—Denon.

[*The passing of the Suttee.*]

"We were informed that the Suttee, the devoted widow, had passed by, and we soon traced her route by the *gulol*, or rose-coloured powder which she had thrown around her, and the betel leaf which, as usual on these occasions, she had scattered." — Forbes, vol. 1, p. 280.

[*Colonel Wood and Hyder Ally.*]

"At length Colonel Wood, completely harassed and weary of the pursuit, adopted a very singular expedient to effect his purpose: he wrote a letter to Hyder Ally, stating that it was disgraceful for a great prince, at the head of a large army, to fly before a

detachment of infantry, and a few pieces of cannon, unsupported by cavalry. The Nabob's answer to this extraordinary letter transmits a very impressive trait of this great man's character.

"'I have received your letter, in which you invite me to an action with your army. Give me the same sort of troops that you command, and your wishes shall be accomplished. You will in time understand my mode of warfare. Shall I risk my cavalry, which cost a thousand rupees each horse, against your cannon balls, which cost two pice? No:—I will march your troops until their legs shall become the size of their bodies. You shall not have a blade of grass, nor a drop of water. I will hear of you every time your drum beats, but you shall not know where I am once a month. I will give your army battle, but it must be when I please, and not when you choose."—Ibid. vol. 3, p. 286.

[*The Raja of Tanjour, and the Description of Commodities for which a demand can exist.*]

"An anecdote is related of the present Raja of Tanjour, which strongly illustrates the effect of the distribution of property, in fixing the description of commodities for which a demand can exist. Reduced to the state of a mere pensioner, he is said to have betaken himself to scientific pursuits; and the exports to his court, instead of consisting as formerly of clock-work of great value, of costly furniture, or personal ornaments, were last year confined to a model, executed in cork and wood, displaying the bones and veins of a human body, for the purpose of enabling him to prosecute his favourite study of anatomy, in a manner consistent with his religious prejudices, which forbid his being in the same apartment with a dead person."—LAUDERDALE, *on the Government of India.*

[*Indestructibility of the Navel by Fire.*]

"They say that the part about the navel, for two or three inches, never consumes, but is always to be found after the rest of the body is burnt. This is taken up, rubbed in the mud, and thrown as far as possible into the river."—WARD, vol. 4, p. 190.

[*Clever Way of Crossing the River at Mosul without a Bridge.*]

"Near Mosul," says THEVENOT, "I saw an experiment of the dexterity the people of the country have to cross the water without a bridge. I perceived forty or fifty she buffles driven by a boy stark naked, who came to sell the milk of them: these buffles took the water, and fell a swimming in a square body; the little boy stood upright upon the last, and stepping from one to another drove them on with a stick, and that with as much force and assurance as if he had been on dry land, sometimes sitting down upon their buttocks."—THEVENOT.

[*Privileged Drunkard among the Turks.*]

"A Turk who falls down in the street overtaken with wine, and is arrested by the guard, is sentenced to the bastinado: this punishment is repeated as far as the third offence, after which he is reputed incorrigible, and receives the title of *imperial drunkard*, or *privileged drunkard*. If after that he is taken up, and in danger of the bastinado, he has only to name himself, to mention what part of the town he inhabits, and to say he is a *privileged drunkard;* he is then released, and sent to sleep upon the hot ashes of the baths."—POUQUEVILLE, p. 291.

[*Incredulity and the Ridiculous.*]

"They asked me," says PIETRO DELLA VALLE, "if it was true that a certain man

who had fought in the war against Ali, nine hundred years ago, and had received a blow with the sword on the head from Ali's own hand, was still living in Frankland (*Franchistan*). To this I answered only with a smile, at which my friends concluding that the story was fabulous, began to amuse themselves with it also. But I had more reason to laugh when the *Corci-basci* and *Feridun-Chan*, ridiculing the falsehood of the tradition, said one to another, how indeed could it be possible that a man who had been wounded by Martoza Ali should not be killed upon the spot?"

[*Saleh's Camel.*]

"SALEH'S camel, they say, is still alive, and the cry of it is heard at present by all who pass that way; but they beat timbrels, discharge muskets, and make a great noise, for fear their camels should hear its voice, in which case they would not stir."—THEVENOT.

"WE came to the pass in the mountains, where the tribe of Thimud hamstringed the camel of the Prophet Saleh. Here the caravan discharge fire-arms, beat their drums, and shouting and clapping their hands, make a most astonishing noise; and the camel drivers pretend that if they did not do this, their beasts would expire from hearing the lamentations of Saleh's camel. In the neighbourhood of this city are seen the ruins of a great city said to have been turned upside down, at the command of God, in punishment of the disobedience of this tribe to the word of the Prophet, and here are also said to be the caves which they made in the mountains, to shelter themselves from the Divine vengeance."—ABDUL KURREEM.

[*The Towns of Hummee and Hemse.*]

"HUMMEE and Hemse are both populous towns, and the inhabitants are so remarkably beautiful, that the following story is told of their origin. When Nimrod had formed the design of planting a garden that should vie with the heavenly Paradise, he ordered the most beautiful persons to be collected together from all parts, to represent the celestial Houries and Ghilmans; but dying before he could carry his plan into execution, these beauties of both sexes settled in these two towns; God knows the truth."—Ibid.

[*Muley Moluc and his Slave Mirwan.*]

"MULEY MOLUC died about six miles from the place where the battle was fought; a slave of his called Mirwan (whose name the Moors to this day mention with great regard, because of the gallantry and service of the action,) wisely considering the consequence of keeping secret the death of a Prince so well beloved by his people, at a time when the two armies every day expected to join battle, contrived it so as to give out orders for the King as if he had been alive; making believe he was better than he used to be till the battle was over; when the said slave (thinking he merited a better reward than what he met with,) wished the successor joy both of the victory and empire; but the ungrateful Prince caused him to be immediately put to death, saying he had robbed him of the glory of the action. The Portugueze, who were dispersed in the battle, would not believe for a long time that their King was slain, but ran up and down the country, crying out, *onde esta el Rey?* The Moors, often hearing the word *Rey*, which in Arabick signifies Good sense, told them that if they had had any Rey, they had never come thither."—WINDUS. *Journey to Mequinez, &c.* p. 74.

This traditional account he found most of the Moors agree in.

"THE armoury at Mequinez is full of Christian armour and arms, the spoils of this

battle, and of the Portugueze towns."—Ibid. p. 108.

[*Indru and Gundhurvusanu.*]

"On a certain occasion, in Indru's heaven, many of the gods were assembled with the family of Indru. Indru's son, Gundhurvusanu was also present. The gundhurvus and upsurus, viz. the male singers and female dancers, were also present, employed in entertaining the company. In the midst of the dance, Gundhurvusanu was fascinated with the charms of one of the upsurus, and shewed such signs of his lust, that his father, Indru, being incensed, cursed him, and ordered him to descend to the earth in the form of an ass.

"All the gods, sympathizing with Gundhurvusanu, intreated the angry father, with cries and sobs, and the son also began to soothe and intreat his father. At length Indru, inclined to mercy, told his son that the curse must take place, but that he would moderate it, by permitting him to be an ass in the day and a man in the night, and that when the king of Dharanuguree should burn him, he should recover his place in heaven.

"With this modification of the curse, Gundhurvusanu sunk to the earth, and alighted as an ass in a tank (i. e. in a pool of water) adjoining to the town called Dharanuguree. In this way he continued in the day as an ass in the tank, and in the night, as a man, he went to fill his belly where he could.

"One day a Brahmin came to this tank to bathe, when Gundhurvusanu (the ass) told him that he was the son of Indru, and requested him to speak to King Dharu, to give him his daughter in marriage. The Brahmin consented, but on speaking to the King, the latter refused to believe that he was Indru's son, unless he himself had some conversation with him. The next day the King went, with his counsellors and courtiers, and began a conversation with the ass, who related his history, and the reason of his being cursed. The king refused to believe, unless he performed some miracle. The ass consented. The King demanded that he should build a house of iron forty miles square and six miles high. The ass promised, and in the night accomplished it. The next day the King, seeing the house finished, was obliged to consent, and to appoint the day of marriage.

"Before the wedding-day the King invited Brahmins, kings, and others, without number, to the wedding; and on the appointed day, with dancing, songs, and a most splendid shew, they marched to the iron house, to give the beautiful daughter of King Dharu in marriage to the ass. In that country they celebrate weddings in the daytime. Wherefore, having dressed the bride, and adorned her with jewels and the richest attire, they sent a Brahmin to call Gundhurvusanu from the tank, telling him that all was ready for the wedding. Gundhurvusanu bathed, and set off to accompany the Brahmin to the assembly. Hearing music and songs, Gundhurvusanu could not refrain from giving them an ass's tune. The guests, hearing the braying of Gundhurvusanu, began to be full of sorrow that so beautiful a virgin should be married to an ass: some were afraid to speak their minds to the King; but they could not help talking and laughing one amongst another, covering their mouths with their garments; others began to say to the King, 'O King, is this the son of Indru?' The Brahmins began to jeer the king, saying, 'O great monarch! you have found a fine bridegroom; you are peculiarly happy; you have got a fine person to give in marriage to your daughter, don't delay the wedding; make haste to give your daughter in marriage; to do good delay is improper; we never saw so glorious a wedding; but we have heard a story of a camel being married to an ass, when the ass, looking upon the camel, said, 'Bless me! what a bridegroom!' and the camel, hearing the voice (the braying) of the ass, said, 'Bless me! what a sweet voice!' The Brahmins continued,

'In that wedding, however, the bride and the bridegroom were equal; but in this marriage, that such a bride should have such a bridegroom is truly wonderful.' Other Brahmins said, 'O King, at other weddings, as a sign of joy, the sacred shell is blown, but thou hast no need of that,' (alluding to the braying of the ass). The females cried, 'O mother, what is this! at the time of marriage to have an ass! what a miserable thing! what, will he give such an angelic female to an ass?' In this way the people expressed their feelings. The King ashamed, held down his head.

"At length, Gundhurvusanu began to talk to the King in Sungskritu, and to urge him to the fulfilment of his promise, telling him there was no act more meritorious than telling truth, putting the King in mind of his promise; that the body was merely like clothes, and that wise men never estimate the worth of a person by the clothes he wears. Moreover he was in this shape from the curse of his father, and during the night he had the body of a man. Of his being the son of Indru there could be no doubt. At hearing the ass talk Sungskritu in this manner, the minds of the people were changed, and they confessed, that though he had the outside of an ass, unquestionably he was the son of Indru: for it was never known that an ass could talk Sungskritu. The King, therefore, gave his daughter in marriage.

"By the time the guests were dismissed night appeared, when Gundhurvusanu assumed the form of an excellent looking man, and dressing himself, respectfully went into the presence of the King. All the people, seeing so fine a man, and recollecting that in the morning he would become an ass, were both pleased and sorrowful. The King brought the bride in great state to the palace, and the next day gave servants, camels, jewels, &c. He dismissed the guests also with many presents.

"Some time after this, Gundhurvusanu had a son by a servant maid, whom they called Bhurtrihusee; but Gundhurvusanu did not tell his father-in-law. The King, in the midst of his affairs, kept thinking how it was possible that Gundhurvusanu might throw off his ass's body. At length he thought within himself, Gundhurvusanu is the son of Indru, therefore he can never die; at night he casts off his ass's body, and it becomes like a dead body; I will therefore burn this body, and thus keep him constantly in the shape of a man. After some time, therefore, he one night caused the ass's body to be burnt, when Gundhurvusanu appeared in his presence, and told him that now his curse was brought to an end, and that he should immediately ascend to heaven. He did so, after telling the King that he had a son by a maid-servant, whose name was Bhurtrihusee, who would be a great pundit; that his son by the King's daughter was to be called Vikrumadityu, and that he would be a mighty king, governing the whole world. King Dharu, hearing that his own kingdom was likely to be absorbed in his son-in-law's, resolved to murder the child as soon as it was born. The daughter hearing this, and being full of sorrow for the loss of her husband, cut open her belly, let out the child, and died." —WARD, vol. 1, p. 22.

[*Hindoo Women—why kept in Ignorance.*]

"THE women are almost in every instance unable to read. The jealous Hindoos are afraid lest such an acquirement should make them proud, and lest they should form criminal connexion, and write love letters. Hence they give out, that if a woman learn to read and write, she will most certainly become a widow, or fall into some calamity. Many stories are circulated of the dreadful accidents that have happened to women who had learnt to read." —Ibid. p. 194.

[*Barbarities at Calcutta previous to the use of the English Criminal Law.*]

"I HAVE been informed," says WARD, the missionary (vol. 1, p. 5), "by two or three respectable friends, that before the English criminal law was executed at Calcutta they frequently witnessed the most bloody scenes. Criminals were brought to the river side, where with blunt instruments they cut off the hands of some, the feet of others, and other members of others, and then turned them adrift. Some of these poor wretches fell down on the spot, and lay there till they died, and others, unable to bear the exquisite torture arising from the mangling and amputating of their limbs, plunged into the river, and found a watery grave."

[*Indian Form of emancipating a Slave.*]

"'LET the benevolent man who desires to emancipate his own slave, take a vessel of water from his shoulder and instantly break it. Sprinkling his head with water containing rice and flowers, and thrice calling him free, let the master dismiss him with his face towards the east.' This form of emancipation is given by a legislator called Narudu."—Ibid. p. 5.

Aurungzeb to Azim Shah.

"HEALTH to thee! my heart is near thee. Old age is arrived, weakness subdues me, and strength has forsaken all my members. I came a stranger into this world, and a stranger I depart. I know nothing of myself, what I am, or for what I am destined. The instant which passed in power, hath only left sorrow behind it. I have not been the guardian or protector of the empire. My valuable time has been passed vainly; I had a patron in my own dwelling (conscience), but his glorious light was unseen by my dim sight. Life is not lasting; there is no vestige of departed breath, and all hopes from futurity are lost. The fever has left me, but nothing of me remains but skin and bone. My son (Kam Bukhsh), though gone to Beejapoor, is still near, and thou my son art nearer. The worthy of esteem, Shah Alum, is far distant, and my grandson,-Azeem Ooshan, is arrived near Hindoostan. The camp and followers, helpless and alarmed, are, like myself, full of affliction, restless as the quicksilver. Separated from their lord, they knew not if they have a master or not.

"I brought nothing into the world; and except the infirmities of man, carry nothing out. I have a dread for my salvation and with what torments I may be punished, though I have strong reliance on the mercies and bounty of God, yet regarding my actions fear will not quit me; but, when I am gone, reflection will not remain. Come then what may, I have launched my vessel to the waves. Though providence will protect the camp, yet, regarding appearances, the endeavours of my sons' are indispensable. Give my last prayers to my grandson (Bedar Bukht), whom I cannot see, but the desire affects me. The Begum, his daughter, appears afflicted, but God is the only judge of hearts. The foolish thoughts of women produce nothing but disappointment. Farewell! Farewell!"

To Prince Kam Bukhsh.

"MY son nearest to my heart; though in the height of my power, and by God's permission, I gave you advice, and took with you the greatest pains, yet as it was not the divine will, you did not attend with the ears of compliance. Now, I depart a stranger, and lament my own insignificance, what does it profit me? I carry with me the fruits of my sins and imperfections! Surprising providence! I came here alone, and alone I depart. The leader of this caravan hath deserted me. The fever which troubled me for twelve days has left me. Wherever

I look I see nothing but the Divinity. My fears for the camp and followers are great; but, alas! I know not myself. My back is bent with weakness, and my feet have lost the power of motion. The breath which rose is gone, and left not even hope behind it. I have committed numerous crimes, and know not with what punishment I may be seized. Though the protector of mankind will guard the camp, yet care is also incumbent on the faithful, and my sons. When I was alive, no care was taken; and now I am gone, the consequences may be guessed. The guardianship of a people is a trust by God committed to my sons. Azim Shah is near; be cautious that none of the faithful are slain, or their miseries fall on my head. I resign you, your mother and son to God, as I myself am going. The agonies of death come fast upon me. Buhadur Shah is still where he was, and his son is arrived near Hindoostan. Bedar Bukht is in Guzarat. Hyat ool Nissa, who has beheld no affliction of time till now, is full of sorrows. Regard the Begum as without concern. Odipooree, your mother, was a partner in my illness, and wishes to accompany me in death; but every thing has its appointed time.

"The domestics and courtiers, however deceitful, yet may not be ill treated. It is necessary to gain your views by gentleness and art. Extend your feet no longer than your skirt. The complaints of the troops are as before. Dara Shekoh, though of much judgment and good understanding, settled large pensions on his people, but paid them ill, and they were for ever discontented. I am going; whatever good or evil I have done it was for you. Take it not amiss, nor remember what offences I have done to yourself, that account may not be demanded of me hereafter. No one has seen the departure of his own soul, but I see that mine is departing."

It is singular that Aurungzeb never mentions the name of Mahomet; in his last moments he drops the mask.

[*The Mountain of Sheeva and Doorga.*]

"Havutuvurshu is the name of a mountain where Sheeva and Doorga play together. It is a peculiarity respecting this place, that they who visit it immediately become a woman. On a certain occasion, King Ilu visited this place, and immediately became a woman. Finding things thus with himself, he began to pray to Sheevu, who had compassion on him, and ordered that he should one month be a man, and another a woman. In the months when he was a woman, he used to retire from the affairs of the kingdom and go a hunting. While in the forest, Boodhu, one of the gruha gods, meeting her, became enamoured of her, and the fruit of this connection was a son, whom they called Poororuva, the first king of the race of the Moors, who obtained the kingdom of King Ilu. To complete this story, the Muhabharutu says, that at the hour of delivery her time of being a woman expired, and that the midwife was obliged to cut open her belly to get out the child." —Ward, vol. 1, p. 10.

[*Miscellaneous Notes.*]

The Mosque at Ardebeil, where Cha Sefi is buried, has two outer courts with each a stream running through it. Here, too, the dome is gold and azure Moresque within, and without, "d'un beau vernis de diverses couleurs comme à la superbe Mosquée de Tauris."

The Mule. "C'est la monture la plus honorable en Perse, et les Grands s'en servent plûtost que de chevaux, surtout quand ils sont sur l'age." —Tavernier.

In the beautiful story of Ali Beg, when Cha Sefi went to examine his house, "il fut bien surpris de les voir si mal ornées de simples feutres et tapis grossiers, au lieu que dans les maisons des autres Seigneurs on ne marche que sur des tapis d'or et de soye."—Ibid.

At Aleppo, "les edifices tant publics que particuliers ne sont beaux que par dedans; les murailles sont revestues de marbre de differentes couleurs, et les lambris enrichis de feuillages et ecritures en or."—Ibid.

"Nous n'eumes qu'une espece de sorbet et du jus de grenade a la glace."—Ibid.

Camelions and lizards are commonly seen about the rubbish of old buildings, basking in the sun.

Smyrna. — Of gilding the Turks and Persians seem wonderfully fond, stirrups and bridles of silver-gilt, gilt maces, gilt scimitars.

Red scabbards are mentioned.

Dr. Fryers mentions a present from the Caun of Bunder Abassæ of apples candied in snow.

The best rose-water is made at Schiras.

Roofs of the old Palm boughs gilt. 71. Leather ceilings. 72.—Chandler.

"Among the presents that were exchanged between the Persian and Ottoman sovereigns, 1568, were carpets of silk, of camel's hair, lesser ones of silk and gold, and some called Teftich, made of the finest lawn, and so large that seven men could scarcely carry one of them."—Knolles.

"The Persian gave Selymus also two most stately pavilions, made of one piece, the curtains being interlaced with gold, and the supporters embroidered with the same, also nine fair canopies to hang over the posts of their pavilions, things not used among the Christians."—Ibid.

"The nails of the Ostrich are formed in that manner, that I have read they will take up stones with them, and throw at their enemies that pursue them, and sometimes hurt them."—Coryat.

At Boghar, in Bactria, "there are many houses, temples, and monuments of stones, sumptuously builded and gilt."—Jenkinson *in* Hakluyt.

"Of the chiefs of the Turcomans, then six brethren," Jenkinson says, "one brother seeketh always to destroy another, having no natural love among them, by reason that they are begotten of divers women." Evils of polygamy, the children of different mothers must look on each other with jealousy as rivals.—Ibid.

Locusts. "The noise of their excrement falling upon the leaves and withered grass, very much resembles a shower of rain."—M. Park.

"The burning heat of the sun was reflected with double violence from the hot sand, and the distant ridges of the hills, seen through the ascending vapour, seemed to wave and fluctuate like the unsettled sea."—Ibid.

"Whirlwinds," says Sonnini, "are very frequent upon the Nile; they communicate their motion to that part of the river on which they bear, and cause it to boil up. I had the pleasure of seeing, in the plain of Sakkara, columns of sand raised by the wind almost to the clouds, and preserving in their immense height the perpendicularity of a perfect cylinder."

Red hair was supposed to be an indication of leprosy. One of Michaelis's questions.

"The inhabitants of Upper Egypt call the Pelican *cha-meau d'eau*, from the membranous bag which it has under the bill, and which, when filled, has some resemblance to the leathern bottles containing water, with which they load the camel."—Sonnini.

The shadow of the Phœnix, in eastern romance, is said to be highly auspicious to the person on whom it falls.—*Note to* Bahar Danush.

Scars and wounds, by Persian writers are compared to the streaky tints of the tulip.—Ibid.

Deo Suffeed, the white demon.

"When placed, as in hot climates the natives sit at night out of doors, the lamp is surrounded by a shade of gauze or glass, sometimes of silver pierced with holes like our stable lanthorns."—*Note to* Bahar Danush.

The Khulkaul is a bracelet worn round the lower part of the leg, just above the ancles.

In the Bahar Danush the Simurgh is mentioned as a genus, not an individual. This is heresy, the unity of the Simurgh being expressed in all the books of canonical romance.

Sandal-wood.

"St. Augustine calls Nimrod, This eminent Giant."—*De Civit. Dec.* lib. 16, c. 3.

Wax images in witchcraft.—Plato *De Legibus*, lib. 2. Ovid, *Epist.* 6. v. 91.—Hearne's man killed by a spell.

"In China the Missionaries 'found from time to time in the plains, pyramidical tombs of earth; there are usually in such places small groves of cypresses.' Again, they speak of 'villages surrounded with fruit trees, and diversified with cypress groves planted about the sepulchres.'"—Du Hald.

"All our prospect consisted of a burning desert covered with a crust of salt, making a noise under the feet similar to that caused by walking on frozen snow."—Jackson's *Journey over Land.*

"Indiginæ *Rascid* appellant, unde vulgare *Rossetum;* a Rascido Chalipharum Abbasidarum quinto urbi nomen inditum, quod ab illo vel condita, vel, quod propius est, fuerit restaurata, credunt."—*Præf. Bibl. Orien.* Assemani.

"The Locust Bird is about the size of a starling. The bill and legs are black, the plumage on the body is of a flesh colour, that of the head, neck, wings, and tail, black."—Russell.

Herodotus says that in Egypt the inhabitants of the higher part of the country usually sleep in turrets, because the wind will not suffer the mosquetoes to rise far from the ground.

When the Caliph Mahadi made the pilgrimage to Mecca, a great number of camels were laden with snow, to cool his liquors and his fruit.

"The Nile, when rising, runs in midchannel with amazing force, carrying down rushes, and bushes, and fragments of trees, which the floods have swept away with them from the heights."—Irwin.

"The Turks believe that the Storks, in their annual emigration, go on pilgrimage to Mecca."—Lady M. W. Montagu.

"A surprising spirit of cleanliness is to be observed among the Hindoos. The streets of their villages are commonly swept and watered, and sand is frequently strewed before the doors of the houses."—Hodges.

Fly-flaps.

"The Raisoo Yug, or feast of Rajahs, could only be performed by a monarch who had conquered all the other sovereigns of the world."—*Note to L. of Creeshna.*

"The King of Bantam's palace is called Dal-in, the Inmost."—Stavorinus.

Rice grows like oats, in loose spikes.

"Two men went on each side with fans made of peacock's feathers, to drive off the flies from the idols."—Stavorinus.

"At a funeral pile the widow held a little green branch in her right hand, with which she drove away the flies from the body."—Ibid.

"The dancing girls have a large black circle painted round their eyes: however ridiculous this may appear, it has certainly a very good effect on their figure, and gives to their look an incredible vivacity."—GRANDPRE.

"They call themselves Xia," says BARROS, "which signifies the union of a body. The Arabs, as a reproach, call them Raffadij, people who have lost their way; and themselves Cunij, which means the contrary."—BARROS, 2. 10. 6.

"NIZAMALUCO," according to BARROS, "is corrupted from Iniza Malmulco, the Lance of the Land."—Ibid. 4. 4. 16.

"HIDALCAN is Adil-chan, the Lord of Justice."—Ibid. 4. 4. 16.

[*Requisites of an Eastern House.*]

"You are to know, that in these hot countries, to entitle a house to the name of good and fair, it is required it should be commodious, seated in a place well aired, and capable to receive the wind on all sides, and principally from the north; having courts, gardens, trees, conservatories, and little jets of water in the halls, or at least at the entry; furnished also with good cellars with great flaps to stir the air, for reposing in the fresh air from twelve till four or five of the clock, when the air of these cellars begins to be hot and stifling: or having, in lieu of cellarage, certain *kas-kanays*, that is, little houses of straw, or rather of odoriferous roots, that are very neatly made, and commonly placed in the midst of a parterre near some conservatory, that so the servants may easily, with their pompion bottles, water them from without. Moreover, it is required for the beauty of a house, that it be seated in the midst of some great parterre, that it have four great divans, or ways raised from the ground to the height of a man, or thereabout, and exposed to the four parts of the world, to receive the wind and the cold from all the parts it may come from. Lastly, it is requisite for a good house to have raised terraces, to sleep upon in the night, such as are of the same floor with some great chamber, to draw in one's bedstead upon occasion; that is to say, when there comes some tempest of rain or dust, or when that rouzing freshness of the break of day awakens you, and obliges you to look for a covering; or else when you apprehend that small and light dew of the morning, which pierceth, and causeth sometimes benumbing and paralytical symptoms in the limbs.

"As to the interior part of a house, it is requisite that the whole floor be covered with a mattress of cotton four inches thick, covered with a fine white linen sheet during summer, and with a piece of silk tapestry in winter: that in the most conspicuous part of the chamber, near the wall, there be one or two cotton quilts, with fine flowered coverings, and set about with small and fine embroidery of silk, wrought with silver and gold for the master of the house, or persons of quality coming in to sit upon, and that every quilt have its cross-board, purfled with gold, to lean upon: that round about the chamber, along the walls, there be several of these cross-boards, as I just now mentioned, handsomely covered with velvet or flowered satin, for by-standers also to lean upon. The walls five or six foot from the floor, must be almost all with niches or little windows, cut in an hundred different manners or shapes, very fine, well measured and proportioned to one another, with some porcelain vessels and flower pots in them; and the ground must be painted and gilded."—FRANCIS BERNIER.

[*Transparent Stones of the Mosque of Osmanlu, at Tauris.*]

"On the south side of the Mosque of Osmanlu, at Tauris, there are two great transparent stones, which look red when the sun shines on them. This, they say, is a sort of

alabaster, made by the petrifying of the water, a day's journey from Tauris, where it soon hardens in a ditch. It is much esteemed by that nation, who place it on their tombs, and make cups and other curiosities of it, which they present as a rarity at Ispahan."—GEMELLI CARERI.

"DU costé du midi de la Mosquée il y a deux grandes pierres blanches et transparentes, que le Soleil quand il donne dessus fait paroître rouges, et mesme quelque temps après qu'il est couché on peut lire au travers par sa reverberation. Cette sorte de pierre est une espece d'Albatre, et elle se trouve dans le voisinage de Tauris.

"Au midi du lac de Roumi, sur le chemin qui mene et une petite ville nommée Tokoriam, on voit un côtau qui s' abaisse insensiblement, et dont le doux panchant forme un terrein uni on boüillonnent plusieurs sources. Elles s' etendent a mesure qu' elles s'eloignent du lieu ou elles commencent e se montrer, et la terre ou elles coulent a quelque chose d'assez singulier pour tenir lieu entre nos remarques. Elle est de different nature; la premiere terre qui se leve sert a faire le chaux; celle qui est au dessous est une pierre trouée et spongieuse qui n'est bonne a rien; et celle qu'on trouve après comme un troisieme lit, est cette belle pierre blanchâtre et transparante au travers de laquelle on voit le jour comme au travers d'une vitre, et qui estant bien taillée sert d'ornement aux maisons. Cette pierre n'est proprement qu' une congelation des eaux de ces sources, et il s'y est trouvé quelquefois des reptiles congelez. Le Gouverneur de la province envoya en present pour une grande raretè a Cha-Abas une de ces pierres ou il se trouva un lezard d'un pied de long. Celuy qui la presenta au Gouverneur eut pour reconnoissance vingt tomans, ou trois cens écus, et depuis j'en ay offert mille pour la mesme piece. En certains endroits de la Province de Mazandran, ou la mer Caspie s'avance le plus dans les terres de Perse, on trouve aussi de ces pierres congelées, mais en bien moindre quantité que vers le lac de Roumi, et on voit quelquefois des morceaux de bois et des vermisse aux pois dans la pierre. J'ay eu la curiosité d'apporter la charge d'un chameau, c'est a dire pres de dix quintaux de ces pierres transparentes, et je les ay laissées e Marseille jusqu'a ce que j'aye vû a quoy je pourray mieux les employer."—TAVERNIER.

[*Menu and the Brahmins.*]

MENU plainly attributes a divine power to the Brahmins. A priest who well knows the law, needs not complain to the king of any grievous injury; since even by his own power he may chastise those who injure him. His own power, which depends on himself, is mightier than the royal power, which depends on other men: by his own might, therefore, may a Brahmin coerce his foes. He may use without hesitation the powerful charms revealed to At'harvan, and by him to Angiras, for speech is the weapon of a Brahmin, with that he may destroy his oppressors.—Ch. 11. 31-2-3.

[*Who are lost according to the Koran.*]

"THEY are lost who reject, as a falsehood, the meeting of God in the next life, until the hour cometh suddenly upon them. Then will they say, Alas! for that we have behaved ourselves negligently in our lifetime: and they shall carry their burdens on their backs; will it not be evil which they shall be loaden with?"—*Koran*, ch. 6.

ON this passage SALE has the following note:—"When an Infidel comes forth from his grave," says JALLALO 'DDIN, "his works shall be represented to him under the ugliest form that ever he beheld, having a most deformed countenance, a filthy smell, and a disagreeable voice; so that he shall cry out, God defend me from thee, what art thou? I never saw anything more detestable." To

which the figure will answer, "Why dost thou wonder at my ugliness? I am thy evil works; thou didst ride upon me while thou wast in the world, but now I will ride upon thee, and thou shalt carry me." And immediately it shall get upon him; and whatever he shall meet shall terrify him and say, "Hail, thou enemy of God, thou art he who was meant (by these words of the Koran,) and they shall carry their burdens on their backs; will it not be evil which they shall be loaden with?"

Consistent with this doctrine was what Mohamed taught, that whoever defrauded another should, on the day of judgement, carry his fraudulent purchase publicly on his neck. "He who defraudeth," says the Koran, "shall bring with him what he hath defrauded any one of, on the day of the resurrection."—Ch. 3.

[*Superstition on an Eclipse.*]

"At the time when the eclipse was to appear, I went up to the terrace of my house, which was situate on the side of the river *Gemna*, thence I saw both sides of the river, for near a league in length; covered with the heathen idolaters, that stood in the water up to their girdle, demurely looking up into the sky, to the end that they might plunge and wash themselves at the moment when the eclipse should begin. The little boys and girls were stark naked, the men were almost so too, but that they had a kind of scarf round about their thighs, to cover their nakedness; and the married women, together with the young maids that were not above six or seven years old, were covered with a single cloth. Persons of condition, as the rajas, and the serrahs or exchangers, the bankers, jewellers, and other great merchants, were most of them gone to the other side of the water with all their family, and had there put up their tents, and fastened in the river certain kanates, which are a kind of skreens, to perform their ceremonies, and conveniently to wash themselves, with their wives, so as not to be seen by others. These idolaters no sooner saw the eclipse begin, but they raised a great cry, and all at once plunged themselves wholly into the water, I know not how many times, one after another; standing up afterwards in the water, and lifting up their hands and eyes to heaven, muttering and praying with great devotion, and from time to time taking water with their hands, which they threw up towards the sun, bowing down their heads very low, moving and turning their arms and hands sometimes one way, sometimes another, and thus continuing their plunging, praying, and apishness, unto the end of this eclipse: at which time every one retired, casting some pieces of silver a good way off into the water, and giving alms to the Brahmins, who failed not to be at the ceremony. I took notice that at their going out of the water, they all took new clothes, that were laid ready for them, folded up on the sand, and that many of the devouter sort left there their old garments for the Brahmins, and in this manner I saw from my terrace this great solemnity of the eclipse."—Francis Bernier.

Bernier saw an equal, or indeed greater degree of superstition, manifested at an eclipse of the sun, in France in 1654. "Some bought drugs against the eclipse, others kept themselves close in the dark in their caves and their well-closed chambers, others cast themselves in great multitudes into the churches: those apprehending some malign and dangerous influence, and these believing that they were come to the last day, and that the eclipse would shake the foundations of nature, and overturn it, notwithstanding anything that the Gassendis, Robervals, and many other famous philosophers could say or write against this persuasion, when they demonstrate, that this eclipse was of the same nature with so many others that had preceded without any mischief, and that it was a known accident, foreseen and ordinary, which had nothing peculiar."

[*Morbid Change for committed Sins.*]

"Some evil-minded persons, for sins committed in this life, and some for bad actions in a preceding state, suffer a morbid change in their bodies. A stealer of gold from a Brahmin has whitlows on his nails; a drinker of spirits, black teeth; the slayer of a Brahmin, a marasmus; the violator of his *guru's* bed, a deformity in the generative organs; a malignant informer, fetid ulcers in his nostrils; a false detractor, stinking breath; a stealer of grain, the defect of some limb; a mixer of bad wares with good, some redundant member; a stealer of dressed grain, dyspepsia; a stealer of holy words, or an unauthorized reader of the scriptures, dumbness; a stealer of clothes, leprosy; a horse-stealer, lameness; the stealer of a lamp, total blindness; the mischievous extinguisher of it, blindness in one eye; a delighter in hurting sentient creatures, perpetual illness; an adulterer, windy swellings in his limbs. Thus, according to the diversity of actions, are born men despised by the good, stupid, dumb, blind, deaf, and deformed."—*Inst. of Menu*, ch. 11, p. 48-53.

[*The Evil Spirit, Măhĕĕshāsŏŏr.*]

"The Evil Spirit, Măhĕĕshāsŏŏr, in the disguise of a buffalo, as the name imports, fought with Eendră and his celestial bands for a hundred years, defeated him and usurped his throne. The vanquished spirits being banished the heavens, and doomed to wander the earth, after a while assemble, with their chief Eendră at their head, and resolve to lay their grievances before Vĕĕshnŏŏ and Sĕĕv. Conducted by Brăhmā, they repair into the presence of those deities, who heard their complaints with compassion; and their anger was so violent against Măhĕĕshāsŏŏr, that a kind of flame issued from their mouths, and from the mouths of the rest of the principal gods, of which was formed a goddess of inexpressible beauty, with ten arms, and each hand holding a different weapon. This was a transfiguration of Bhăwānēē, the consort of Sĕĕv, under which she is generally called Dŏŏrgā. She is sent against the usurper. She mounts her lion, the gift of the Mountain Hĕĕmālăy, *the snowy*, and attacks the monster, who shifts his form repeatedly; till at length the goddess planteth her foot upon his head, and cuts it off with a single stroke of her sword. Immediately the upper part of a human body issues through the neck of the headless buffalo, and aims a stroke, which being warded off by the Lion with his right paw, Dŏŏrgā puts an end to the combat, by piercing him through the heart with a spear."—Wilkins. *Asiatic Researches.*

"When the foot of the goddess was, *with its tinkling ornaments*, planted upon the head of Măhĕĕshāsŏŏr, all the bloom of the new-blown flower of the fountain was dispersed with disgrace by its superior beauty. May that foot, *radiant with a fringe of refulgent beams issuing from its pure bright nails*, endue you with a steady and an unexampled devotion, offered up with fruits, and shew you the way to dignity and wealth."—Ibid.

[*Honey of the Date Tree.*]

"It is usual for persons of better fashion in this country, to entertain their guests upon a marriage, at the birth of a child, or upon other extraordinary occasions, with the honey, as they call it, of the date tree. This they procure by cutting off the head of one of the more vigorous kinds, and scouping the top of the trunk into the shape of a bason. When the sap ascends, it lodgeth in this cavity, during the first week or fortnight, at the rate of three quarts or a gallon a day, after which the quantity daily diminisheth, and at the end of six weeks, or two months, the juices are entirely consumed, the tree becomes dry, serving only for fire-wood or timber. This liquor, which hath a more luscious sweetness than honey, is of the consistence of a thin syrup, but

quickly groweth tart and ropy, acquiring an intoxicating quality, and giving by distillation an agreeable spirit, steam, or arâky, according to the general name of these people for all hot and strong liquors, extracted by the alembic."—SHAW.

A LIQUOR of the same kind is used in the East Indies. "In a village near Surat," says MANDELSLO, "we found some Terry, which is a liquor drawn out of the palm trees, and drunk of it in cups made of the leaves of the same tree. To get out the juice, they go up to the top of the tree, where they make an incision in the bark, and fasten under it an earthen pot, which they leave there all night, in which time it is filled with a certain sweet liquor very pleasant to the taste. They get out some also in the day time, but that corrupts immediately, and is good only for vinegar, which is all the use they make of it."

[*The Buddha Avatar.*]

"WHEN Buddha Avatar descended from the region of souls, in the month of Magh, and entered the body of Mahamaya, the wife of Sootah Danna, Raja of Cailas, her womb suddenly assumed the appearance of clear transparent crystal, in which Buddha appeared, beautiful as a flower, kneeling and reclining on his hands. After ten months and ten days of her pregnancy had elapsed, Mahamaya solicited permission from her husband the Raja, to visit her father: in conformity to which, the roads were directed to be repaired, and made clear for her journey; fruit trees were planted, water-vessels placed on the road-side, and great illuminations prepared for the occasion. Mahamaya then commenced her journey, and arrived at a garden adjoining to the road, where inclination led her to walk and gather flowers. At this time, being suddenly attacked with the pains of child-birth, she laid hold on the trees for support, which declined their boughs at the instant, for the purpose of concealing her person, while she was delivered of the child; at which juncture Brahma himself attended with a golden vessel in his hand, on which he laid the child, and delivered it to Indra."—SHORE. *Asiatic Researches.*

[*The Climacteric of the Palm Tree.*]

"I WAS informed that the Palm Tree is in its greatest vigour about thirty years after transplantation, and that it continueth in full vigour seventy years longer, bearing yearly all this time, fifteen or twenty clusters of dates, each of them fifteen or twenty pounds weight. After this period they begin gradually to moulder and pine away, usually falling about the latter end of their second century. They require no other culture and attendance than to be well watered once in four or five days, and to have the lower boughs plucked off whenever they begin to droop and wither."—SHAW.

[*Shagreen.*]

"C'EST à Tauris ou se fait la plus grande partie des peaux de chagrin qui se consument en Perse; et il s'y en consume une grande quantité, n'y ayant personne hors les paysans qui n'ait des botes et des souliers de chagrin. Ces peaux se font du cuir de cheval, d'asne ou de mule, et seulement du derriere de la beste, et celuy qui se fait de la peau de l'asne a le plus beau grain."—TAVERNIER.[1]

[*Male and Female Palm Trees.*]

"IT is well known that the Palm Trees are male and female, and that the fruit will

[1] "*Cufsh Sagri* I have translated Shagreen slippers; the word Shagreen being probably derived from Sagri. Sagri is the skin of the wild ass's back."—HAJJI BABA *in England*, vol. 2, p. 125. J. W. W.

be dry and insipid without a previous communication with the male. In the month of March or April, therefore, when the sheaths that enclose the young clusters of the flowers and fruit, i. e. of the male and female, begin to open, at which time the dates are formed and the flowers are mealy; they take a sprig or two of the male cluster, and insert it into the sheath of the female, or else they take a whole cluster of the male tree, and sprinkle the farina of it over several clusters of the female. The latter practice is common in Egypt, where they have a number of males, but the trees of this country (Barbary,) are impregnated by the former method, where one male is sufficient to impregnate four or five hundred females.

"The Africans call this operation Dthuckar, which we may render the fœcundating. The same word is likewise used, instead of the ancient caprificatio, for the suspending a few figs of the male or wild fig tree upon the females, that their fruit may not drop off or degenerate."—Ibid.

[*Hindoo Metaphysical Theology.*]

"I WILL only detain you with a few remarks on that metaphysical theology which has been professed immemorially by a numerous sect of Persians and Hindus, was carried in part into Greece, and prevails even now among the learned Mussulmans, who sometimes avow it without reserve. The modern philosophers of this persuasion are called *Súfis*, either from the Greek word for a sage, or from the woollen mantle, which they used to wear in some provinces of Persia: their fundamental tenets are, that nothing exists absolutely but God; that the human soul is an emanation from his essence, and though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion, and that the chief good of mankind, in this transitory world, consists in as perfect a union with the Eternal Spirit as the incumbrances of a mortal frame will allow; that for this purpose they should break all connection (or *toalluk*, as they call it,) with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediment of clothes; that they should be straight and free as the cypress, whose fruit is hardly perceptible, and not sink under a load, like fruit-trees attached to a trellis; that if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in extatick delight; that for want of apt words to express the Divine perfections, and the ardour of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense; that, like a seed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy musick, and sheds burning tears, like the lighted taper, waiting passionately for the moment of its extinction as a disengagement from earthly trammels, and the means of returning to its only Beloved. Such, in part, (for I omit the minuter and more subtile metaphysicks of the *Súfis*, which are mentioned in the *Dabistan*) is the wild and enthusiastick religion of the modern Persian poets, especially of the *Háfiz*, and the great *Maulavi:* such is the system of the *Vedanti* philosophers, and best lyrick poets of India; and as it was a system of the highest antiquity in both nations, it may be added to the many other proofs of an immemorial affinity between them."—SIR W. JONES.

[*Les Charlatans à Baroche.*]

"A *Baroche* les Anglois ont un fort beau logis, et je me souviens qu' y arrivant un jour en revenant d'Agra à Surate avec le President des Anglois, il vint aussi-tost des Charlatans luy demander s'il vouloit qu' ils luy montrassent quelques tours de leur mes-

tier, ce qu'il eut la curiosité de voir. La premiere chose qu'ils firent fut d'allumer un grand feu, et de faire rougir des chaines de fer dont ils s'entortillerent le corps, faisant semblant qu'ils en ressentoient quelque douleur, mais n'en recevant au fond aucun dommage. En suite ils prirent un petit morceau de bois, et l'ayant planté en terre ils demanderent à quelqu'un de la compagnie quel fruit il vouloit avoir. On leur dit que l'on souhaitoit des *Mengues*, et alors un de ces Charlatans se couvrant d'un linceul s'accroupit contre terre jusqu'a cinq ou six reprises. J'eus la curiosité de monter à une chambre pour voir d'enhaut par une ouverture du linceul ce que cet homme faisoit, et j'apperceus que se coupant la chair sous les aisselles avec un raisoir, il frotoit de son sang le morceau de bois. A chaque fois qu'il se relevoit le bois croissoit a veû d'œil, et à la troisème il en sortit des branches avec des bourgeons. A la quatrième fois l'arbre fut couvert de feüilles, et à la cinquième on luy vit des fleurs. Le President des Anglois avoit alors son Ministre avec luy, l'ayant mene à Amadabat pour baptiser un enfant du Commandeur Hollandois dont il avoit esté prié d'estre le Parrain; car il faut remarquer que les Hollandois ne tiennent point des Ministres que dans les lieux ou ils ont ensemble des marchands et des soldats. Le Ministre Anglois avoit protesté d'abord qu'il ne pouvoit consentir que des Chrétiens assistassent à de semblables spectacles, et dés qu'il eut veû que d'un morceau de bois sec ces gens-la faisoient venir en moins d'une demi-heure un arbre de quatre ou cinq pieds de haut avec des feüilles et des fleurs comme au printemps, il se mit en devoir de l'aller rompre, et dit hautement qu'il ne donneroit jamais la communion à aucun de ceux qui demeureroient davantage à voir de pareilles choses. Cela obligea le President de congedier ces Charlatans."—TAVERNIER.

[*The gorgeous heretical Mosque of Tauris.*]

"LA plus superbe de toutes les Mosquées et la plus belle qui soit a Tauris est en sortant de la ville sur le chemin d'Ispahan. Les Persans l'abandonnent et la tiennent immonde comme une Mosquée d'heretiques, ayant été bâtie par les Sounnis, sectateurs d'Omar. C'est un grand bâtiment d'une tres-belle structure, et dont la face qui est de cinquante pas est relevée de huit marches de l'assiette du chemin. Il est revetu par dehors de *briques vernissées de differentes couleurs;* et par dedans orné de belles peintures a là Moresque, et d'une infinité de chifres et lettres Arabes *en or et azur.* Des deux côtes de la façade il y a deux Minarets ou tours fort hautes, mais qui ont peu de grosseur, et dans lesquelles toutesfois on a pratique un escalier. Elles sont aussi rêvetuës de ces briques vernissées, *ce qui est l'ornement qu'on donne en Perse a la pluspart des beaux batimens*, et chacune est terminée par une boule taillée en turban de la maniere que le portent les Persans. La porte de la Mosquée n'a que quatre pieds de large, et est taillée dans une grande pierre blanche et transparente, de vingt-quatre pieds de haut et de douze de large, ce qui paroit beaucoup au milieu de cette grande façade. Du vestibule de la Mosquée on entre dans le grand dôme de trente-six pas de diametre, elevé sur douze piliers qui l'appuyent par dedans, seize autres le soutenans par dehors, et ces piliers sont fort hauts et de six pieds en quarré. Il y a en bas une balustrade qui regne au tour, avec des portes pour passer d'un costé a l'autre, *et le pied de chaque pilier de la balustrade* de qui est de marbre blanc *est creusé en petites niches a rez du pavé de la Mosquée, pour y mettre les souliers qu'on oste toujours pour y entrer.* Ce dome est rêvetu par dedans *de carreaux d'un beau vernis de plusieurs couleurs*, avec quantité de fleurons, de chifres et lettres, et d'autres moresques en relief, le tout si bien peint et si bien doré et ajusté avec tant d'art, qu'il semble que ce ne soit qu'une piece et un pur ouvrage du cizeau. De ce

dôme on passe dans un autre plus petit, mais qui est plus beau en son espece. Il y a au fond une grand pierre, de la nature de celle de la façade, blanche et transparente, et taillée comme une maniere de porte qui ne s'ouvre point. Ce dôme n'a point de piliers, mais a la hauteur de huit pieds il est tout de marbre blanc, et on y voie des pierres d'une longeur et d'une largeur prodigiense: toute la coupe est *un email violet* ou sont peintes toutes sortes de fleurs plates. Mais le dehors des deux dômes est couvert de ces briques vernissées avec des fleurons en relief. Sur le premier ce sont des fleurons blancs a fond vert, et sur le second des étoiles blanches a fond noir, et ces diverses couleurs frapent agréablement la veüe."—Ibid.

[*The Bamboo.*]

"At some distance the Bamboo looks like our willow. 'Tis a reed which grows as high as the tallest trees, and shoots out branches, furnished with leaves like those of the olive. They make the most delightful avenues, in which the wind murmurs incessantly. It grows fast, and its canes may be applied to the same uses as the branches of osier. There are many India pictures in which this reed is badly enough represented."—St. Pierre. *Isle of France.*

[*The Generation of Brahma.*]

"The world was all darkness, undiscernable, undistinguishable, altogether as in a profound sleep, till the self-existent invisible God, making it manifest with five elements and other glorious forms, perfectly dispelled the gloom. He, desiring to raise up various creatures, by an emanation from his own glory, first created the waters, and impressed them with a power of motion, by that power was produced a golden egg, blazing like a thousand suns, in which was born Brahma, self-existing, the great parent of all rational beings. The waters are called *nára*, since they are the offspring of *Nera* or *Iswara*, and thence was *Narayana* named, because his first *ayana*, or moving, was on them.

"That which is the invisible cause, eternal, self-existing, but unperceived, becoming masculine *from neuter*, is celebrated among all creatures by the name of *Brahma*. That God having dwelt in the Egg through revolving years, himself meditating on himself, divided it into two equal parts, and from those halves formed the heavens and the earth, placing in the midst the subtil ether, the eight points of the world, and the permanent receptacle of waters."—*Asiatic Researches.* Sir W. Jones. From the *Mânava Sastra.*

[*The Magician Siribio and the prophetic Bird.*]

"At the foot of a mountain close to the banks of Nile, called Giebal-ellheir, the mountain of the bird, are the ruins of the city Sibiris, which they will have to be built by the magician Siribio, and that over one of its gates there was an idol of that name. They further affirm, that the magician, by his art, set up a bird on the top of the mountain, which in a fruitful season turned his head towards the river, and in time of scarcity, towards the desert, and that when any invasion of enemies was at hand, it turned towards that part from whence they were to come, clapping its wings, and crying very loud to give the citizens notice."—Gemelli Careri.

Sonnini gives a more probable, and less poetical explanation of the name. "Mountains of sand and of rock elevated and hewn perpendicularly, present on the eastern shore of the Nile, the course of which they contracted, a chain of impregnable ramparts. They extend themselves to a distance by immense and frequent intersections into the desert, the horrors of which they augment;

and the river washing them with its current, imperceptibly undermines their foundation. These lofty masses of stone advance sometimes into the Nile, so as to render the straits which they thereby form, very dangerous for navigation. In other places they resemble natural fortresses, which would be in reality abundantly sufficient to defend the passage of the Nile. Refusing to harbour any human being, these barren and horrible mountains are the domain of a multitude of birds, who have there fixed their habitation, where they never meet with any disturbance, and from whence they spread themselves over the waters, and through the country, to search for prey and for pasture. The name of Dsjebel el Teir, the mountain of the birds, given to this chain of rocks, indicates with what sort of inhabitants it is peopled."

[*Sherbet.*]

"Sorbet, il se fait de plusieurs manieres. Celuy qui est le plus commun en Turquie approche de nostre limonade, mais il y a fort peu d'eau; il est presque tout de jus de limon ou de citron avec le sucre, l'ambre et le musc. Ils en font d'une autre façon qu' ils estiment fort, avec une eau distillée de la fleur d'une plante qui croist dans des étangs et rivières, et qui a la figure d'un fer de cheval. Ces fleurs sont jaunes, et s'appellent *Nulonfer*. Mais le Sorbet dont ils font le plus de cas, et que boit le Grand Seigneur, de mesme que les Bachas et autres Grands de la Porte, est fait avec la violete et le sucre, et il y entre fort peu de jus de citron. La neige et la glace ne manquent point pour refraîchir toutes ces liqueurs, et les Turcs cherchent plus la delicatesse dans le bruvage que dans les viandes."—Tavernier.

[*Wood in the Desert the Accompaniment of Water and Good Cheer.*]

"Il faut remarquer que si dans le desert on trouvoit par tout du bois, on trouveroit par tout au voisinage des eaux dequoy faire bonne chere, veu la quantité de dains, de livres, et de perdrix; et sur tout de livres qui viennent passer entre les pieds des chameaux et que les chameliers assomment souvent a coups de baston. Mais sans bois la cuisine ne peut estre que tres-froid, et le gibier que tres-inutile, ne servant alors que de divertissement a la veuë, sans que le ventre s'en puisse sentir."—Tavernier.

[*The Difference between the distant Prospect and the Interior of Asiatic Cities.*]

"But the ideas of splendor, suggested by a distant prospect of the city, usually subside upon entering the gates. The streets, on account of the high stone walls on each hand, appear gloomy and more narrow than they really are: some even containing the best private houses, seem little better than alleys winding among the melancholy walls of nunneries; for a few high windows guarded with lattices are only visible, and silence and solitude reign over all. The shops make a mean appearance; the baths and fountains are unadorned buildings; and the mosques, as well as the palaces, striking the eye transiently through the court gates, contribute little, on a cursory view, to the embellishment of the city.

"Of all these disadvantages Aleppo partakes in common with most other Turkish cities."—Russel.

[*Ointments of Siam.*]

In Siam "they anoint themselves with perfumed confectures, made of fragrant spices and herbs. Some of them I have known use an oyntment made of Xylaloës,

or, wood of aloës, sandal, musk, and ambergreece, tempered with rose-water, which besides the delectable odour it renders, is a great preservative against epidemical and pestilential airs."—*The Voiages and Travels of John Struys, done out of Dutch, by* JOHN MORRISON. 1684.

[*The Euphrates, the Kars, and the Araxes. Mahommetan Dread of Christian Defilement.*]

"L'EUPHRATE prend sa source au Nord d'Erzerom, c'est une chose admirable de voir la quantité de grosses asperges qui croissent le long de cette rivière, et dont on pourroit charger plusieurs chameaux.

"Mingol est une grande montagne d'ou sort quantité de sources et d'ou se forment d'un costé l'Euphrate et de l'autre la rivière de Kars que l'Aras reçoit quatorze ou quinze lieues ou environ au deça d'Erivan. L'Aras, que les anciens appelloient Araxes, sort d'autres montagnes au levant de celle de Mingol. Tout le pays qui est entrecoupé de ces rivières d'Aras et de Kars et de plusieurs autres qui s'y viennent joindre, n'estant presque habite que par des Chrestiens, le peu de Mahometans qui s'y trouvent sont si superstitieux qu'ils ne boivent point de l'eau d'aucune de ces rivières, et ne s'y lavent point, les tenant impures et souillées par les Chrestiens qui s'en servent."—TAVERNIER.

[*The Hindoo Bird, Baya.*]

"THE little bird, called *Baya* in *Hindi*, *Berbera* in *Sanscrit*, *Babui* in the dialect of *Bengal*, *Cibu* in *Persian*, and *Tenawwit* in *Arabia*, from his remarkable *pendent* nest, is rather larger than a sparrow, with yellow-brown plumage, a yellowish head and feet, a light coloured breast, and a conic beak, very thick in proportion to his body. This bird is exceedingly common in *Hindustan:* he is astonishingly sensible, faithful, and docile, never voluntarily deserting the place where his young were hatched, nowise averse, like most other birds, to the society of mankind, and easily taught to perch on the hand of his master. In a state of nature he generally builds his nest on the highest tree that he can find, especially on the palmyra, or on the *Indian* fig-tree; and he prefers that which happens to overhang a wall or a rivulet: he makes it of grass, which he weaves like cloth, and shapes like a large bottle, suspending it firmly on the branches, but so as to rock with the wind; and placing it with its entrance downwards, to secure it from birds of prey. His nest usually consists of two or three chambers; and it is the popular belief that he lights them with fire-flies, which he catches alive at night and confines with moist clay, or with cow dung: that such flies are often found in his nest, where pieces of cow dung are also stuck, is indubitable; but, as their light could be of little use to him, it seems probable that he only feeds on them. He may be taught with ease to fetch a piece of paper or any small thing that his master points out to him. It is an attested fact that, if a ring be dropped into a deep well, and a signal given to him, he will fly down with amazing celerity, catch the ring before it touches the water, and bring it up to his master with apparent exultation; and it is confidently asserted, that, if a house or any other place be shown to him once or twice, he will carry a note thither immediately on a proper signal being made. One instance of his docility I can myself mention with confidence, having often been an eye-witness of it: the young *Hindu* women at *Benares* and other places wear very thin plates of gold, called *ticas*, slightly fixed, by way of ornament, between their eye-brows; and, when they pass through the streets, it is not uncommon for the youthful libertines, who amuse themselves with training *Bayas*, to give them a sign which they understand and send them to pluck the pieces of gold from the foreheads of their mistresses, which they bring in triumph to the lovers. The *Baya*

feeds naturally on grasshoppers and other insects, but will subsist, when tame, on pulse macerated in water. His flesh is warm and drying, of easy digestion, and recommended in medical books, as a solvent of stone in the bladder or kidneys; but of that virtue there is no sufficient proof. The female lays many beautiful eggs, resembling large pearls: the white of them, when they are boiled, is transparent, and the flavour of them is exquisitely delicate. When many *Bayas* are assembled on a high tree, they make a lively din, but it is rather chirping than singing; their want of musical talents is, however, amply supplied by their wonderful sagacity, in which they are not excelled by any feathered inhabitants of the forest."—Ak' Hab Ali Khan, *of Dehli. Asiatic Researches.*

[*The great Giant Arneoste of Quiquifs.*]

"Also in the sayd countrey (Hircania) there is an high hill called Quiquifs, upon the toppe whereof (as it is commonly reported) did dwell a great giant, named Arneoste, having upon his head two great hornes, and eares and eyes like a horse, and a taile like a cow. It is further sayd, that this monster kept a passage thereby, untill there came an holy man, termed Haucoir Hamshe, a kinseman to one of the Sophies, who mounted the sayd hill, and combating with the sayd giant, did binde not onely him in chaines, but also his woman called Lamisache, with his sonne named After: for which victory they of that countrey have this holy man in great reputation, and the hill at this day (as it is bruited) savoureth so ill, that no person may come nigh unto it: but whether it be true or not, I referre it to further knowledge."—Jenkinson.

[*Hints for a Landscape.*]

"In this landscape, my friend, I wish to see represented the river Malini, with some amorous flamingos on its green margin; farther back must appear some hills near the mountain Himalaya, surrounded with herds of chamaras; and in the foreground a dark spreading tree, with some mantles of woven bark suspended on its branches to be dried by the sunbeams, while a pair of black antelopes couch in its shade, and the female gently rubs her beautiful forehead on the horn of the male."—Sacontala.

[*The Pistachio Tree.*]

"The pistachio tree, when laden with clusters of the ripe smooth nuts of a beautiful pale blush colour, makes a fine appearance, but at other times is far from handsome, its branches being remarkably subdivided and crooked. It seldom exceeds thirty feet in height, and is often not more than twenty; the trunk, which is proportionally short, is about three or three feet and a half in circumference. The nuts are of various sizes, the kernel alike green in all, but the outer husk is of different colours, from almost entirely white to a red, but these two colours are most commonly blended, and the varieties are produced by ingraftment.

"In the back yard of a house belonging formerly to one of the English gentlemen, stood a very flourishing female pistachio tree, which was almost every year laden with nuts of the fairest appearance, but perpetually without kernels. Its solitary situation was considered by the gardeners as the only cause of this."—Russel's *Aleppo.*

[*Size of the Pistachio Tree.*]

"L'Arbre qui porte les pistaches n'est jamais guere plus grand qu'un Noyer de dix on douze ans, et elles viennent par bouquets qui ressemblent à une grape de raisin. La grande quantité de pistaches qui sort de la Perse vient de Malavert,

petite ville a douze lieües d'Isaphan en tirant au levant, ce sont les meilleures pistaches du monde, et le terroir qui est de grande entenduë en produit dans une telle abondance, qu'il y en a dequoy fournir toute la Perse et toutes les Indes."—TAVERNIER.

[*The Age at which a Child is reckoned to be a Brahmin.*]

"THE child is not looked upon as a Brahmin till he has received the Dsandirem, which is a kind of little shoulder belt, made of three strings, each of which has nine threads of cotton, which the Brahmins only are allowed to make. Children may receive it at five years of age, but they sometimes stay till they are ten, but the poverty of the parents generally occasions this delay, this ceremony putting them to some expense. They are obliged to light the fire *Homam*, and burn *Ravasiton* wood in it, which they look upon as the holiest of all trees. This fire is placed on a little eminence, over which they raise a kind of canopy with their clothes spread, underneath are the Brahmins, who throw into the fire *Nili*, or rice with its chaff, butter, *Zingeli*, a seed with which they make oil for burning, wheat, boiled rice, and incense; during which they repeat certain prayers. All the Brahmins who are invited to this ceremony, which lasts four days, have their expenses borne by the child's parents. When the Brahmins are married they add three strings more to the Dsandhem. They are obliged to increase it in the same manner every ten years, and at the birth of every child. The Brahmins who are forbid to go with the stomach bare, think it sufficiently covered when they have got these strings on."—A. ROGER, *in Picart.*

[*Pistachios of Aleppo.*]

"IL ne passe point de rivière dans Alep, et il n'y en a qu'une petite hors la ville que les Arabes appellent Coic. Quoy que ce ne soit proprement qu'un ruisseau, on ne laisse pas d'en tirer une grande utilité, parce qu'il sert a arrouser tous les jardins ou il croit des fruits en abondance, et particulièrement des pistaches plus grosses et d'un goust plus relevé que celles qui viennent proche de Casbin."—TAVERNIER.

[*Vicramaarea.*]

"VICRAMAAREA was a monarch equally dreaded and beloved by his subjects; but reflecting one day on the shortness of man's life, he grew sad, and fancying he should not long enjoy the uninterrupted prosperity with which he was crowned, fell into a deep melancholy, and consulted his brother Betti, to whom he always applied in any affairs of importance. Here follows the result of their consultation. There is in the middle of the world a tree called Oudetaba, the Tree of the Sun, which shoots up out of the earth at sun-rise, and growing in proportion as that planet mounts higher, touches it with its top when it comes to the meridian; after which it sinks downward with the day, and hides itself in the earth when the sun is under the horizon. Set yourself on that tree, says Betti to Vicramaarea, and this as it rises will carry you up to the Sun, of whom you must demand a longer term of years than is indulged to the rest of men.

"The King followed his advice, but being mounted to a certain height, felt himself scorched with intolerable heat; this however did not damp his courage, and the sun, who was not displeased with his design, softened the violence of his rays, cooled him, and promised to grant him his request. 'Thou,' says he to him, 'shalt sit a thousand years upon thy throne, during which neither thy health or strength shall be impaired by any kind of disease.' No sooner was the tree sunk down level with the earth, but the King went and told his brother of the success of his petition. 'The sun has granted

you a thousand years,' says the faithful Betti, 'and I myself will procure you a thousand more. Since a promise has been made you that you shall sit a thousand years on the throne, whenever you shall have sate six months thereon, spend the remaining half year in travelling, by which means you will double the time that has been allotted you."—A. ROGER.

[*Vicramaarea's Distributive Justice.*]

"THE servants of Jegisoara disputed about dividing an inheritance which that holy man had bequeathed to them. This inheritance consisted in a purse, which whoever possessed should never want money; in a dish that would ever be filled with meat; in a stick, shaped like a crook, which whoever was master of need never to stand in fear of an enemy; and lastly, in a shoe, whose virtue was such as to convey in an instant to whatever place the wearer should desire to go. Vicramaarea met them as they were squabbling, each resolving to make choice of which of them he thought proper; when, making himself the umpire, he put on the shoe, took the purse, the dish and the crook, and vanished in a moment." —Ibid.

[*Account of the Wools of Kerman.*]

"UN de ces Gaures ou anciens Persiens qui adoroient le feu me montra un echantillon, et m'apprit d'ou elles venoient, leurs qualitez, et la manière de les conserver. Je sçus dont de luy que la plus grande partie de ces laines se trouve dans la Province de Kerman, qui est l'ancienne Caramanie, et que la meilleure se prend dans les montagnes voisines de la ville qui porte le mesme nom de la Province; que les moutons de ces quartiers-là ont cela de particulier, que lorsqu'ils ont mangé de l'herbe nouvelle depuis Janvier jusqu'en May la toison entière s'enleve comme d'elle mesme, et laisse la beste aussi nuë et avec la peau aussi unie, que celle d'un cochon de lait qu'on a pelé dans l'eau chaude, de sorte qu'on n'a pas besoin de les tondre comme on fait en France; qui ayant ainsi levé la laine de leurs moutons, ils la battent, et le gros s'en allant, il ne demeure que le fin de la toison. Que si on veut en faire amas, pour les transporter ailleurs, il faut auparavant que de les emballer, jetter de l'eau salée par dessus, ce qui empesche que les vers ne s'y mettent et qu'elles ne se corrompent. Mais il faut remarquer qu'on ne teint point ces laines, et que naturellement elles sont presque toutes d'un brun clair, ou d'un gris cendré, et qu'il s'en trouve fort peu de blanches; aussi sont-elles beaucoup plus cheres que les autres, tant par la raison de leur rareté, que parceque les Mouftis, les Moulas, et autres gens de loy ne portent que du blanc a leurs ceintures, et aux voiles dont ils se couvrent la teste dans leurs prières; car hors de la ils les tiennent autour du col, comme les femmes en France portent leurs echarpes.

"C'est dans cette Province de Kerman ou presque tous les Gaures se sont retirez, et ce sont eux aussi qui ont tout le negoce de ces laines et qui les travaillent. Ils en font des ceintures dont on se sert dans la Perse, et quelques petites pieces de serge qui sont presque aussi douces et aussi lustrées que si elles estoient de soye. J'ay eu la curiosité d'en apporter deux pieces en France, dont j'en presentay une a la feuë Reine mere, l'autre a Madame la Duchesse d'Orleans."—TAVERNIER.

[*The Treading out of the Corn, the Winnowing of it with Shovel and Fan,—and the Hoarding of it in Mattamores, or Subterraneous Magazines.*]

"THE Moors and Arabs continue to tread out their corn after the primitive custom of the East. It is a much quicker method

than ours, but less cleanly; for as it is performed upon any level plat of ground, daubed over only with cows' dung, a great quantity of earth and gravel must unavoidably be gathered up with the grain: not to mention that the straw, which is the only fodder of these climates, is hereby shattered to pieces. After the grain is trodden out, they winnow it, by throwing it up into the wind with shovels, lodging it afterwards in *Mattamores*, or subterraneous magazines, as the custom was formerly, according to Pliny, of other nations."—SHAW.

"FATHERS among the most wealthy, usually fill a *Mattamore* at the birth of a child, and empty it on the day of marriage."—CHENIER.

"To preserve the corn dry, the sides of the pit are lined with straw, in proportion as it is filled, and, when full, covered with the same. On this a stone is laid, over which a mount of earth is raised, in a pyramidal form, to prevent the soaking of the water when the rain descends."—Ibid.

"THE Tartars store up their corn and their forage, as do all the country people in the East, in deep pits under ground, which they call *Amber*, or magazines. Which they cover so exactly that you cannot discern where they have removed the earth, so that only they that made the pits can tell where to find them. The Tartars dig these pits either in their tents or in the field, and, as I have said, they cover these pits so like the rest of the surface of the earth round about it, that you cannot perceive where they broke the ground."—CHARDIN.

[*Way of finding the Mattamores.*]

"WHEN convenience, or the imperial command, oblige the Moors to change their place of abode, should they not be able to take their grain with them, they leave stones heaped over the *Mattamores* as marks, which they afterwards with difficulty find. In this case they usually observe the ground at sunrising; and where they perceive a denser vapour they find a *Mattamore*: this increase of the sun's exhalation is the consequence of the fermenting of the wheat."—CHENIER.

[*The Rose Water, and the Women of Yezd.*]

AT Yezd "ils font grande quantité d'eau rose, et d'une autre sorte d'eau dont ils se servent comme de teinture, pour se rougir tantost les mains et tantost les ongles, et ils la tirent d'une certaine racine appellée *Hena*."—TAVERNIER.

"J'EUS la curiosité de considerer avec un peu de loisir, si ce que j'avois ouy dire en bien des lieux des femmes d'Yezd estoit veritable, et je trouvay en effet qu'on leur faisoit justice de les estimer les plus belles femmes de la Perse. On ne fait point de festin qu'il n'y en ait pour donner du divertissement aux conviez, et ces femmes-la ne sont pas d'ordinaire des moins agreables. Quoy qu'il en soit ce proverbe est commun parmi les Persans, que pour vivre heureux, il faut avoir une femme d'Yezd, du pain d'Yesdecas, et du vin de Schiras."—TAVERNIER.

[*The Brahmin's Clepsydra.*]

"THE Brahmins divide the natural day into sixty hours. They have a kind of clepsydra, or hour-glass, which measures time by the running of water. This clepsydra is only a copper bowl with a hole bored in it; this they leave floating on the water, and when it is full they empty it, and strike the hour of the day or night on the copper vessel."—A. ROGER.

[*The Lutes of Congo.*]

"THE people of Congo play upon certain lutes that are made after a strange fashion: for in the hollow part and neck they are

somewhat like unto our lutes; but the flat side, where we use to carve a rose, or a rundle, to let the sound go inward, is not made of wood, but of a skin as thin as a bladder; and the strings are made of hairs, which they draw out of the elephant's tail, that are very strong and bright, and of certain threads made of the wood of palm tree, which, from the bottom of the instrument, reach and ascend to the top of the handle, and are tied every one of them to its respective ring; for, towards the neck or handle of this lute, there are rings placed, some higher and some lower, at which there hang divers plates of iron and silver, which are very thin, and different from one another in size. These rings make a sound of several tunes, according to the striking of the strings; for the strings being struck, cause the rings to shake, and then the plates, hanging at them, help them to utter a mixt and confused sound. Those that play upon this instrument tune the strings in a just proportion, and strike them with their fingers like a harp, but without a quill, with great dexterity; so that they make thereby (I cannot tell whether I should call it a melodious harmony or not, but) such a sound as serves to please and delight their senses. Besides all this which is a thing very admirable, by this instrument they express the very thoughts of their minds, and understand one another so plainly, that every thing almost which can be explained with the tongue, they can declare with their hand, in touching and striking this instrument, to the sound whereof they dance in good time with their feet, and follow the proper tune of that musick, with clapping the palms of their hands one against the other."—DUARTE LOPEZ.

[*Presbyter John's Device against the Mongals or Tartars.*]

"AND when the Mongals with their emperour Chingis Cham had awhile rested themselves, the Emperour sent one of his sonnes with an armie against the Indians, who also subdued India Minor. These Indians are the black Saracens, which are also called Æthiopians. But here the armie marched forward to fight against Christians dwelling in India Major. Which the king of that countrey hearing, who is commonly called Presbyter John, gathered his souldiers together, and came foorth against them. And making mens images of copper, he set each of them upon a saddle on horsebacke, and put fire within them, and placed a man with a paire of bellowes on the horse-backe behinde every image. And so with many horses and images in such sorte furnished, they marched on to fight against the Mongals or Tartars. And comming neare unto the place of the battell, they first of all sent those horses in order one after another. But the men that sate behinde laide I wote not what upon the fire within the images, and blew strongly with their bellowes. Whereupon it came to passe, that the men and the horses were burnt with wilde fire, and the ayre was darkened with smoake. Then the Indians cast dartes upon the Tartars, of whom many were wounded and slain. And so they expelled them out of their dominions with great confusion, neither did we heare that ever they returned thither againe." — *The Voyage of* JOHANNES DE PLANO CARPINI, 1246, *in* HAKLUYT.

[*Chingis Cham's Progress impeded by a Cloud.*]

"CHINGIS CHAM went on forward even to the Caspian mountaines. But the mountaines on that part where they encamped themselves were of adamant, and therefore they drew unto them their arrowes and weapons of iron. And certaine men contained within those Caspian mountaynes hearing, as it was thought, the noyse of the armie, made a breach through, so that when the Tartars returned unto the same place tenne yeeres after, they found the mountaine broken. And attempting to goe unto

them, they could not: for there stood a cloud before them, beyond which they were not able to passe, being deprived of their sight so soone as they approached thereunto. But they on the contrary side thinking that the Tartars durst not come nigh them, gave the assault, and when they came at the cloud, they could not proceed for the cause aforesaid."—JOHANNES DE PLANO CARPINI.

[*Eastern Troglodytes:—Noise of the Sun-rising the Cause of their living under Ground!*]

"AT length they came unto a land wherin they saw beaten waies, but could not find any people. Howbeit, at the last, diligently seeking, they found a man and his wife, whom they presented before Chingis Cham: and demanding of them where the people of that countrey were, they answered, that the people inhabited under the ground in mountains. Then Chingis Cham, keeping still the woman, sent her husband unto them, giving them charge to come at his command. And going unto them, he declared all things that Chingis Cham had commanded them. But they answered, that they would upon such a day visite him, to satisfie his desire. And in the meane season, by blinde and hidden passages under the earth, assembling themselves, they came against the Tartars in warlike manner, and suddenly issuing forth, they slewe a great number of them. This people were not able to endure the terrible noise which in that place the sunne made at his uprising: for at the time of the sunne rising they were inforced to lay one eare upon the ground, and to stoppe the other close, least they should heare that dreadful sound. Neither could they so escape, for by this meanes many of them were destroyed. Chingis Cham therefore and his company, seeing that they prevailed not, but continually lost some of their number, fled and departed out of that land. But the man and his wife aforesaid they caried along with them, who all their life time continued in the Tartars countrey. Being demaunded why the men of their countrey doe inhabit under the ground, they sayd, that at a certeine time of the yeare, when the sunne riseth, there is such an huge noyse, that the people cannot endure it. Moreover, they use to play upon cymbals, drums, and other musicall instruments, to the ende they may not heare that sound."—Ibid.

[*How the Tartars were driven out of the Country by Men in the Shape of Dogs.*]

THE Tartars, after their wonderful defeat by Presbiter John, "came into a certaine countrey, wherin (as it was reported unto us in the Emperour's court by certaine clergie men of Russia, and others who were long time among them, and that by strong and stedfast affirmation) they found certaine monsters resembling women: who being asked by many interpreters, where the men of that land were, they answered, that whatsoever women were borne there, were indued with the shape of mankinde, but the males were like unto dogges. And delaying the time, in that countrey, they met with the said dogges on the other side of the river. And in the midst of sharpe winter they cast themselves into the water. Afterwards they wallowed in the dust upon the maine land, and so the dust being mingled with water, was frozen to their backes, and having often times so done, the ice being strongly frozen upon them, with great fury they came to fight against the Tartars. And when the Tartars threwe their dartes, or shot their arrowes among them, they rebounded backe againe, as if they had lighted upon stones, and the rest of their weapons could by no meanes hurt them. Howbeit, the dogges made an assault upon the Tartars, and wounding some of them with their teeth, and slaying others, at length they drave them out of their countries."—Ibid.

[*Soap and Oil-Olive of Antioch.*]

"La plaine d'Antioche est remplie de quantité d'oliviers, ce qui produit le grand commerce de savon qui se fait a Alep, d'ou on le transporte dans la Mesopotamie, dans la Chaldée, dans la Perse, et dans le Desert; cette marchandise estant un des plus agreables presens qu'on puisse faire aux Arabes. On leur fait aussi beaucoup de plaisir de leur donner de l'huile d'olive, et des qu'on leur en presente ils ostent leur toque, et s'en frottent la teste, le visage et la barbe, en levant les yeux au ciel, et criant en leur langage *graces a Dieu.* Ils n'ont rien perdu en cela de l'ancienne coûtume des Orientaux, et il en est assez souvent fait mention dans l'histoire sainte."—TAVERNIER.

[*Bridal Array.*]

"LET us now make haste to dress her in bridal array. I have already, for that purpose, filled the shell of a cocoa nut, which you see fixed on an amra tree, with the fragrant dust of Nágacésaras: take it down and keep it in a fresh lotus leaf, whilst I collect some Góráchana from the forehead of a sacred cow, some earth from consecrated ground, and some fresh Cusa grass, of which I will make a paste to ensure good fortune."—SACONTALA.

[*Peti-suca and his Wife Marisha.*]

"PETI-SUCA, who had a power of separating his soul from his body, voluntarily ascended toward heaven; and his wife Marisha, supposing him finally departed, retired to a wilderness, where she sate on a hillock, shedding tears so abundantly that they formed a lake round it; which was afterwards named Asru-tirt'ha, or the holy place of tears: its waters were black, or very dark azure. Her son Medhi, or Merhi-Suca had also renounced the world, and seating himself near her, performed the same religious austerities: their devotion was so fervent and so long continued, that the inferior gods began to apprehend a diminution of their own influence. At length Marisha dying, *petivrata*, or *dutiful to her lord*, joined him among the Vishnu-loca, or inhabitants of Vishnu's heaven; and her son having solemnized the obsequies of them both, raised a sumptuous temple, in which he placed a statue of Vishnu, at the seat of his weeping mother; whence it acquired the appellation of Rodanast'hana. 'They who make ablutions in the lake of Asru-tirt'ha,' says the Hindu writer, 'are purified from their sins and exempt from worldly affections, ascending after death to the heaven of Vishnu; and they who worship the deity at Rodana-st'han enjoy heavenly bliss, without being subject to any future transmigration."—WILFORD, *Asiat. Res.*

[*Transparent Phengites.*]

"THE gallery in the monastery of St. Luke of Stiris is illuminated with pieces of the transparent marble called Phengites, fixed in the wall in square compartments, and shedding a yellow light; but without resembling common stone and rudely carved."—CHANDLER'S *Travels in Greece.*

[*Contest between the Dèvatàs and the Daityas, and how it was brought to an end.*]

"ON the banks of the *Nile*, there had been long contests between the *Dèvatàs* and the *Daityas:* but the latter tribe having prevailed, their king and leader SANC'HA'-SURA, who resided in the ocean, made frequent incursions into the country, advancing usually in the night, and retiring before day to his submarine palace: thus he destroyed or made captive many excellent princes, whose territories and people were between two fires; for, while SANC'HA'SURA was ra-

vaging one side of the continent; CRACACHA, King of *Craunchadwip*, used to desolate the other; both armies consisting of savages and cannibals, who, when they met, fought together with brutal ferocity, and thus changed the most fertile of regions into a barren desert. In this distress the few natives who survived, raised their hands and hearts to BHAGAVA'N, and exclaimed: 'Let him that can deliver us from these disasters be our king,' using the word I'T, which re-echoed through the whole country. At that instant arose a violent storm, and the waters of the *Càlì* were strangely agitated, when there appeared from the waves of the river a man afterwards called I'T, at the head of a numerous army, saying *abhayam*, or *there is no fear*; and, on his appearance, the *Daityas* descended into *Pàtàla*, the demon SANC'HA'SURA plunged into the ocean, and the savage legions preserved themselves by precipitate flight. The King I'T, a subordinate incarnation of MERIRA, re-established peace and prosperity through *Barbara-désa*, *Misra-st'-hán*, and *Arva-st'han*, or *Arabia*; *Cut'ila-cesas* and *Hasyasilas* returned to their former habitation, and justice prevailed through the whole extent of his dominion: the place near which he sprang from the middle of the *Nilà*, is named *I'ta*, or *It-st'hán*, and the capital of his empire, *Mrira* or *Mriràst'hán*."—WILFORD, *Asiat. Researches*.

Hymn to the Night. From the Vedas.

"NIGHT approaches illumined with stars and planets, and looking on all sides with numberless eyes, overpowers all meaner lights. The immortal goddess pervades the firmament, covering the low vallies and shrubs, and the lofty mountains and trees, but soon she disturbs the gloom with celestial effulgence. Advancing with brightness, at length she recalls her sister Morning; and the nightly shade melts gradually away.

"May she, at this time, be propitious! She in whose early watch we may calmly recline in our mansion, as birds repose on the tree.

"Mankind now sleep in their towns; now herds and flocks peacefully slumber, and winged creatures, even swift falcons and vultures.

"O Night, avert from us the she wolf and the wolf; and oh! suffer us to pass thee in soothing rest!

"O Morn, remove in due time this black, yet visible, overwhelming darkness which at present infolds me, as thou enablest me to remove the cloud of their debts.

"Daughter of heaven, I approach thee with praise, as the cow approaches her milker; accept, Night, not the hymn only, but the oblation of thy suppliant, who prays that his foes may be subdued."—SIR W. JONES.

[*Ornamental Embankments at Benares.*]

"MANY buildings on the banks of the river, which engage the attention, and invite to further observation, prove, on a more minute investigation, to be only embankments, to prevent the overflowing of the water from carrying away the banks at the season of the periodical rains, and for some time after, when the river is high, and the current strong. The most considerable of these embankments near Benares is called Gelsi Gaunt; the splendour and elegance of which, as a building, I was induced to examine, but found, upon ascending the large flight of steps from the river, nothing behind this beautiful fascade but the natural bank, and on the top a planted garden. In the centre of the building, over the river, is a kind of turret, raised and covered, for the purpose of enjoying the freshness of the evening air; and, at the extreme angles, two pavilions crowned with domes, which have the same destination. Most of these buildings have been erected by the charitable contributions of the wealthy, for the benefit of the public."—HODGES, *Travels in India, &c.*

[*Les Puits de Salomon.*]

" Les fameux Reservoirs, nommés par les Europeens, *Puits de Salomon*, et par les gens du Pays, *joub rasi lain*, sont situés à une lieuë seulement de la ville de Tyr, dans le milieu d'une plaine, entre l'Anti-Leban et le grand chemin qui méne à Ptolemaïde, ou Saint Jean d'Acre, à une petite distance de la mer. Ils sont au nombre de trois, dont le plus considerable represente a son exterieur une grande Tour quarrée d'environ cinq toises d'elevation, à prendre cette hauteur du côté du Midy. Elle est moindre du côté opposé, et c'est par là qu'on arrive au haut de cette Tour, par le moyen d'une large montée de pierre assez facile et aisée, pour pouvoir y aller à cheval. L'eau monte du fonds du Reservoir ou de la Tour, jusqu'au sommet de l'edifice, en sorte qu'on peut en puiser avec la main, et elle remplit un grand bassin de figure octogone, dont le diametre est de plus de soixante pieds. Les bords forment une plateforme de sept ou huit pieds de largeur, sur laquelle on fait tout le tour du bassin. On s'appercoit de-là, que toute la fabrique de ce bâtiment est un assemblage de petits cailloux, mêlés de gros sable, et d'une espece de ciment, si bien liés et unis ensemble, que ce n'est plus qu' une même matière pétrifiée, dont la solidité égale le rocher le plus dur, et le marbre le plus solide. La source qui fournit à ce grand Reservoir est si abondante, qu'il est toûjours plein jusqu' aux bords d'une eau très-claire, et la meilleure que l'on puisse trouver. Elle y parôit tranquille, et sans aucune sorte de mouvement; cependant elle en sort avec une rapidité surprenante par un canal, ou une large ouverture faite sur un côté de ce grand bassin. Sa chûte fait d'abord tourner cinq moulins à bled, qui sont au pied de la Tour ou du Reservoir. Du côté opposé, il y a une pareille ouverture, d'ou l'eau sort avec la même impetuosité, et va se perdre dans le plaine ou elle se divise en plusieurs ruisseaux, qui se réunissent enfin, et forment une rivière qui se jette avec grand bruit dans le mer, environ à un mille de ce Reservoir.

" Il y a au même lieu deux autres Reservoirs de la même fabrique, et de la même élevation que le précedent, mais d'une moindre grandeur, et où l'eau n'est ni si abondante, ni si près des bords. On va du premier Reservoir aux deux autres par un canal de communication de trois pieds de larguer, élevé sur un mur fort épais. Ce canal est aujourd'huy entièrement sec, parcequ' après l'avoir bouché e son entrée, on a fait à l'eau un autre passage pour l'usage des Moulins. Les deux moindres Reservoirs ont aussi chacun un canal, qui servoit à porter leurs eaux dans un Aqueduc commun aux eaux réunies des trois Reservoirs; et cet Aqueduc, dont on voit encore de fort beaux restes, élevés sur de grandes arcades, continuoit jusques dans la ville de Tyr, en traversant la fameuse digne faite du temps d'Alexandre pour joindre la ville, auparavant toute isolée, à la terre-ferme.

" L'opinion la plus commune touchant ces Reservoirs est, que Salomon, dont ils portent le nom, les fit construire en faveur d'Hiram Roy de Tyr, qui avoit fourni des ouvriers et des bois en grande quantité pour la construction du Temple, et que ces Reservoirs sont les mêmes dont Salomon a parlé lui-même, sous le nom de Puits, dans le Cantique des Cantiques. Il semble qu'une seule reflexion doit suffire, pour établir, que ces Reservoirs n'ont été construits que depuis le siege de Tyr par Alexandre, puisque, une partie de cet Aqueduc subsiste encore sur la langue de terre, ou sur la levée par laquelle ce Conquerant joignit le continent à la ville, pour en faciliter la prise." —De la Roque.

[*Effect of North-West Wind on Water,— and the difference of Water in Vessels of Glass and Metal, and of unbaked Earthenware.*]

" Le vent sec de Nord-Ouest échauffe tous les corps solides comme bois ou fer, bien

qu'ils soyent à l'ombre, tout comme s'ils etoient exposés aux rayons du soleil. L'eau même s'échauffoit dans les vases de verre ou de metal. Par contre l'eau mise en plein air dans des *Gorgolets* ou *Bardaks*, qui sont des cruches d'une argille non cuite, devenoit plus fraiche par le Nord-Ouest que par le Sud[1]-Est. En general l'eau exposée a l'air dans les cruches de grès non vernissées devient plus fraiche et plus agreable." —NIEBUHR, *Description de l'Arabie.*

[*Ancient Habitation of Libanus.*]

"LE sentiment des Doctes du Pays, appuyé sur la tradition, et sur l'autorité de quelques Ecrivains Orientaux, est que le Liban a été habité par nos premiers Pères, et que la première Ville du Monde, dont il est parlé dans l'Ecriture et dans Joseph, fut bâtie par Cain sur ces Montagnes. Ils sont fortifiés dans ce sentiment par la croyance generale de tout le Pays sur le meurtre d'Abel, que l'on tient avoir été fait au pied de l'Anti-Liban, du côte que cette montagne regarde Damas. On en montre encore aujourd'huy le lieu, distingué pas des Colomnes, à trois ou quatre lieuës de la Ville, vers le chemin qui mene à Balbec. C'est, disent-ils, de ce lieu, que Cain, troublé par l'horreur de son crime, prit le fuite, et se retira vers l'Orient d'Eden, *ad Orientalem plagam Eden*, comme parle l'Ecriture: or, cette contrée orientale n'est, selon eux, que le Liban, où ils prétendent que Cain se fixa, et bâtit enfin la Ville dont nous venons de parler. Il y a même un gros Bourg sur le Mont Liban, ou une petite Ville, nommée Ban, que l'on veut avoir été bâtie sur les ruines de cette première ville. On voit aux environs beaucoup de Bâtiment antiques ruinés; et ces ruines sont encore aujourd'huy appellées dans le pays Medinat el ras: ce qui signifie en Arabe, Ville Capitale, on première Ville."—DE LA ROQUE.

[1] Vent humide.

[*Delicacy of the Apricot-Stone.*]

"EN ouvrant l'abricot, le noyau se fend en deux, et l'amande qui n'a qu'une petite peau blanche comme neige est plus agreable au goust que si elle estoit confite, de sorte que l'on n'achete souvent l'abricot que pour en avoir l'amande."—TAVERNIER.

[*The Jashen Stone.*]

"THE Jashen is found in Tibet, a bluish stone with white veins, so hard that it must be cut with diamond dust. It is highly esteemed in the court of the Mogul. They make cups of it and other vessels, of which Bernier had some very rich ones, curiously inlaid with threads of gold."—ASTLEY'S *Collection of Voyages and Travels.*

[*Persian Jars for Wine.*]

"EN Perse on ne se sert point de tonneaux pour mettre le vin, mais bien de grands pots de terre cuits au four, dont les uns sont vernis per dedans, et les autres enduits de graisse de queüe de monton, car sans ce vernis ou cette graisse la terre boiroit le vin. Il y a de ces grands pots qui tiennent jusqu' a un muits, et d'autres qui ne tiennent qu'un demi-muits. On voit dans les caves quantité de ces pots tres-bien rangez, et la bouche de chaque pot d'environ un pied de diametre a son convercle de bois, une grande toile teinte en rouge, s'etendant comme une nape d'un bout a l'autre par dessus tous ces convercles."—TAVERNIER.

[*Picturesque Effect of Hindoo-Women as Bathers and Water-Bearers.*]

"IT is common, on the banks of the river, to see small Hindoo temples, with gauts or passages, and flights of steps to the river. In the mornings at or after sun-rise, the women bathe in the river; and the younger

part, in particular, continue a considerable time in the water, sporting and playing like naiads or syrens. To a painter's mind, the fine antique figures never fail to present themselves, when he observes a beautiful female form ascending these steps from the river with wet drapery, which perfectly displays the whole person, and with vases on their heads carrying water to the temples." —W. Hodges, *Travels in India, &c.*

[*Mussulman Feast of Lamps.*]

"Passing by the city of Moorshedabad, on the evening of a Mussulman holiday, I was much entertained to see the river covered with innumerable lights, just floating upon the surface of the water. Such an uncommon appearance was, at first difficult to account for; but I found, upon enquiry, that upon these occasions they fabricate a number of small lamps, which they light, and set afloat on the river: the stream constantly running down, they are carried to a considerable distance, and last for many hours."—Ibid.

[*Hindoo Lake of the Gods.*]

"On the northern mountain, *Himalaya*, or seat of snow, is the celebrated Lake *Mánasa-saras*, or *Mánasaróvara*, near *Sumèru*, the abode of gods, who are represented sometimes as reclining in their bowers, and sometimes as making aerial excursions in their *Vimánas*, or heavenly cars, on or within the southern Himalaya, we find the Lake of the Gods, which corresponds with that in the north. Beyond the southern Lake of the Gods, is another *Meru*, the seat also of divinities and the place of their airy jaunts; for it is declared in the *Purans*, that within the mountains, towards the source of the Nile, there are delightful groves, inhabited by deities, who divert themselves with journeying in their cars from hill to hill."—Wilford, *Asiatic Researches.*

[*The Rajah's unhallowed Love.*]

"At *Chundra-gumpty-patnúm*, twelve parous down the river on the north side, formerly ruled a *Raja* of great power, who being absent several years from his house, in consequence of his important pursuits abroad, on his return fell in love with his own daughter, who had grown up during his long absence. In vain the mother represented the impiety of his passion: proceeding to force, his daughter fled to these deserts of *Perwuttum*, first uttering curses and imprecations against her father; in consequence of which his power and wealth declined; his city, now a deserted ruin, remains a monument of divine wrath; and himself, struck by the vengeance of Heaven, lies deep beneath the waters of *Puttelagunga*, which are tinged green by the string of emeralds that adorned his neck."—*Asiatic Researches.*

[*The Indian Grape Ronas, so celebrated for its Dye.*]

"Le lendemain apres avoir costoyé l'Aras cinq ou six heures, nous arrivâmes à Astabat qui est à une lieue de la riviere et nous y demeurâmes pres de deux jours à nous divertir. Ce n'est qu'une petite ville, mais qui est tres belle; il y a quatre Carvanseras et chaque maison a sa fontaine. L'abondance des eaux rend le terroir excellent, et sur-tout il y croist de tres bon vin. C'est le seul païs du monde qui produit le *Ronas*, dont il se fait un si grand debit en Perse et aux Indes. Le *Ronas* est une racine qui court dans la terre comme la reglisse, et qui n'est gueres plus grosse. Elle sert a teindre en rouge, et c'est ce qui donne cette couleur a toutes ces toiles qui viennent de l'Empire du Grand Mogol. Quoy qu'on en tire de terre des morceaux fort longs, on les coupe de la longeur de la main pour en faire des paquets et en mieux remplir des sacs dans quoy on transporte cette marchandise. C'est une chose etonnante de

voir arriver à Ormus des Caravanes entières chargées de ce Ronas pour l'envoyer aux Indes dans les navires qui y retournent. Cette racine donne une forte et prompte teinture, et une barque d'Indiens qui en estoit chargée ayant ete brûlée par leur negligence a la rade d'Ormus ou j'estois alors, la mer le long du rivage ou les sacs flottoyent parut toute rouge durant quelques jours."—TAVERNIER.

[*Desert Cookery.*]

"VOICI toute la ceremonie qu'on y apporte. On fait un trou rond en terre de demi pied de profond, et de deux ou trois de diametre, dans lequel on jette de cette brossaille ou on met le feu, et au dessus des caillous qui deviennent rouges et chauffent bientost la place. Cependant sur le sofra ou cuir rond qu'on étend a terre, et qui sert tout ensemble de table et de nape pour manger, on prepare la paste, et on n'a point dans le desert d'autre instrument pour petrir. Le trou estant chaud autant qu'il est necessaire, on oste les cendres et les caillous, on le nettoye proprement pour y mettre la paste qu'on couvre des mesmes caillous, et on la laisse cuire de cette sorte a loisir du soir au matin. Le pain qui sort de ce trou est de très-bon goust, epais seulement de deux doigts, et de la grandeur ordinaire de gasteaux que nos boulangers donnent la veille des Roys aux bonnes maisons qu'ils ont accoûtumé de servir."—Ibid.

[*Miraculous Sally of the Moguls.*]

"THE empire of the Moguls was once subverted by the Tartars under Suintz Khan, assisted by the Kerghis. Their sovereign, Il Khân himself and all his children were slain in the battle, except Kayan his youngest son and his nephew Nagos; who, after being ten days kept prisoners by one man, fled with their wives to their own country. But not thinking themselves secure there, they, with the cattle which escaped from the action, and the cloaths they found on the field of battle, retired into the mountains. At length they came to the foot of a very high one, which they were obliged to ascend by so narrow a path, made along the edge of the precipices by animals called Arkhora, that only one could pass at a time. They descended by the same path into a delightful country surrounded by mountains, which they called Irgana-kon, in allusion to its situation, Irgana signifying, in the old Mogul language, a valley, and Kon a steep height.

"In process of time their posterity greatly increasing, Kayan called his descendants, who were most numerous, Kayat; and Nagos named one part of his Nagosler and the other Durlagan. At the expiration of four hundred years, finding the place too narrow to hold them, they resolved to return to the country from whence their ancestors were driven. But being at a loss for want of a road, the path before mentioned having been destroyed by time, a farrier, who had observed that the mountain was not very thick in a certain part, and consisted of iron mines, proposed to melt a way through. This counsel being approved of, every one carried wood and coal, which they placed in layers interchangeably round the foot of the mountain, then setting fire to the fuel, they so effectually blew it up with seventy bellows, that the ore at length dissolving left a road large enough for a loaded camel to pass, by which they all marched out, under Bertezena their Khân.

"The Moguls still celebrate the anniversary of this miraculous sally."—T. ASTLEY'S *Collection of Voyages and Travels.*

Dwaraka, Creeshna's City.

"IN the midst of his golden castle extended his apartments on all the four sides. His gardens were of golden earth, wherein were Trees of Paradise full of variegated fruits. Peacocks and cocelas (Indian night-

ingales) and other birds were sporting therein. Creeshna was surrounded with his sixteen thousand wives, *as lightning with a cloud.* In the garden was a river, whose banks were all gold and jewels, the water of which, from the reflection of rubies, appeared red, though perfectly white; it was the Water of Life; and thousands of lotoses floated on its surface, among which innumerable bees were humming and seeking their food. In this river they bathed and played, Creeshna always in the midst of them."—*Life of Creeshna.*

[*Profound and palpable Darkness enlightened by the Kowsteka-Men.*]

"THEY mounted a carriage together and went towards the west, and passing all the seven climates and all the stages of the universe, came to that profound and palpable darkness, where there is no admission of the sun or the moon, or fire. As they had now no other means of proceeding, Soodharsan-Chakra was ordered to go forward, that the horses might get on by means of its light. When Arjoon beheld that light, which is the light of God, he could not turn his face towards it, but covering his eyes, to preserve them from the dazzling glare, remained in deep and awful reflection. When the resplendent brightness of that light overcame them, they entered an expanse of water, where a cold wind reigned. Within that they observed a splendid palace and a throne, whereon sate Seshanaga the Snake, who had a thousand heads, and who seemed in magnitude to resemble Kylass, while his thousand eyes shot terrific flames. There they beheld the Being undescribable, who is pure and all sufficient. His countenance was like the flower of the lotus, and he wore a yellow robe on his body, and golden ear-rings and a profusion of jewels; a string of the finest pearls adorned his neck, and the Kowsteka-Men[1] blazed on the middle of his breast, a figure beautiful in its proportions, and resplendent with Shanka and Chakra and Geda and Padma."—Ibid.

[*La Rivière du Chien.*]

"ON l'appelle la Rivière du Chien, parcequ'autrefois il y avoit sur les bords une columne fort haute, sur laquelle étoit un chien de pierre, de la grosseur d'un cheval, dont le peuple conte mille choses extraordinaires. Ce chien etoit, me dit-on, fort utile à la province, car dès que les ennemis avoient seulement dessein d'y entrer, il en avertissoit aboiant alors continuellement. La colonne et par consequent le chien tomberent dans la rivière. L'Emir Phacradin en fit couper la tête, et l'envoia en present aux Venetiens; ainsi l'on n'en voit plus que le corps. Je l'ai vu par curiosité comme les autres: le chien montre le ventre ou l'on voit une grande ouverture quarrée. Cela me fit conjecturer qu'il etoit creux; ainsi il est probable que quelque Prince l'aura fait faire pour tromper ces peuples naturellement superstitieux. Je ne doute point que la colonne, qui a dû être extremement grosse pour soutenir un chien si monstreux, ne fut creuse aussi; de sorte que si-tôt que des espions apportoient quelques mauvaises nouvelles, le Prince pour venir plus facilement à bout de son peuple, faisoit aboier le chien. La voix d'un homme, venuë du fond de la colonne, paroissoit à une canaille ignorante un oracle infailliblement descendu des cieux, ou sorti des enfers.

"Je vis d'assez proche ce chien, il est dans l'eau, et comme elle est fort claire, je l'examinai depuis un bout jusqu'a l'autre forte à loisir: on trouve peu de chevaux d'une corpulence aussi enorme."—*Voyage du* SIEUR PAUL LUCAS.

[*Le Nahr Kalb, ou le Fleuve du Chien.*]

"LE Nahr Kalb, ou le fleuve du Chien, divise tout le Pays de Kesroan en deux

[1] A jewel like the carbuncle dissipating darkness—worn on the breast as a talisman.

parties; son embouchûre se trouve un peu en-deçâ de l'entrée du chemin que les Romains ont taillé dans le rocher. Tous les auteurs conviennent que ce fleuve est le Lycus des anciens, et l'inscription qu'on lit encore dans ce chemin ne laisse aucun lieu d'en douter. Son nom moderne le prouve encore, car les Arabes ont appellé Kalb, ou Chien, la figure de pierre d'un animal que les Grecs avoient nommé λύκος, loup, et qui etoit autrefois placée sur un roc assez près de l'embrouchûre du fleuve. Cette figure est depuis tombée dans la mer, et on l'y entrevoit encore quand le temps est calme. C'etoit une espece d'Idole, dont on conte encore de grandes merveilles. Les Musulmans disent que le diable entroit quelquefois dans ce corps de pierre, et qu'il hurloit d'une étrange force jusqu'a se faire entendre par toute la côte de Syrie, et même jusqu'en l'Isle de Chypre, et que ce prodige presageoit toûjours quelque funeste évenement. D'autres plus sensés croyent que le fleuve se jettant dans la mer entre deux hautes montagnes qui le resserrent, et son lit étant tout rempli de roches, ses eaux font un bruit terrible quand elles sont enflées par les fontes des neiges; ce qui augmente dans le silence de la nuit, et peut-être comparé aux hurlemens d'un Loup; effet naturel que la superstition du Paganisme a rendu mysterieux, qui a donné lieu sans doute à dresser l'Idole en question, et à nommer ce fleuve du nom qu'il porte encore aujourd'huy."—De la Roque.

[*The Devétas' Respect to the Moon.*]

"The Devétas, in honour of the moon shining in its meridian lustre, had adorned themselves in variegated chains of pearls and rubies, had robed themselves in vestments of a rose colour, and rubbed themselves with saffron, so that the earth received fresh splendour from their appearance, and a warm and sweet air breathed round."—*Life of Creeshna.*

[*The Date-Trees a Refuge for the White Heron.*]

"We stopped towards night, about eight leagues distance from ancient Cairo, opposite to *Scheick Itmann*, a little village of which the houses or huts are of mud. Its appearance is not the less pleasing. Groves of date trees surround it; their verdant summits, which bear long and shooting stalks, whilst others are bent downwards by the winds, seem to cross each other in order to form a shade to the roofs of the houses, enliven the gray and obscure tints of the village, render it beautifully picturesque, and form a most interesting landscape. Several white herons came to pass the night upon these date trees, and composed there a charming bouquet of a beautiful green and a dazzling white."—Sonnini.

[*Plaister like Marble.*]

"Les bâtimens qui sont faits de briques cuites au soleil sont assez propres, et après avoir élevé la muraille le maçon l'enduit avec du mortier fait de l'argile mesleé avec de la paille; de sorte que tous les défauts en estant couverts, elle paroît fort unie. Il ajoûte par dessus le mortier une chaux ou il mesle du verd de Moscovie, qu'il broye avec de la gomme pour rendre la chaux plus gluante, et en frotant le mur avec une grosse brosse il devient damasquiné et argenté et paroît comme du marbre."—Tavernier.

[*The River Nandá.*]

"Concerning the river *Nandá*, or the *Nile* of *Abyssinia*, we meet with the following tales, in the *Padmacosha*, or *Treasure of Lotos-flowers*. A king named *Apya'yana*, finding himself declining very low in the vale of years, resigned his throne to *Apa'mvatsa*, his son, and repaired with his wife *Sa'rmadá* to the hermitage of a renowned

and holy *Bráhmin*, whose name was *Urica* or *Uricu*, intending to consult him on the mode of entering into the *Asrama*, or order, called *vánaprest'ha:* they found only the son of the sage, named *Márca*, or *Márcava*, who gave them full instructions, and accompanied them to the hilly parts of the country, where he advised them to reside. When they arrived at their destined retreat, the *Dévas*, pleased with their piety, scattered *flowers* on them like rain, whence the mountains were called *Pushpavarsha;* the gods were not satisfied with a shower of blossoms, and when the first ceremonies were performed at *Pushpa-versa-st'hán*, they rained also *tears of joy*, which being mingled with those of the royal pair and the pious hermit, formed the river *Nandá*, whose waters hastened to join the *Cáli*, and their united streams fell at length into the *Sanc'hábdhi*, or sea of *Sanc'ha.*"—*Asiatic Researches.*

[*The Yearly Fast of the Maidens of Hindostan.*]

" It is a long established custom that, in one month of each year, the maidens of Hindostan, after bathing in the river, should perform a service to Bhavani Deva, to obtain their desires, which are all for a well-fated husband, and on that day they fast." —*Life of Creeshna.*

[*Turkish Buildings.*]

" Toutes les maisons sont bâties à peu près de cette manière. Il y a au milieu un grande portique de vingt ou trente pieds en quarré, et au milieu du portique un étang plein d'eau. Il est tout ouvert d'un costé, et depuis la muraille jusqu'a l'étang le pavé est convert de tapis. A chaque coin de ce portique il y a une petite chambre pour s'asseoir et prendre le frais, et au derrière une grand chambre dont le bas est couvert de tapis avec des matelats et des coussins, dont l'étofe repond a la condition ou aux facultez du maistre de la maison. Aux deux costez du portique il y a deux autres chambres et plusieurs portes pour passer de l'une à l'autre.

" Les maisons des grands Seigneurs sont bâties de la mesme sorte, sinon qu'elles sont plus spacieuses; car elles ont quatre grands portiques ou grandes sales, qui repondent aux quatre plages du monde, et chacune de ces sales a ses deux chambres a costé, ce qui fait le nombre de huit chambres qui entourent une grande sale qui est au milieu. Le Palais du Roy est de la mesme structure, et generalement toutes les maisons de la Perse sont peu élevées, estant une chose très-rare de voir un troisieme étage. Toutes ces sales et ces chambres sont voutées et les Persans nous surpassent en cela. Car sans tant de façon et tant de temps que nous y aportons ils font promptement leurs voutes de brique, et il y en a de fort larges et de fort hautes qui montrent l'industrie de l'ouvrier. Le dessus des maisons est plat et en terrasse, enduit avec de la terre detrempée avec de la paille hachée fort menu et bien batuë; au dessus dequoy on met une couche de chaux qu'on bat sept ou huit jours durant ce qui la rend dure comme du marbre; et quand on n'y met point de chaux on couvre la terrasse de grands carreaux cuits au fourneau, de sorte que la pluye ne s'y arreste point et ne cause aucun dommage: mais ils ont soin quand il a neigé de faire jilter en bas la neige qui est tombée sur leurs terrasses, de peur qu'elles ne viennent a crever."—Tavernier.

[*The splendid Interior of Turkish Houses.*]

" Les maisons n'ont rien de beau au dehors, mais au dedans elles sont assez propres et assez enjolivées, les murailles estant ornées de peinteurs, de fleurs, et d'oyseaux, en quoy les Persans ne reüssissent pas mal. Ils prennent plaisir d'avoir quantité dep etites chambres fort ouvertes par plusieurs portes et plusieurs fenêtres fermées avec

des treillis bien travaillez, ou de bois, ou de plâtre, dont les vuides sont remplis de pieces de verre de toutes ecouleurs. C'est ce qui sert de vitres, principalement aux fenêtres des appartements des femmes, et des autres lieux du logis ou elles peuvent venir. Ces vitres sont ordinairement des pots de fleurs fait de plâtre, de mesme que la tige et les petites pieces de verre de raport de differentes coleurs qui imitent le naturel. Ils pourroient bien s'ils vouloient, avoir des belles vitres de crystal, mais ils se font de la sorte que je viens de dire, afin qu'on ne puisse voir à travers dans le lieu ou sont les femmes, et ces sortes de vitres plaisent assez a la vûë."—Ibid.

[*The Simplicity of Persian Beds.*]

"Les Persans comme tous les autres Orientaux ignorent l'usage des lits elevez de terre. Quand ils veulent s'aller coucher, ils étendent sur le plancher, qui est couvert de tapis, un matelat ou une couverture piquée dans laquelle ils s'envelopent."—Ibid.

[*Persian Beds in Summer in the Open Air —sur leurs Terrasses.*]

"L'este ils couchent la nuit a l'air sur leurs terrasses, et comme les femmes y couchent aussi on a obtenu que les Moullahs qui vont chanter sur les Mosquées ne montent point le matin sur les tois, parceque de la ils pourroient voir les femmes couchées, et c'est une grande infamie pour une femme d'avoir esté aperçuë de quelqu'un le visage découvert."—Ibid.

[*Parasu-Rama.*]

"Parasu-Rama was the son of a most illustrious and holy Brahmin, of the name of Jamadagni, who, though allied to the blood royal of India, had adopted the garb and manners of an anchorite, and devoted his time to prayer and austerities in the solitude of a cell on Mount Heemachel, or Imaus, where he day and night fervently worshipped the deity. His wife, whose name, according to the Ayeen Akbery, was Runeeka, had retired with him; and the reason of their thus secluding themselves from human society was, that Veeshnu, propitiated by the mortifications they endured, might grant them the desire of their hearts, a boon without which a married Hindoo is ever miserable, offspring. One day, when a long series of intense penitentiary severities had unusually purified the mortal frame, and rendered it more proper for intercourse with deity, Veeshnu appeared to Runeeka in the form of a handsome child, and asked her, what was the object of the unrelenting austerities practised by herself and her husband? She answered, that we may obtain of heaven a child beautiful and amiable as thou art. Your wishes are granted, said Veeshnu; you shall have a son, who, to every bodily perfection, shall unite the noblest virtues of the soul. He shall be the avenger of innocence, and the exterminator of tyrants. Having said this, he disappeared; and in due time the prediction was fulfilled by the birth of Rama. In reward, too, of their exemplary piety, Eendra, the prince of the celestial regions, intrusted to their care the wonderful cow Kam-deva, which had the property of yielding from her dugs whatsoever the possessor desired. Notwithstanding this enviable attainment, they used their good fortune with moderation, and continued in their cell and their usual practice of penitentiary duties. In the mean time young Rama increased in years and beauty, and shewed such symptoms of dawning talents and virtues, that his fame reached Mahadeo himself, whose palace is on the summit of Mount Kylass, and the god himself undertook his education.

"It happened that a prince of the Dityc tribe, or race of malignant genii, at that time very much oppressed the inhabitants of Hindostan. His name was Deeruj; he is represented as having a thousand arms, the

expressive symbol of gigantic power and cruelty, and he particularly made war against the Beyshees, or holy tribe, whose devotions he interrupted, and whose persons he insulted.

"This sanguinary despot, on a hunting excursion, happening one day to pass near the cell of Jamadagni, had the curiosity to enter it, and instantly demanded for himself and numerous suite those refreshments which their fatigue required. To his astonishment, and that of his attendants, a table was instantly and sumptuously spread, exhibiting the most delicious meats and the richest wines, and that in such abundance, that the appetites of the whole cavalcade were completely satiated. After the entertainment, the hermit presented the monarch and his company with magnificent dresses, and jewels of inestimable beauty and value. The prince was so overwhelmed with surprise at this immensity of wealth in the cell of a secluded hermit, that, conceiving the whole to be the effect of magic, he at first refused to accept the presents, and sternly demanded by what means, and from what quarter, he had obtained riches which far exceeded those of the greatest sovereigns, and in what subterraneous recess they were concealed. The holy man answered, that Eendra, the monarch of the upper regions, had, at Mahadeo's desire, and in reward of his austerities, intrusted to his care Kam-deva, the cow of plenty, whose dugs were the inexhaustible mine whence his treasures proceeded. On receiving this information, the all-grasping tyrant was on fire to possess himself of the wonderful cow, and eagerly pressed the hermit to bestow upon him the mine as well as the treasure. The sage replied, that was impossible; for it was the property of Eendra, and, without the consent of that deity, Kam-deva could not be removed, nor would any force on earth avail to tear her from the spot. This intelligence filled him with rage, and his avarice became proportionably inflamed. He now determined to seize the sacred cow, and ordered his followers to surround the hut, and bear her away by force. But cows of celestial origin are not to be thus easily captured; for, on a signal from the hermit, Kam-deva magnified herself to three times her usual bulk, and, rushing upon the Rajah's troops with irresistible impetuosity, with her horns and hoofs she gored and trampled down the greatest part of them, put the rest to flight, and then, before them all, flew up triumphantly to the heaven of Eendra, her master. The tyrant, enraged at the slaughter and discomfiture of his troops, immediately raised a great army, and marching to the spot whence he had been obliged so disgracefully to retire, and Kam-deva being no longer on earth to defend her keeper, the holy anchorite was cruelly massacred, and his hut razed to the ground. Runeeka, collecting together from the ruins whatever was combustible, piled it in a heap, on which she placed her husband's mangled body; then, ascending it herself, according to the laws of her country, set fire to it, and was with it consumed to ashes. In the meantime Kam-deva, in her journey to the Paradise of Eendra, stopped at Kylass, Seeva's metropolis, to inform Parasu-Rama, then about twelve years old, of the base and cruel conduct of Deeruj to his parents, to whose aid he immediately flew, but arrived only time enough to view the smoking embers of their funeral pile. The tears rushed down his lovely face, and he swore, by the waters of the Ganges, that he would never rest till he had exterminated the whole race of Kettris, the Rajah-tribe of India.

"Armed with the invincible energy of an incarnate god, he immediately commenced his career of just vengeance, by seeking and putting to death, with his single arm, the Ditye tyrant, with all the forces that surrounded him. He then marched from province to province, and from city to city, every where exerting the unerring bow, Danook, and devoting the Kettris to that death which the enormity of their crimes merited. In vain they resisted, singly or united; alike unavailing were open force and secret fraud; they were discomfited in

every quarter, and thus the avowed end of this, as well as all the other Avatars, was effectually answered."

[*The Rose of Kashmire.*]

"I MAY venture to class in the first rank of vegetable produce, the Rose of Kashmire, which, for its brilliancy and delicacy of odour, has long been proverbial in the east; and its essential oil, or ottar, is held in universal estimation. The season, when the rose first opens into blossom, is celebrated with much festivity by the Kashmerians, who resort in crowds to the adjacent gardens, and enter into scenes of gaiety and pleasure, rarely known among other Asiatic nations. There, all that exterior gravity which constitutes a grand part of the Mahometan character, is thrown aside; and the Turk, Arab, and Persian, as if fatigued with exhibiting the serious and guarded deportment of their own country, give a licentious scope to their passions."—FORSTER.

[*The Hospitality of the Arab.*]

"Ex imperatore audivi cum diceret, In itinere quodam Persam atque Arabem fuisse comites; per locum autem desertum iter facientes, miserià (ob sitim et calorem) mirum in modum esse afflictos. Cum adeo Arabi aquæ perpaullulum restaret, dixisse illi Persam, *Celebris est ac pervulgata gentis tuæ liberalitas et benevolentia; quanta illi fiet accessio, si aquæ haustulum mihi concedens, sodalem tuum ab interitu liberaveris?* Tum, post aliquam deliberationem, Arabem respondisse, *Certè scio, si tibi aquam concessero, dulcem mihi animam ob sitim intensam in auras pervolaturam. Sed tamen indignum esse censeo, hanc gentis meæ excellentiam in nihilum redigi. Famam ideo jucundam vitæ fragili anteponens, et animâ meâ redimens tuam, aquam tibi præbeo; ut hæc historia Arabum sit monumentum.* Aquam adeò Persæ dedisse, qui ejus haustu à morte liberatus est, et ex hâc solitudine incolumis evasit. Hujus facti semper vivit et vivet recordatio."—*Poeseos Asiaticæ Commentarii.*

[*Simplicity of the Bedouins.*]

"AMONG the Bedouins," says SONNINI, "jealousy, the daughter of pride, is far from tyrannizing over the women. Luxury and factitious pleasures, bringing immorality in their train, have not attempted to establish themselves on their parched and thirsty sands. The manners of their inhabitants remain pure, simple, and such as they were described in the ancient histories of the same people. The women are not afraid, like those of the other nations of Egypt, to exhibit their faces uncovered, to converse freely with a stranger, and to display that pleasing and natural gaiety which is the companion of virtue."

[*Beauty of the Bridges of Ispahan.*]

"LE Pont de Zulpha, sur la rivière de Senderu à Ispahan, est basti de bonne brique liée avec des pierres de taille et est tout uni, le milieu n'estant pas plus élevé que les deux bouts. Il n'a guere moins de 350 pas de long et 20 de large, et il est soûtenu de quantité de petites arches de pierre qui sont fort basses. Il a de chaque costé une gallerie large de huit ou neuf pieds, et qui va de bout en bout. Plusieurs arcades de 25 ou 30 pieds de haut soûtiennent la plateforme dont elle est couverte, et ceux qui veulent estre plus à l'air, quand la chaleur n'est pas grande, peuvent passer par dessus. Le passage le plus ordinaire est sous les galleries qui tiennent lieu de parapet, et qui ont plusieurs ouvertures sur la rivière dont elles reçoivent de la fraîcheur. Elles sont fort élevées par dessus le rez de chaussée du pont, et on y monte par des escailliers aisez, le milieu du pont qui n'a qu'environ 25 pieds de large, estant pour les chariots et les voitures. Il y a encore un autre pas-

sage quand l'eau est basse en esté, et qui est très agréable pour sa fraischeur. C'est un petit chemin qui touche le fond de la rivière, où il y a des pierres disposées afin qu'on puisse passer sans moüiller le pied. Il traverse toutes les arches d'un bout du pont à l'autre par une porte que l'on a faite à chacune, et l'on y descend de dessus le pont par un petit escalier que l'on a pris dans les epaisseurs. Il y en a un de méme de chaque costé du pont pour monter sur la plateforme de la gallerie, qui a plus de deux toises de large avec ses garde-fous de costé et d'autre. Ainsi il y a six passages sur ce pont, un par le milieu, quatre aux deux côtez, qui sont les deux galleries et leurs plateformes, et le petit chemin qui perce les arches. Ce pont est veritablement un fort bel ouvrage."—TAVERNIER.

Another bridge at Ispahan "a une beauté particuliere que l'autre n'a pas, et c'est une place en exagone qui est au milieu du pont, avec un belle escade qu'on fait faire à la riviere en cet endroit la."

[*Kadrouva-Vinneta and Diti.*]

"KADROUVA-VINNETA and *Diti*, two of the wives of *Cassiopa*, who was the first Brahmin, happening to be walking in a garden, a little way out of the city, they perceived *Outseirevan* the horse of *Indre*. *Diti* in admiration cried out, how beautiful, how white this horse is! he has not so much as the least black spot about him. Her companion affirmed that he had a black spot near his tail; upon which they fell to disputing, and laid a wager, the conditions whereof were, that she who lost should be the other's slave. As it was then night they suspended their examination till the next day; but *Kadrouva-Vinneta*, whose sons were devils under the shape of serpents, taking advantage of the night, commanded one of them to go and place himself near the horse's tail, so that the next morning a little black speck was seen upon it. *Diti*, who knew nothing of the trick, submitted to her companion, and was as holy and pious as the other was wicked; but the saints comforted her in her affliction with this assurance, that she should bring forth children who should be her deliverers, and accordingly she conceived and laid two eggs. She waited a long time in expectation of their being hatched, but growing inpatient, she broke one of them, whence issued a child with only the upper part of its body, the rest not being yet formed. Annura, for that is the name of the immature babe, was very angry with his mother for having been the cause of his deformity, and assured her she would continue in slavery five hundred years longer, for not staying till the egg had hatched itself. He entered into the service of the sun, flew up into the air, and undertook to guide the chariot. Five hundred years after, the other egg being hatched, *Garrouda* issued out of it, who went and served *Kadrouva-Vinneta* and her children. *Diti* growing weary of her servitude, *Garrouda* asked her why they were slaves, and if there were no possibility of their getting free? Yes, there is, says she, provided you will go and fetch the *Amortam* which is kept in *Devendre-locon*. *Garrouda* no sooner heard these words than he flew away and went in search of the *Amortam*, which he got possession of, after having conquered the *Devétas* who guarded it, and put out the fire which surrounded it. 'Twas to no purpose that they intreated him not to force it away, it being a trust; however he assured them that after he should have made use of it to rescue his mother from slavery, they then might have it again if they thought proper. But he requested of *Devendre* that he might be allowed to eat the serpents, which accordingly was granted him. He then set out in order to return to his mother, but the treacherous *Kadrouva-Vinneta* seized on the *Amortam*, and resolved that she and her sons should drink it. Immediately *Devendre* sent a *Devéta*, under the shape of a *Brahmin*, who going to her said, Take care how you profane this drink, by not taking

it with the preparations requisite. You must first wash your body, and put on such clothes as are pure. *Kadrouva-Vinneta* caused the *Amortam* to be laid on a kind of straw called Arpbha which is of a very holy nature, and that they in the meantime should go and purify themselves. In the meantime the *Amortam* was carried off, so that only a few drops remained of it on the straw. The serpents after their return fell to licking it, and the straw being very sharp cut their tongues, since which time the tongues of serpents have always been forked. The beak of *Garrouda* having touched the *Amortam* became white, as also its neck, and Vistnou made choice of this bird to carry him."—A. ROGER.

[*The Chubbootree—Shawmiana—or, Night Canopy.*]

"THE *Chubbootree* is a terrace, or platform, common in the courts and gardens of Asia, on which people sit to enjoy the cool of evening, and often sleep upon it. Over it is frequently pitched an awning, to keep off the dews, in India and Persia called Shawmiana, or night canopy."—*Note to Bahar-Danush.*

[*Gomgoms, or Gongs.*]

"THE Gomgoms are hollow iron bowls of various sizes and tones, which a man strikes with an iron or wooden stick; they make a not unpleasant harmony somewhat resembling bells."—STAVORINUS.

[*Marriage Choice of a Female of the Chittery, or, Royal Race.*]

"WHEN a female of the Chittery, or Royal Race, was marriageable, or supposed to possess a discriminating choice, she was conducted to an apartment where many youths of her own tribe were assembled; and being desired to select from them her future husband, she distinguished the object of her partiality by throwing over his neck a wreath of flowers."—FORSTER'S *Journey from Bengal to England.*

[*Barbaric Splendour.*]

"LE ROY donna audience dans la grande sale du Palais a l'Ambassadeur des Urbeks ou des Tartares. Tous les grands Seigneurs et Officiers de la Couronne se trouverent dans la première Cour où l'Ambassadeur devoit passer, et il y avoit neuf chevaux de parade dont les harnois estoient tres-riches et tous differents. Il y en avoit deux tous couverts de diamans, deux autres de rubis, deux autres d'emeraudes, deux autres de turquoises, et un autre tout brodé de belles perles. Si c'eut esté l'Ambassadeur d'un Monarque que le Roy de Perse eût plus consideré qu'un Kan de la Tartarie, il y eût eu jusques à trente chevaux en parade à l'audience de l'Ambassadeur. Quand on en met jusques a vingt-cinq ou trente toute la magnificence suit de mesme. Car chaque cheval est attaché par deux resnes a deux grands cloux d'or qui sont en terre avec le marteau d'or auprés. Il y a encore un autre clou d'or où est attaché un cordon qui leur tient les pieds de derriere. On met aussi devant chaque cheval un chaudron d'or, pour aller puiser de l'eau dans une grande auge d'or quarrée qui est au milieu des chevaux."—TAVERNIER.

["*The Lizard's track is left*
Fresh on the untrodden dust."—
THALABA, book vii. 2.]

"A MULTITUDE of little gray lizards love to approach the habitation of men. They are to be seen in a greater quantity than at any other season of the year, on the walls, and even in the houses. This species is common over all Egypt: it is there called

bourse. Its cry, which is frequently repeated, is not unlike the noise which we make when we loose the tongue hastily from the roof of the mouth. It is an animal which is sacred both among the Turks and the Egyptians, and the veneration which they entertain for them, doubtless, is connected with the exercise of that hospitality which is now generally adopted in the East. They are unwilling to injure harmless and innocent animals, which approach man with confidence, and which seem to take up their abode with him solely for the purpose of purging his habitation of a swarm of insects, which constantly torment him in those countries, where the excessive heat renders them more numerous and more troublesome than in other places."—SONNINI.

[*Way of catching Birds by Water, near Jerusalem.*]

"NEAR Jerusalem we had occasion to see a way of catching birds which we had never seen before, for they did not catch them with a bait as they do with us, but with water poured out upon a rock; for this is a very dry country, and the poor birds when they are flying in the air, ready to drop down for thirst; seeing the water shine so clear by the bright beams of the sun, fly straight down to it; and before they are aware are caught fast in the gins." —BAUMGARTEN'S *Travels.*

[*The Gum Arabic Acacia.*]

"THE real Acacia, which distils Gum Arabic from its trunk and branches, grows commonly on the parched and almost barren plains of these identical parts of Upper Egypt. Its port, for the most part, stunted; its trunk crooked and short; its branches long and few, with narrow and thinly scattered foliage, almost bare; a very rough bark, and of a deep brown; long white prickles, with which it is beset, give it a harsh and withered look, which induce you to mistake it for one of those leafless trees, and whose sap chilled by the frost, during our winters, reduces to a state approaching death. Very small flowers, white, or tinged with yellow, and almost without smell, are but ill qualified to make up for what it wants in point of appearance and foliage. This tree, which the Egyptians call *sunth*, and not *santh*, as I observe most authors spell it, will never then be reckoned among the number of ornamented trees, but its usefulness will ever make it considered as one of the most valuable. Its wood, of a deep red colour, is hard, and capable of receiving a beautiful polish. Its seed, enclosed in a husk very like that of a lupin, yields a red colour, which is made use of in dying morocco. The goats are very fond of this fruit, which, in the Arabian tongue is called *karat:* pounded together with the husk before it comes to maturity, it affords an astringent in pharmacy, known by the denomination of *essence of acacia.* But the gum which distils from the numerous crevices of the bark of the Acacia, or from incisions made in the trunk and greater branches, is an object of importance in commerce and manufactures, in which great quantities of it are consumed. Excessive heat is requisite in the production of gum arabic. Indeed, although the Acacia thrives in the more northern parts of Egypt, yet it produces no gum; in Thebais, on the contrary, where the temperature of the air is scorching, I have seen it entirely covered with hard and coagulated tears of this mucilaginous juice."—SONNINI.

[*Eastern Chambers, where to take the Air, according to the Wind then reigning.*]

"PERSONS of quality, nay, indeed, many rich merchants, build in their gardens summer-houses, or a kind of gallery or hall, which is enclosed with a row of pillars, whereto they add, at the four corners of the main structures, so many withdrawing

rooms or pavilions, where they take the air, according to the wind then reigning."—Amb. Tr.

[*Arabian Bitch that deserted her Whelps.*]

"On the fifteenth day we came to some horrible precipices and steep mountains. There was running by us a bitch with whelps, that belonged to one of the *Arabians*, who happened to bring forth her litter there, and seeing us leave her, was horribly afraid to be left there alone with her whelps. For a long time she seemed to be deliberating, at last fell a howling most mournfully, and chose rather to save herself by following us, than stay behind and perish with her puppies."—Baumgarten's *Travels.*

[*Egyptian Acacias.*]

"In more skilful hands than those of the Egyptian husbandmen, the acacia might become a powerful means of restoring to cultivation the lands of Upper Egypt, which sterility has taken possession of, and the soil of which, fit for cultivation, is covered over with vast layers of intruding sand. However dry or clayey the ground concealed by the sand may be, yet the gum-tree may be planted and brought forward there, provided the roots fasten in a bed of vegetable earth; the sandy layer which might surround the bottom of the trunk would not injure its growth. Forests of the acacia-tree would soon bring back vegetation and inhabitants to a soil which different circumstances seem to have condemned for ever to a barren depopulation; and during the period till cultivation shall again flourish, the gum arabic would produce so advantageous a revenue, as to leave no room to regret the expense of such a plantation; besides the excellent wood which it might supply, would be no small indemnification in a country where wood is so very scarce."—Sonnini.

[*The Moors and their Negroes.*]

"It is customary among the Moors to marry their male and female negroes, and, after a certain period, to restore them to freedom. Thus we see husbandmen are more humane towards their slaves than commercial nations, and that negroes are much more happy among a people whom we call barbarians, than they are in the colonies of Europe. Without ill treating them, the Moors employ them in guarding their flocks and herds, tilling their lands, and in domestic services for a limited time. They depopulate one part of Africa to people another.

"The negroes conform to the religion of Mahomet, without scarcely knowing what it means; but to this they daily add the adoration of the sun, which is the first object of their worship. The marriages of negroes in Morocco greatly resemble those of the Moors; all the processions that relate to them are accompanied by musicians, and preceded by flags made of gauze handkerchiefs, suspended at the ends of reeds.

"They marry after harvest, and when they are certain of subsistence. Such in the first ages of the world must have been the basis on which all society was formed. The first ceremony before a negro marriage is to carry corn to the mill, sufficient to supply bread for a whole year, and this they bear singing, accompanied by drums and castanets. They return two days after with the like ceremonies to receive the flour.

"Their household furniture consists in a mat, two sheepskins unsheard to sit upon, a lamp, a jar of oil, some earthen pots and plates, the whole scarcely worth two guineas, but borne in procession like the corn. The music at these festivals is the heaviest expense."—Chenier.

[*Moving Sands.*]

"We came into a desert covered with soft and yielding sands. There blew a small

gale from the sea, which raised little hillocks of sand behind and before us, so that we could not know where the road was; for it often happened, that when we saw the road plainly before us, a great many such hillocks would rise, and in a little time dissipate, and gather again in another place, which did so hide and obstruct the ways that neither we nor our mules knew which way to go."—BAUMGARTEN.

[*Priests' and Students' Habiliments, according to the Institutes of Menu.*]

"LET students in theology wear the hides of black antelopes, of common deer, or of goats."—*Inst. of Menu.*

"THE girdle of a priest must be made of *munja*, in a triple cord, smooth and soft; that of a warrior must be a bowstring of *murva*; that of a merchant, a triple thread of s'ana."—Ibid.

"THE staff of a priest must be of such length as to reach his hair; that of a soldier to reach his forehead, and that of a merchant to reach his nose. Let all the staves be straight, without fracture, of a handsome appearance, not likely to terrify men, with their bark perfect, unhurt by fire."—Ibid.

The Dancers.

— "CE qui est le plus degoûtant est de leur voir a toutes la narine gauche percée, d'ou leur pend un anneau d'or avec une perle, ou un rubis, ou une émeraude qui y est passé. Dans le Royaume de Lar et le Royaume d'Ormus, elles se percent l'os du nez, pour atacher par derrière avec un crochet une plaque d'or enrichie de rubis, d'émeraudes, ou de turquoises, et cette plaque leur couvre tout le nez. Les femmes Arabes en usent d'une autre manière. Elles se percent le tendon qui separe les narines, et y passent un anneau. Il y a de ces anneaux qui sont aussi grands que la paume de la main, et ce qu'elles mangent passe au travers. Celles qui ont dequoy faire de la dépense, font percer une perle ou quelque belle pierre pour la passer dans l'anneau."—TAVERNIER.

[*Musical Lamps and Arrows of Fire.*]

"EVERY night *Tongobardin* caused to be set up a great many lamps in form of a pyramid, and several little bells to be tied to the sails, into which the wind blowing with a little force, made a certain motion in them, which caused an agreeable sort of melody, and very pleasant to the ear. But the *Mamalucks* that were in the other boat, when it was dark, used to shoot up a sort of fiery arrows into the air, which in some measure resembled lightning or falling stars."—BAUMGARTEN.

[*Beauty of Portions of Egypt.*]

"THE part of Egypt where I then was, may be reckoned the most beautiful country in nature; that where the eye embraces situations the most picturesque and contrasts the most striking. Towards the west, the country produces an abundance, which ages of cultivation have not exhausted. Villages upon eminences surrounded with water, appear, with the trees which encompass them, like so many verdant islands, floating on the surface of a tranquil basin. Towards the east, barren mountains, masses of rock, heaped one above another, and devoted to eternal sterility, present a forbidding uniformity, unless where their clefts display little cottages situated at small distances, and spots of ground covered with various kinds of plants, particularly with the sugar-cane, whose green and beautiful colour is very pleasant to the sight."—SONNINI.

[*The Sannyasi.*]

"His hair, nails and beard being clipped, bearing with him a dish, a staff, and a water-pot, his whole mind being fixed on God, let him wander about continually, without giving pain to animal or vegetable beings. His dishes must have no fracture, nor must they be made of bright metals: the purification ordained for them must be with water alone, like that of the vessels for a sacrifice. A gourd, a wooden bowl, an earthen dish, or a basket made with reeds has Menu, son of the Self-existing, declared fit vessels to receive the food of Brahmins devoted to God. Only once a day let him demand food, let him not habituate himself to eat much at a time; for an anchorite, habituated to eat much, becomes inclined to sensual gratifications. At the time when the smoke of kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten, and when dishes are removed, that is, late in the day, let the Sannyasi always beg food."—*Instit. of Menu.*

[*Cha-Sephi's Way of Mourning for his murdered Wife.*]

Cha-Sephi stabbed one of his wives in a drunken fit, "le lendemain le Roy ne se souvenant que confusement de ce qu'il avoit fait le soir, demanda la Reine, et quand on luy eut dit comme la chose s'estoit passée, il en temoigna un sensible regret. Il envoya en même temps par tout le Royaume un ordre exprés que l'on ne but point de vin, et commandement aux Gouverneurs des lieux de faire rompre tous les vaisseaux ou il s'en trouveroit et de la répandre."—Tavernier.

[*Way of Warming Persian Houses.*]

"Puisque j'ay dit qu'il fait froid en Perse, et qu'il n'y a point de bois que vers la Mer Caspienne, il est à propos de dire aussi de quelle manière on se chaufe en ces païs-la. Il y a dans toutes les maisons de petites chambres, qui dans le milieu de la place ont un trou carré d'ûn pied de profondeur, et long de deux ou trois, selon la grandeur de la chambre. Au dessus il y a comme un de nos tabourets qui couvre le trou avec un grand tapis, qui empesche que la chaleur de ce que l'on a allumé dans cette fosse ne se perde; et l'on est assis sous le tabouret jusqu'a la ceinture, de sort qu'insensiblement et en moins de rien d'un excez de froid on passe a un excez de chaleur et a une sueur moite, laquelle si vous n'y prenez garde vous jette dans le sommeil."—Ibid.

[*Persian Love for Tobacco.*]

"Les Persans sont tellement acoûtumez au tabac, qu'il leur est impossible de s'en passer. La première chose qu'en sert a table est ordinairement la pipe, le tabac et le cafvé, et c'est par-la qu'ils commencent quand ils veulent faire la debauche. Ils le prennent un fumée par un artifice bien particulier. C'est dans une bouteille de verre avec un col gros de trois doigts, dans laquelle entre un canal de bois ou d'argent. Ils remplissent le col de la bouteille ou il y a une platine dehors, sur laquelle ils mettent leur tabac un peu moüillé avec un charbon dessus. Sous cette platine il y a un trou ou est accommodée une longue canne; puis en tirant son haleine la fumée du tabac vient par force en bas le long du canal, et entre dans l'eau qu'ils font de toutes sortes de couleurs, cette bouteille en estant a moitié pleine. Cette fumée etant dans l'eau remonte pour venir a la surface, lors en tirant elle vient a la bouche de celuy qui fume, et ainsi la force du tabac est temperée par l'eau, vû qu'autrement ils ne pourroient pas subsister a en prendre incessamment comme ils font."—Ibid.

"The Persians are extremely fond of tobacco, some of them draw the smoke in

so prodigious a quantity, that it comes out at their nose. The *caallean* used in smoaking is a glass vessel resembling a decanter, and filled about three parts with water. Their tobacco is yellow, and very mild, compared with that of America; being prepared with water and made into a ball, it is put into a silver utensil not unlike a tea-cup, to which there is a tube affixed that reaches almost to the bottom of the vessel. There is another tube fixed to the neck of the vessel above the water; to that is fastened a leathern pipe, through which they draw the smoke, and as it passes through the water, it is cool and pleasant. The Persians for many ages have been immoderately fond of the *caallean*. Shah Abas the Great made a law to punish this indulgence with death; but many chose to forsake their habitations and to hide themselves in the mountains, rather than be deprived of this infatuating enjoyment. Thus this prince could not put a stop to a custom which he considered not only as unnatural and irreligious, but also as attended with idleness and unnecessary expense."—HANWAY.

[*The Singadi, or Night-Tree.*]

"THERE is in Sumatra a tree, in the Malayan language called *Singadi*, in Arabia *Gurae*; the Canarians call it *Parizaticco*, Persians and Turks *Gul*, the Decanins *Pul*, and the Portugueze *Arbor triste de dia*. It puts forth an infinite number of branches, very small and full of knots, from every knot comes two leaves like a plum leaf, save that they are as sweet as sage and are covered with a beautiful white. Every leaf hath its bud, which opening thrusts forth small heads, whereof each hath four round leaves, and from each head comes five flowers, composing as it were a nosegay, in such manner as the fifth is seen in the middle of the rest. The flowers are white as snow, and a little bigger than the orange flower; they blow immediately as the sun is set; so suddenly, that they are produced as it were in the cast of an eye. This fecundity lasts all night, till the return of the sun makes both the flowers and leaves drop off, and so strips the tree that the least greenness is not to be found upon it, nor any thing of that admirable odour which perfumed the air and comprehended all that Asia affords of sweetness. The tree keeps in this condition till the sun hath left the horizon, and then it begins to open its womb again, and deck itself with fresh flowers, as if in the shades of night it would recover itself out of the affliction which it is put into by that planet, whose return enlivens the rest of the universe."—MANDELSLO.

[*Mogul Women's Looking Glasses.*]

"THE Mogul women are so fond of seeing themselves that they wear a bit of looking-glass, an inch in diameter, set instead of a precious stone, in one of their rings."—THEVENOT.

Sép'hálicá.

"SYN. *Suvahá, Nirgudi, Nilicá, Niváricá.*

"Vulg. *Singahár, Nibári.*

"Linn. Sorrowful NYCTANTHES.

"In all the plants of this species examined by me, the *calyx* was villous, the *border* of the corol white, five-parted, each division unequally subdivided; and the *tube* of a dark orange colour; the *stamens* and *pistil* entirely within the *tube:* the *berries*, twin, compressed, capsular, two-celled, margined, inverse-hearted with a point. This *gay* tree (for nothing *sorrowful* appears in its nature) spreads its rich odour to a considerable distance every evening; but at sun-rise it sheds most of its *night-flowers*, which are collected with care for the use of perfumers and dyers. My *Pandits* unanimously assure me, that the plant before us is their *Sép'hálicá*, thus named because *bees* are supposed

to sleep on its blossoms; but *Nilicá* must imply a blue colour; and our travellers insist, that the *Indians* give the names of *Parijatica* or *Párijáta* to this useful species of *Nyctanthes:* on the other hand, I know that *Párijáta* is a name given to flowers of a genus totally different; and there may be a variety of this with *blueish* corols; for it is expressly declared, in the *Amarcosh*, that, when the *Sép'hálicá* has *white* flowers, it is named *Swétasurasa*, and *Bhútavési*."—Sir W. Jones, *Asiatic Researches*.

[*Caravanseras.*]

"Les Carvanseras sont les hostelleries des Levantins, bien differentes des nostres, et qui n'en ont ny les commoditez ny la propreté. Ils sont bastis en quarré à peu près comme des cloîtres, et n'ont d'ordinaire qu'un étage, et il est fort rare d'y en voir deux. Une grande porte donne entrée dans la cour, et au milieu de chacun des trois autres costes, en face, a droite et a gauche il y a une sale ou grande chambre pour les gens les plus qualifiez qui peuvent passer. A côte de cette sale sont plusieurs petites chambres où chacun se retire en particulier. Cels logemens sont relevez comme en parapet le long de la cour de la hauteur de deux ou trois pieds; et les ecuries les touchent derrière, où le plus souvent on est aussi bien que dans les chambres. Il y en a plusieurs qui aiment mieux s'y retirer en hyver, parcequ'il y fait chaud, ces ecuries estans voûteés de mesme que les sales et les chambres. On pratique dans ces ecuries devant la teste de chaque cheval une niche avec une petite fenestre qui repond a une chambre, d'ou chacun peut voir comme on traite son cheval. Dans chacune de ces niches deux ou trois personnes se peuvent ranger, et c'est ou les valets vont d'ordinaire faire la cuisine.

"On ne vous y offre que les chambres toutes nuës. C'est a vous de vous pourvoir de matelats et d'utensiles pour la cuisine, et vous à assez bon compte ou du Concierge ou des paisans qui viennent des villages circonvoisins, des agneaux, des poules, du beurre et des fruits selon la saison. On y trouve aussi de l'orge et de la paille pour les chevaux. On ne paye rien à la campagne pour le loüage des chambres des Carvanseras, mais on paye dans les villes, et ce qu'on paye est fort peu de chose. D'ordinaire les Caravanes n'y entrent point, parce qu'ils ne pourroient contenir tant d'hommes et de chevaux, et il n'y peut guere loger commodement que cent cavaliers. Des qu'on est arrivé chacun a droit de prendre sa chambre, le pauvre comme le riche; car on n'a nul egard en ces lieux-le a la qualité des gens. Quelquefois per honnesteté ou par interest un petit mercier cedera la place a un gros marchand; mais il n'est pas permis de debusquer qui que ce soit de la chambre qu'il a prise. La nuit le Concierge ferme la porte et doit repondre de tout, et il y a toujours quelqu'un de garde autour du Carvansera. Il est aise de voir par cette description des Carvanseras, que s'ils ne sont pas si commodes pour les riches que nos hostelleries d'Europe, ils le sont plus pour les pauvres qu'on ne refuse pas de la recevoir, et qu'on ne contraint pas de boire et manger plus qu'ils ne veulent, estant permis à chacun de regler sa depense selon sa bourse."—Tavernier.

[*Turtle-Doves sacred in Egypt.*]

"Turtle Doves, of whatever species they be, whether travellers or domesticated, are equally preserved by the inhabitants of Egypt: they do not kill, and never eat them. Wishing to know the motive of this abstinence among people who possess so little in the greater part of their actions, I learnt that it was for the honour of humanity. It is a consequence of the respect due to hospitality, which the Arabs hold in such high estimation, and of which they have communicated some shades to the people who dwell among them. They would re-

gard it as a violation of this hospitality not to spare those birds, which come with a perfect confidence to live amongst them, and there to become skilful, but useless, preceptors of love and tenderness.

"The very farmer, who sees his harvests a prey to the flights of turtle doves which alight on his fields, neither destroys nor harasses them, but suffers them to multiply in tranquillity. This condescension was not imitated by Europeans; they did not make the least scruple of killing the turtle doves in the fields.

"Whether these turtle doves attach themselves to the heart of cities so hospitably disposed towards them, or whether they adorn retirements more natural, they are in both without distrust, and their familiarity is equally endearing. The orchards of Rosetta are filled with them; the presence of man does not intimidate them, but they are more frequently heard than seen; they take delight to hide amid the thick and interlaced branches of the orange and lemon trees, and seldom do they rise to the summit of the palm trees which overtop them." —SONNINI.

[*White Herons of Egypt called by the French of the Country Ox-keepers.*]

"THE French who inhabit Egypt name the white *herons* the *ox-keeper*, because, in reality, they seek the places frequented by these animals, follow them, and often perch on their backs. In Egypt two species of *herons* are found; the plumage of all of them is of a dazzling white, but they differ with respect to size. The small species is the most common; the individuals which compose them, likewise differ from each other in the colour of their feet; some of them are black, others greenish, and several are yellow. There is every reason to presume that this variety is the effect of age, or sex, and not a distinction of race. The large and the small species carry on their backs long fringed and silky feathers, which serve to form plumes and tufts. All of them have not this natural attire, perhaps it is peculiar to the males only. However this may be, it was very easy to procure, in Egypt, the most beautiful feathers of these birds, for they were greatly multiplied in the lower parts of that country, and more particularly towards Damietta, where the waters, which they are fond of frequenting, occupy a greater space. The inhabitants do not hunt them, and no person thinks of them as food."—Ibid.

[*Ancient Custom of Removing the Dead.*]

"WHEN Moez, the Fatamite, established the seat of his kingdom in Egypt, he carried with him the bodies of his ancestors, and immured them in magnificent vaults, which he built for their burying place, and his own, in the great city of Caire."—MARIGNY.

[*Persian Way of Eating.*]

"SUPPER being now brought in, a servant presented a bason of water, and a napkin hung over his shoulders: he went to every one in the company, and poured water on their hands to wash. In the court-yard stood a large lamp, which was supplied with tallow, and in the middle of the room upon the floor was one large wax-candle, which they snuffed with scissars into a tea-cup of water. A large salver, in form of a tea-board, was set before every person, covered with a plate of pleo, on which was a small quantity of minced meat, mixed up with fruits and spices. There were also plates of comfits, several china basons of sherbets, as sweet, sour, and other waters, with cakes of rice, and others of wheat flour, on which were sprinkled the seeds of poppies, and others of the like nature. As they esteem it an abomination to cut either bread, or any kind of meat, after it is dressed, these cakes are made thin, that they may

be easily broken with the hand, and their meat, which is generally mutton or fowls, is so prepared that they divide it with their fingers. When every thing is set in order before them, they eat fast, and without any ceremony, feeding themselves with their fingers. It must be confessed, that the Persians are not very nice in their manner of eating; for they grease their hands, and besmear their beards. Supper was no sooner over, than warm water was brought to wash, which being done, they resumed their discourse. And here it is worthy of remark, that when the oldest man in the company speaks, though he be poor, and set at the lower end of the room, they all give a strict attention to his words.

"Soon after supper, the company retired, and beds were taken out of nitches made in the wall for that purpose, and laid on the carpets. They consisted only of two thick cotton quilts, one of which was folded double, and served as a mattress, and the other as a covering, with a large flat pillow for the head. The Persians usually sleep in their under garments and drawers, by which means they are less subject to catch cold than we are, as well as much sooner dressed and undressed. I was struck with this simplicity, which renders useless so many things that in Europe are thought essential to the well-being of life. This is the ordinary method, but their princes and great men, who indulge themselves in a higher taste, use sheets, and other delicate appurtenances of a bed; though without any of that parade which is practised in Europe; nor do they crowd their apartments with unnecessary and superfluous furniture."—HANWAY.

[*The Rice of Navapoura.*]

"*Navapoura* est un gros bourg rempli de Tisserans; mais le ris fait le plus grand negoce de ce lieu-la. Il y passe une rivière qui rend son territoire excellent, et qui arrouse le ris qui demande de l'eau. Tout le ris qui croit en cette contrée a une qualité particulière qui le fait aussi particulièrement estimer. Son grain est la moitié plus petit que celui du ris ordinaire, et quand il est cuit, la neige n'est pas plus blanche; mais outre cela il sent le musc, et tous les Grands des Indes n'en mangent point d'autre. Quand on veut faire un present agréable à quelqu' un en Perse, c'est de lui porter un sac de ce ris."—TAVERNIER.

[*The Mahometan Legend of the Caaba Stone.*]

"SOME time after Ismael's birth, the Angel Gabriel appeared to Abraham, and told him that God commanded him to build a house upon the river which Ismael had given the rise to; in answer whereto, Abraham representing that it was impossible for him to build any great structure in the midst of a desert where there was nothing but sand, the Angel replied that he should not be troubled at that, and that God would provide. Accordingly Abraham was no sooner come to the place appointed him by the Angel, but Mount Arafat forced out of its quarries a great number of stones, which rolled down from the top of the mountain to the side of the little river, where he built a house, which hath since been converted into a Mosquey, and is the same where the pilgrims of Mecca do their devotions. The structure being finished, there happened to be one single stone remaining, which began to speak and to complain that it had been so unfortunate as not to be employed in that edifice. But Abraham told it it should so much the rather be comforted, in as much as it should one day be in greater veneration than all the rest put together, and that all the faithful who came to that place should kiss it. These people say that it was heretofore all white, and that the reason of its being now black, is that it hath been constantly kissed through so many ages."—*Amb. Tra.*

[*The Banana.*]

"The Banana grows to a man's height, and produces leaves six foot long, and a foot and half broad. It may be called rather a bush than a tree, because it hath no body. The leaves begin to break forth when the sprout is but four foot high, and as some come forth, others wither and fall, till the plant be at full growth, and the fruit come to maturity. The bole of it is not above ten or twelve inches thick, and so soft, that it may with ease be cut with a knife. In the middle of the leaf there comes out a flower, as big as an estridge egg, inclining to a violet colour, out of which comes a branch which is not wood, but tender as a cabbage stalk, loaden with figgs. At first they are no bigger than a bean, but in time they grow seven or eight inches long, and as big as a cowcumber; not a sprig but shall have near a hundred figs, which joyn together like a bunch of grapes. They gather them before they are full ripe, which they know by their colour, which is of a yellowish green; then they hang them on a nail till they ripen, which will be in four or five days. No stalk hath more than one bunch; they cut it close to the ground, whence it springs again with such vigour, that in a month it recovers its former condition; and at that rate fructifies the year throughout, which is a great manna to this country where a little sufficeth; and thus they live in a manner for nothing. The cods or husks wherein the figs are inclosed, are no less delicious and useful than the fruit itself, and as nourishing as our finest bread, and in taste much like a cake, so as this tree alone is sufficient to feed the whole country."—Mandelslo.

[*The Cocoa Nut Tree.*]

"The Cocoa is the most considerable, not only of any tree in this country, but indeed of any other part of the world. This tree, not above a foot diameter, grows in body exceeding high, having not a branch but at the top, where it spreads as the date tree. The fruit comes not out of the branches, but beneath out of the body, in bunches or clusters of ten or twelve nuts. The flower is like that of the chesnut, and it grows only near the sea, or upon the river side in sandy ground, and nevertheless grows so lofty, that except the Indians, who by practice climb it with as much agility and quickness as an ape, there is no stranger will venture to do it. 'Tis as common in the Indies as the olive in Spain, or willows in Holland, and though the wood be sappy, yet it serves for such variety of things, that there is no tree of so general an use. In the Maldives' isles they make ships that cross the seas, without anything but what the cocoa affords. Of the outer rind, they make a kind of hemp which they call Cayeo, whereof they make cordage and cables. Of the leaves they make sails, and cover houses with them; they make of them likewise umbrelloes, fans, tents, mats, and hats, which for their lightness are very commodious in summer."—Ibid.

"The shell of the nut, while it is green, is good to eat, but being dry, they make cups, spoons, and other utensils of it.

"The Indians esteem most the inside of this tree, for the pith is white, and, as fine as any paper we have, will hold in fifty or sixty folds, or as many leaves. They term it Olla, and use it instead of paper, so as persons of quality seek much after it, only for this use. Of the bark they make coarser paper, to make up merchandizes in."

Dr. Fryer adds to this description, that "the bark is of an ash colour, loricated; its branches, with some resemblance to our Osmond royal fern, but more like the palm. Next the stalk it bestows a calix, not differing (only in bigness and that it is smoother,) from that of our acorn."

[*Fruit of the Cocoa Tree.*]

"Sometimes they gather the Cocoa fruit before it comes to perfect maturity, and then it is called Lanho, whence may be drawn two pints of refreshing liquor pleasant to drink.

"The Indians peel this nut, and extract a milk out of it, as useful to all purposes as our cows' milk. Ordinarily they dry the fruit to extract the oil, which is good to eat, useful in medicine, and to burn in lamps." — Mandelslo.

[*Mildness of the Turkish Tobacco.*]

"It is difficult for Frenchmen, especially for those who are not in the habit of scorching their mouth with our short pipes and strong tobacco, to conceive the possibility of smoking all day long. First, the Turkish tobacco is the best and the mildest in the world; it has nothing of that sharpness which, in European countries, provokes a continual disposition to spit; next, the length of the tube into which the smoke ascends, the odoriferous quality of the wood of which it is made, the amber tip which goes into the mouth, the wood of aloes with which the tobacco is perfumed, contribute more towards its mildness, and to render the smoke of it totally inoffensive in their apartments. The beautiful women, accordingly, take pleasure in amusing their vacant time, by pressing the amber with their rosy lips, and in gently respiring the fumes of the tobacco of Syria, embalmed with those of aloes. It is not necessary, besides, to draw up the smoke with a strong suction; it ascends almost spontaneously. They put the pipe aside, they chat, they look about, from time to time they apply it to the lips, and gently inhale the smoke, which immediately makes its escape from the half-opened mouth. Sometimes they amuse themselves by sending it through the nose: at other times they take a full mouthful, and artfully blow it out on the extended palm, where it forms a spiral column, which it takes a few instants to evaporate. The glands are not pricked, and the throat and breast are not parched by an incessant discharge of saliva, with which the floors of our smokers are inundated. They feel no inclination to spit, and that affection, so customary with us, is, in the East, considered as a piece of indecency in the presence of persons entitled to superior respect: it is, in like manner, looked upon as highly impolite to wipe the nose while they are by."—Sonnini.

[*The Buildings called by the Europeans Choultry.*]

"There are two distinct kinds of buildings confounded by Europeans under the common name of *Choultry*. The first is that called by the natives *Chaturam*, and built for the accommodation of travellers. These have in general pent roofs, and commonly are built in form of a square, enclosing a court in the centre. The other kind are properly built for the reception of images, when these are carried in procession; although, when not occupied by the idols, travellers of all descriptions may take up their quarters in them. These have flat roofs, and consist of one apartment only, and by the natives are called *Mandapam*." —Buchanan.

[*Monotony of Egypt.*]

"No country presents such a sameness of aspect. A boundless naked plain, an horizon everywhere flat and uniform, date trees with slender and bare trunks, or mud-walled huts on the causeways, are all it offers to the eye, which nowhere beholds that richness of landscape, that variety of objects, or diversity of scenery which true taste finds so delightful. No country is less picturesque, less adapted to the pencil of the painter, or the descriptions of the poet:

nothing can be seen of what constitutes the charm and beauty of their pictures, and it is remarkable that neither the Arabs nor the ancients make any mention of Egyptian poets. What indeed could an Egyptian sing on the reed of Gesner or Theocritus? He sees neither limpid streams, nor verdant lawns, nor solitary caves, and is equally a stranger to vallies, mountain sides and pendent rocks.

"Thompson could not there have known either the whistling of the winds in the forest, the rolling of thunder among the mountains, or the peaceful majesty of ancient woods; he could not have observed the awful tempest nor the sweet tranquillity of the succeeding calm. The face of nature there eternally the same, presents nothing but well-fed herds, fertile fields, a muddy river, a sea of fresh water, and villages which, rising out of it, resemble islands. Should the eye reach the horizon, we are terrified at finding nothing but savage deserts, where the wandering traveller, exhausted with fatigue and thirst, shudders at the immense space which separates him from the world. In vain he implores heaven and earth: his cries, lost in the boundless plain, are not even returned by an echo; destitute of every thing, and separated from mankind, he perishes in an agony of despair, amid a gloomy desert, without even the consolation of knowing he has excited the sympathizing tear. The contrast of this melancholy scene, so near, has probably given to the cultivated fields of Egypt all their charms. The barrenness of the desert becomes a foil to the plenty of the plains watered by the river, and the aspect of the parched sands, so totally unproductive, adds to the pleasures the country offers."—VOLNEY.

[*Turkish Indolence.*]

"ODORIFEROUS hedges surround groves of perfume still more odoriferous. Neither must you go thither in quest of those straight-lined alleys, of those stiff flower borders, or those methodical compartments, the monuments which art rears in our monotonous inclosures. Every thing there seems to be the arrangement of chance: the orange and the citron trees interlace their branches, and the pomegranate hangs down by the side of the corsosol. Under a sky which never knows the blighting of a hoar-frost, their flowers exhale, at all seasons, a perfume which the sweet odour of the clusters of the *henna* renders still more delicious. Pot-herbs grow luxuriantly under this balmy shade. The date-tree, rearing its summit above the other trees of its vicinity, presents a deviation from the slightest appearance of uniformity: no one tree, no one plant has a determinate place; every thing there is varied, every thing is scattered about with a species of irregularity subjected to no law but profusion, and which may be reviewed, day after day, with new pleasure. Is not this confusion, after all, the symmetry of nature. The sun has scarcely power to force his rays through the foliage of those tufted orchards; small streamlets convey thither, winding as they flow, the coolness and the aliment of vegetation; serpentine paths lead to them. There it is that the indolent Turk, seated all day long with his pipe and his coffee, seems to meditate profoundly, and thinks of nothing. More worthy of enjoying those enchanting retreats, had he the skill to share them with a beloved female companion; but the example of the birds, the amorous cooing of the turtle doves, which animate those bowers of nature, are incapable of disposing his soul to tenderness, or of stealing him out of his cold apathy, out of his melancholy insensibility. He flees with disdain the commerce of a sex whose presence would confer additional charms on scenes of delight, and under the dominion of proud indifference, would repel the hand of the graces, were they to attempt to raise there an altar to conjugal bliss. The unsocial Mussulman respects, at least, what he disdains to imitate: those same turtle-doves, emblems of love and fidelity, live by him

in perfect security; he never thinks of disturbing their repose; he takes pleasure in beholding them court his society; in a word, they are to him sacred birds."—SONNINI.

[*Effects of a Desert March.*]

"DURING the most of this march, and when it got dusky, I experienced very extraordinary sensations. I fancied I saw camels, horses and all kinds of animals moving before me. The transitions were so rapid that I now compared them to be something as changeable as the Aurora Borealis. I did not mention to any body the way I was affected, until an officer spoke to me, and I found that he had similar perceptions. It was obvious that our sight had been affected, and I believe in some degree our intellects."—*MS. Journal of the Expedition from India to Egypt.*

[*Cocoa Wine.*]

"THEY extract wine out of the cocoa tree thus; pulling off the flower, they fasten to it a pot of earth they call collao, well stopped and luted with potter's earth, that it may not dye nor sharpen. They know in what time the pot will be filled with a certain liquor which they call Sura, that hath the taste and quality of whey. This liquor boyled makes Terry, which serves them for wine, and being set in the sun, makes excellent vinegar, and stilling it in a limbeck makes good strong water. They make likewise sugar of it, which they call Jagra, but esteem it not, for that it is brown, having such plenty of white. The Portugueze steeping raisins of the sun and some other ingredients in Sura, make a drink that hath the taste and quality of sack."—MANDELSLO.

[*The Bettelé Tree.*]

"THE Bettelé is a plant whose leaves are like those of the orange tree, save that they are not quite so broad; and when they are in their full ripeness, they are of a brownish red colour: its predominant qualities are hot and dry. The stalk of the plant is very weak, whence it comes that it is supported by a stake, or set near some other tree, to which it clings and spreads about the branches as ivy does. It is commonly joined to that tree which is called Areca upon this account, that the Indians never use the leaves of Bettelé without the fruit of Areca. It does not bring forth any fruit in Guzuratta, but in Malacca it does, in form like a lizard's tail, and the inhabitants eat of it, and think it not unpleasant. In all other places it brings forth only leaves, which are sold in bundles by the dozen, and they keep fresh a long time. The Indians eat of them at any time of the day, as also in the night, both men and women, insomuch that no person of any mean condition, but spends two or three dozen of leaves a day. But in regard this drug is of itself very bitter, they put into every leaf an Areca nut, the predominant qualities whereof are cold and dry."—Ibid.

[*The Huvina, or Flower Gardens.*]

"THE *Huvina*, or flower gardens, are cultivated near towns and populous places which afford a market for their produce. In other situations small spots are planted with flowers for the use of the temples."—BUCHANAN.

[*The Areca.*]

"THE tree which bears the Areca is not much less than the cocoa. The husk wherein the fruit is enclosed is smooth on the outside, but within rugged and downy as that of the cocoa, and the fruit itself is of the bigness of a wall-nut, but the kernel is no bigger than a nutmeg, which is not much unlike, not only without, but also as to the veins, which are to be seen when it is to be cut. They mingle with it some of that lime which is made of the shells of muscles, and

so chew them together to get out the juyce of it, which they swallow, and spit out what remains in their mouths. They use it at any time of the day, but especially after meals, as conceiving it promotes digestion and prevents vomiting. Those foreigners that have lived any time in the Indies, accustom themselves thereto out of complyance, but above all the Portugueze women at Goa, who are perpetually employed about this exercise, chewing this drug as cows and such other cattel chew the cud. It does indeed discolour the teeth, which by the frequent use of it become of a red colour, but that is one of the beauties of the Indian women. No corner of a street but it may be had ready prepared. Great lords have it brought after them in boxes of lacque or silver, and take of it as they go along the streets. It dies the teeth black."—MANDELSLO.

[*The Fertility of the Country round Rashid.*]

"THE beauty and fertility of the country round Rashid deserves all the praise that has been given it. The eye is not indeed gratified with the romantic views, flowing lines, the mixture of plain and mountain, nor that universal verdure that is to be observed on the banks of the Rhine or the Danube. But his taste is poor who would reduce all kind of picturesque beauty to one criterion. To me after being wearied with the sandy dryness of the barren district to the west, the vegetable soil of Rashid, filled with every production necessary for the sustenance, or flattering to the luxury of man, the rice-fields covering the superficies with verdure, the orange groves exhaling aromatic odours, the date trees formed into an umbrageous roof over the head; shall I say the mosques and the tombs, which, though wholly incompatible with the rules of architecture, yet grave and simple in the structure, are adapted to fill the mind with pleasing ideas; and above all, the unruffled weight of the waters of the majestic Nile, reluctantly descending to the sea, where its own vast tide, after pervading and fertilizing so long a tract, is to be lost in the general mass; these objects filled me with ideas, which if not great or sublime, were certainly among the most soothing and tranquil that have ever affected my mind."—BROWNE.

[*Mangas.*]

"THE Mangas grow on trees not much unlike our nut-trees, but they have not so many leaves. They are of the bigness of a peach, but longer, and something bending like a crescent, of a light green, drawing a little towards the red. It hath a great shell, that encloses an almond of greater length than breadth, and eaten raw very distasteful, but roasted on the coals not unpleasant. It ripens in October, November, and December, and being perfectly ripe, 'tis full as good as a peach. They get them while they are green, and put them up in salt, vinegar, and garlick, and then they call them Mangas d'Achar, and they serve in stead of olives. There are likewise wild ones, which they call Mangas Brauas, of a pale green too, but brighter than the other, and full of juyce, which is immediate death without a present antidote."—MANDELSLO.

[*Utility of the Palm.*]

"NOR when the old branches of the palm fall, are they only fit for the fire; for they being orderly laid, and finely gilded or painted between the beams of the same wood, supply the ceilings and other adornments of their best houses; nor are they less serviceable to thatch their meaner cottages. The trunk being deprived of those combings, from the main head is beheld a flourishing Peruke of Palms, fit to be worn by the greatest heroes; from whence downwards without any sprouts, it appears all in coat of mail cap-a-pee, or like a pine-apple

from its scaly structure, caused by the falling of the precedent branches."—Fryer.

[*Tavernier's Entertainment by Cha Sefi.*]

When Tavernier was entertained by Cha Sefi the ceremony of eating was as follows. "On étendit devant nous selon la coûtume un grand *Sofra* de brocart d'or qui sert de nape, et sur le *Sofra* un cuir de même longueur et largeur de ces sortes de cuirs qui sont façonnez. Puis on étendit sur le cuir une sorte de pain qui etoit aussi de la longueur du *Sofra:* car si le *Sofra* avoit dix aunes de long, comme cela arrive souvent, le pain auroit la même longueur. Ce pain n'est guère plus épais qu'une feüille de papier, et on le plie comme nous plions une serviette. Il se fait avec le rouleau, et on le cuit sur des platines de cuivre étamé. Ce n'est pas qu'on mange ce pain-la, mais comme on ne sert point d'assiettes en Perse, ce pain est en guise de nappe pour ferrer tout ce qui tombe des plats, et ce qui reste de viandes devant chacun, et on envelope le tout dans le cuir pour estre donné aux pauvres."—Tavernier.

[*The Musk of Khoten.*]

"The city of *Khoten* is famous for producing very fine musk, equal to that of *Tibet*. A *Persian* poet, quoted by *Golius* in one of his manuscripts, alludes to the musk of this country in the following passage: 'When thy charming letter was brought to me, I said; Is it the zephyr that breathes from the gardens, or is the sky burning wood of aloes on the censer of the sun? or is a caravan of musk coming from *Khoten*.' To understand these verses, we must know, that the *Asiaticks* have a custom of perfuming their letters, which they tie up in little bags of satin or damask."—Sir W. Jones. *Hist. of Nadir Shah.*

[*Bhrahmitic Oblations.*]

"In his domestic fire for dressing the food of all the Gods, after the prescribed ceremony, let a Brahmin make an oblation each day to these following divinities. First, to *Agni* the God of fire, and to the Lunar God, severally; then to both of them at once; next to the assembled Gods, and afterwards to *Dhanwantari*, God of Medicine; to *Cuhu*, Goddess of the day, when the new moon is discernible; to *Anumati*, Goddess of the day after the opposition; to *Prajapati*, the Lord of creatures; to *Dyava* and *Prithivi*, Goddesses of sky and earth; and lastly, to the fire of the good sacrifice. Having thus with fixed attention offered clarified butter in all quarters, proceeding from the east in a southern direction to *Indra*, *Yama*, *Varuna* and the God *Soma*, let him offer his gift to all animated creatures; saying, I salute the Winds, let him throw dressed rice near the door; saying, I salute the Water Gods, in water; and on his pestle and mortar, saying, I salute the Gods of large trees. Let him do the like in the north east, or near his pillow, to *Sri*, the Goddess of abundance; in the south-west, or at the foot of his bed, to the propitious Goddess *Bhadraculi;* in the centre of his mansion to *Brahma* and his household God. To all the Gods assembled let him throw up his oblation in the open air, by day to the spirits who walk in light, and by night to those who walk in darkness. In the building on his house top, or behind his back, let him cast his oblation for the benefit of all creatures, and what remains let him give to the *Pitris* with his face toward the south. The share of dogs, of outcasts, of dog feeders, of sinful men punished with elephantiasis or consumption, of crows and of reptiles, let him drop on the ground by little and little. A Brahmin who thus each day shall honour all beings, will go to the highest region in a straight path, in an irradiated form. When he has performed his duty of making oblations, let him cause his guest to take food before himself."—*Inst. of Menu.*

[*Nadir Shah's New Palace.*]

"I WENT to see the new palace which Nadir Shah had built in this city (Casbin) adjoining the old one. The entrance of it is formed by an avenue of lofty trees near three hundred yards long, and fifteen or twenty broad. The wall round it is about an English mile and a half in circumference; it is thick and lofty, having only one entrance, which is an arched gate; the top of this gate projects, and is formed into many small squares. Within are four large squares, with lofty trees, fountains, and running water, which make the place awful and majestic. The apartments are raised about six feet from the ground; the aivan, or open hall, is in the centre, and shuts in with falling doors. The rooms are ornamented in an Indian taste, and the ceilings formed into small squares, embellished with writings of moral sentences in very legible characters. Most of the windows are of thick coloured glass, made transparent, and painted with such art, and in such proper shades, that the glass seems cut into the several figures it is designed to represent. Many of the floors are only of hard earth, others of a composition of beaten stone: the seeming defect in this instance is made up by the constant use of carpets.

"The Harram is magnificent, consisting of a square within its own wall of brick, about thirty feet high, and two and a half thick: there are four distinct apartments, in some of which are fountains, which serve to moderate the heat of summer; by giving the air a refreshing coolness. The rooms are lined with stocco painted in the Indian taste, with birds and flowers of different magnitudes, the colours beautiful, and set off with gilt edgings. These apartments have small chimney pieces in a mean taste, and some are ornamented with looking-glasses in small squares, of many different dimensions, set into the walls. There are some few rooms below ground, admirably contrived for coolness."—HANWAY.

[*Monuments of Thieves.*]

"FROM the plains of Dedumbah to Lhor, both in the highways and on the high mountains, were frequent monuments of thieves immured in terror of others who might commit the like offence, they having literally a stone-doublet, whereas we say metaphorically, when any one is in prison, he has a stone[1] doublet on; for these are plastered up all but their heads, in a round stone tomb, which are left out, not out of kindness, but to expose them to the injury of the weather and assaults of the birds of prey, who wreak their rapin with as little remorse as they did devour their fellow subjects."—FRYER. *New Account of East India and Persia; being nine years Travel, begun* 1672, *and finished* 1681.

[*The Student's Directions.*]

"LET the student, having performed his ablution, always eat his food without distraction of mind; and having eaten, let him thrice wash his mouth completely, sprinkling with water the six hollow parts of his head, and his eyes, ears, and nostrils. Let a Brahmin at all times perform the ablution with the pure part of his hand denominated from the *Veda*, or with the part sacred to the Lord of creatures, or with that dedicated to the Gods; but never with the part named from the *Pitris*. The pure part under the root of the thumb is called *Brahma*, that at the root of the little finger *Caya*, that at the tips of the fingers *Daiva*, and the part between the thumb and index *Pitrya*. Let him first sip water thrice, then twice wipe his mouth, and lastly touch with water the six before mentioned cavities, his breast and his head. He who knows the law and seeks purity will ever perform his ablution with the pure part of his hand, and with water neither hot nor frothy, standing in a lonely place, and turning to the east or the north."—*Inst. of Menu.*

[1] Λαΐνον ἔσσο χιτῶνα. HOMER, *Iliad.*—J. W. W.

[*Offering of the Amboynese Christians to the Evil Spirit.*]

"When the Amboynese Christians go in their vessels past a certain hill on the south coast of Ceram, they make an offering to the Evil Spirit, which they believe resides there, in order that he may not do any harm to them, or to their vessels. This offering is made in the following manner. They lay a few flowers, and a small piece of money, into empty cocoa nut shells, which they set a-floating in the water; if it be in the evening, they put oil into them with little wicks which they set alight."—Stavorinus.

[*Shower of Stones.*]

"In bello foveæ obtinuit suis precibus seu imprecationibus Eurum ventum tam vehementem contra hostes, ut inversæ fuerint pronæ in ora ollæ eorum, et eversa tentoria eorum; quæ cum in aerem elevarentur, ipsos quoque elevabant. Aliqui addunt, hunc ventum magnam secum grandium lapidum copiam advexisse, quibus ingens hostium strages facta est."—Louis Maracci.

[*The Juice of Som, and its Effects.*]

"The followers of the three Veds, who drink of the juice of the *Som*,[1] being purified of their offences, address me in sacrifices and petition for heaven. These obtain the regions of Eendra, the prince of celestial beings; in which heaven they feast upon celestial food and divine enjoyments, and when they have partaken of that spacious heaven for awhile, in proportion to their virtues, they sink again into this mortal life, as soon as their stock of virtue is expended. In this manner those who, longing for the accomplishment of their wishes, follow the religion pointed out by the three Veds, obtain a transient reward."—Bhagvat Geeta.

[1] *Som* is the name of a creeper, the juice of which is commanded to be drunk at the conclusion of a sacrifice by the person for whom, and at whose expense it is performed, and by the Brahmins who officiate at the altar.

[*Hindoo Offering for the Return of those at Sea.*]

"When the Hindoos have a friend at sea, and would offer vows for his return, they light in the evening some small lamps filled with oil of cocoa, and placing them in earthen dishes, which they adorn with garlands, they commit them in the same manner to the stream: the river is sometimes covered with these lights. If the dish sinks speedily, it is a bad omen for the object of their vows; but they abandon themselves to the most pleasing hopes, if they observe their lamp shining at a distance, and if it goes so far as to be at length out of sight without any accident happening to extinguish it, it is a sure token, that their friend will return in safety."—Grandpré.

[*Mahomet and the Bird's Nest.*]

"Venit quidam ad Mahumetum afferens secum nidum in quo erat pullus, quem parentes ejus sequebantur, et resederunt super manum viri illius. Conversus autem Mahumetus ad adstantes, dixit, magis misericors est Dominus vester vobiscum, quam aves istæ cum pullo suo. Quid hic est miraculi, vel miri, aut novi,"—exclaims Maracci, for this is recorded among the miracles of Mohammed!

"Quidam ingressus in sylvam, abstulit inde nidum, in quo erant ova; secutaque est eum avis, quæ ova pepererat, volitans supra caput Mahumeti, et sociorum ejus. Ille vero prohibuit ne læderent eam; et jussit restitui nidum in locum suum."—Maracci.

[*The Malay Krist.*]

"The Malays are generally armed with a poniard which they call *krist* or *krick*, the blade of which is half an inch broad and about eight inches long; it is made in a serpentine form, and leaves a wound at least two inches wide, which it is hardly practicable to probe, on account of the sinuosities occasioned by the instrument. This weapon is the more terrible from being poisoned. Its blade is always covered with grease, in which it is supposed they boil the green wood of the *mancenilier*. The effect of this poison is so sure that it is impossible to escape; a wound made with it is certain death. They carry this krist in a wooden sheath, the blade being secured so as to avoid all friction, and preserve the poison with which it is covered, and which time, the general destroyer, seems to improve; at least, the older it grows the more rapidly it acts.

"To form an idea of the rage and fury with which this opinion inspires them, we should see them in their combats on board pirate vessels, receive a lance through their bodies, and not being able to draw it out, take hold of it and plunge it further in, to be able to get at their enemy, and stab him with their krist; a species of ferocity that obliges ships in danger of falling in with them to provide themselves with lances that have a guard through the middle of the shaft, by means of which they keep them off and suffer them to die at the end of the weapon, without daring to draw it out till these furious beings have breathed their last."—Grandpré.

[*Mahomet's Assurance.*]

"Cum esset Mahumetus supra montem Ohod, una cum Abubacro, Omare et Othmane, commotus est, et contremuit mons sub eis, ille vero percutiens eum pede, dixit, Quiesce! non enim habes super te, nisi Prophetam, Justum, et duos Martyres. Abubakar cognominabatur Justus, Omar vero, et Othman occisi fuerunt in bello."—Maracci.

[*The Ceiling of Mahomet Beys Seraglio.*]

"The ceilings of Mahomet Beys seraglio were gilded after the Turkish taste, that is, with ornaments so small and trifling, that they were more proper for pieces of embroidery than for a hall. These halls are wainscotted neatly enough, and instead of pictures are set round with Arabic sentences taken out of the Alcoran. But whatever care is taken of the decorations of these places, the ceilings are too low, which is the common fault of the buildings in the Levant, where proportion is never observed. This fault appears on the outside; for the roofs are so low, that one would think they must fall in upon the houses, and indeed they deprive them of half their light. Though the rooms have two rows of windows, they are ne'er the lighter. Those windows are usually square, with another smaller window, which is arched over each."—Tournefort.

[*Asem and the Hadilenses.*]

"Promiserat Deo quidam Moslemus nomine Asem se nunquam tacturum ullum infidelem, neque passurum se tangi ab ullo. Cum autem occisus fuisset ab Hadilensibus infidelibus, et hi vellent caput ejus abscindere, ut venderent Salacæ, filiæ Saad, quæ voverat, si habere potuisset caput ejus, se bibituram in cranio ejus, misit Deus examen apum, quæ constiterunt inter cadaver Asemi et Hadilenses, ita ut non possent ad illud accedere. Deinde misit Deus torrentem, qui abstulit et avexit ab eis idem cadaver."—Maracci.

[*Form of the Mosques.*]

"La forme de toutes les Mosquées est presque ronde. La plûpart des Mosquées,

celles sur-tout qui ont été bâties par des sultans, sont revêtuës de marbre et soûtenuës de belles colomnes de granite, de porphire et meme de verd antique; les autres ne sont que blanchies, sans aucun ornement au-dedans, car leur loi leur defend le culte des images, comme une idolâtrie, et ils assurent que ces representations de figures humaines demanderont leurs ames au jour du jugement à ceux qui les auront faites. On ne voit sur les murailles des Mosquées que quelques mots Arabes qui marquent quelque atribut de la divinité, comme, *Il n'y a qu'un Dieu et Mahomet est son Prophète; Il n'y a personne qui puisse connoitre les grandeurs de Dieu, &c.* Il y a plusieurs lampes suspenduës au lambris, qu'on allume au tems de la prière. On voit ordinairement sur les lampes des œufs d'autruche comme une espece d'ornement; la pavé est couvert de nattes ou de tapis. A un des bouts de la Mosquée, du côté du midi, il y un niche où se met l'Iman, qui est le Curé de la Mosquée; a gauche s'éleve un Pupitre, sur lequel on recite l'Office les Vendredis, et vis-a-vis est un lieu destiné pour placer les Dervis, qui répondent a l'Iman ou qui lisent l'Alcoran: chaque Mosquée a ordinairement un ou plusieurs Minarats, qui sont des tours faites en pointe et à plusieurs étages, où un Marabon monte pour indiquer l'heure de la prière, en se tournant aux quatre coins du monde, commençant toujours du côté du midi, qui est le lieu qui regarde la Meque. On sçait que les Turcs ne se servent point de cloches ni d'horloges publiques, et ils ne se reglent que sur le signal qui se fait avec une exactitude extraordinaire; les Marabons se reglant eux-mêmes, ou sur le cours du soleil ou sur une horloge de sable." — LUCAS, *Troisième Voyage.*

[*Earth of Mahe for Filtering Water.*]

"A LIGHT kind of earth is found at Mahe, on the coast of Malabar, which serves to filter water; and which the natives have the art of making so thin and fine, that many of them, particularly women in the habit of thus regaling themselves, do not hesitate to eat it."—GRANDPRÉ.

[*The Great Tree of the Island of Johanna.*]

"IN the island of Johanna there is a tree famed for being fourteen fathom compass, it resembles most a small ivy leaf, the body seems to be many smaller incorporated into one huge one, of no other use than to be admired, *Hederâ formosior elbâ*, unless in opposition to the heathen, who adore it, they throw the dead bodies of their slaves under it, when justice is executed on them, to expose them for terror to others, many bones of human bodies lying there at this time."—FRYER.

[*Egyptian Disappointment.*]

"AT present, the riches of nature produce not in Egypt the fruits which might be expected. In vain may travellers celebrate the gardens of Rosetta and of Cairo. The Turks are strangers to the art of gardening, so much cultivated by polished nations, and despise every kind of cultivation. Throughout the empire their gardens are only wild orchards, in which trees are planted without care or art, yet have not even the merit of pleasing irregularity. In vain may they tell us of the orange trees and cedars, which grow naturally in the fields. Accustomed as we are to combine the ideas of opulence and culture with these trees, since with us they are necessarily connected with them, we do not discover the deception. In Egypt, where they are frequent, and, as I may say, vulgar, they are associated with the misery of the huts they cover, and recal only the idea of poverty and desolation. In vain do they describe the Turk softly reposing under their shade, and happy in smoking his pipe without reflection. Ignorance and folly, no doubt, have

their enjoyments, as well as wit and learning; but, for my own part, I confess I could never bring myself to envy the repose of slaves, or to dignify insensibility with the name of happiness."—VOLNEY.

[*Superstitious Offerings.*]

"THEY burn before the image of the god a great quantity of cocoa oil in a multitude of small lamps; they present it with offerings of fruits, milk, grain, oil, and flowers; at each offering a number of little bells, fastened to a machine of wood in the form of a triangle, are rung: this noise is agreeable both to the god and to the multitude; and whoever by his present has merited the favour of the bells, pays for it a sum of money for the benefit of the Brahmins."—GRANDPRÉ.

[*The Papyrus.*]

"LA plante que les Egyptiens nomment Berd et les Grecs et les Latins Papyrus, croît sur les rivages du Nil, et pousse une tige haute ordinairement de neuf ou dix pieds. Le tronc est composé d'un très-grand nombre de fibres longues et droites, qui produisent de petites fleurs; les feüilles ressemblent a la lame d'une épée; ou s'en sert pour tenir les plaies ouvertes, et la cendre des tiges guerit celles qui ne sont pas invéterées. Les anciens tiroient la moëlle de la tige de cette plante pour en composer une colle blanche, dont ils faisoient le papier, sur lequel ils écrivoient, a peu près comme nous le faisons aujourd'hui avec du vieux linge, avant que l'usage de l'agriculture fut connu en Egypte, cet arbre servoit à la plus grande partie des usages de la vie. Ou se nourrissoit de cette plante; ou en faisoit des habits, des bâteaux, des ustanciles de ménage, des couronnes pour les dieux, et des souliers pour les prêtres; mais à present que des inventions plus commodes ont été substituées à la place des anciens usages, on neglige beaucoup cette plante, et on ne prend aucun soin de la cultiver."—LUCAS.

[*Glazed Windows at Teflis.*]

"IN the Palace at Teflis, there were "windows glazed with great squares of blue, yellow, grey, and other coloured glasses. The ceiling consists of compartments of gilded leather."—TOURNEFORT.

[*Ambassador's Chamber.*]

THE walls of the apartment in which Selymus II. received the Imperial ambassasadors, were "painted and set out in most fresh and lively colours by great cunning, and with a most delicate grace, yet use they neither pictures, nor the image of anything in their painting."—KNOLLES.

SELYMUS II. received the Ambassadors "sitting upon a pallat, which the Turks call Mastabe, used by them in their chambers to sleep and to feed upon, covered with carpets of silk, as was the whole floor of the chamber also."—Ibid.

[*Music as an Accompaniment.*]

"To accompany the dancers and singers, they generally use the *dolé* and *tamtam*, by occasionally striking or rubbing them with their fingers; flutes of different sorts; small cymbals that are frequently made of silver, and the *bain* or *vina*, a stringed instrument, which is played upon in the same manner as the guitar, but is larger and has greater powers."—CRAUFURD.

[*Turkish Calls to Prayer.*]

"LES Turcs sont avertis cinq fois par jour de venir a la prière, et ceux qui le peuvent se mettent alors en êtat d'aller à la Mosquée de leur paroisse, après s'être la-

vez, dans les fontaines qui en sont proche, les pieds et les bras, jusqu' au coude, et ensuite le visage, la tête, les oreilles, le col, et les parties que la pudeur defend de nommer. Ils laissent leurs babouches à la porte et entrent nuds pieds, levent les yeux en haut, portant les mains vers leur turban et font une inclination du coté de la niche, puis baissant la vûë, ils vont se mettre à genoux et baisent trois la terre. Lorsque l'Iman commence la prière, ils ont tous les yeux tournez vers lui, font plusieurs inclinations, et recitent tout bas leurs oraisons, avec un silence et une modestie qui devroient faire honte aux Chrétiens; lorsque les hymnes de l'office sont finis, ils mettent les deux mains à la ceinture, s'inclinent jusques a terre, et répetent à haute voix et a plusieurs reprises ces mots, *Saban-alla*, c'est a dire, 'Mon Dieu aiez pitié de nous, nous sommes des pécheurs,' et redoublant ensuite leurs prosternations ils prononcent fort vive ces trois mots, *Illah*, *Illa Allach*, qui sont les noms qu'ils donnent au Souverain Estre. Ils font ces inclinations et répetent ces mots avec tant de vivacité et tant de mouvement, qu'ils en écument quelquefois et tombent a terre, en disant *Hou*. Ils recitent ensuite plusieurs autres oraisons et finissent la prière, en disant tous ensemble Amin, Amin. Il faut avoüir que ces gens sont a plaindre, car ils sont dans leurs Mosquées d'une manière très dévote; ils n'ont les yeux atachez que sur l'Iman ou sur l'Alcoran; ils observent un grand silence, et on ne les entend jamais parler les uns aux autres; ils n'osent ni tousser ni cracher, et si le besoin les y constraint quelquefois, ils le font avec leur mouchoir sur la bouche d'une manière si modeste, que leurs voisins ne s'en aperçoivent pas. Ils sortent ensuite de la Mosquée, avec le même recuëillement, et se retirent chez eux."—Paul Lucas, *Voyages, &c.*

[*Le Baûme Blanc.*]

"Je ne dois pas oublier parmi les autres choses précieuses qui viennent de l'Arabie en Egypte, le baûme blanc qu'on porte de la Mecque, et dont on fait un assez grand debit. Je parle de celui qui est de la seconde et troisième goutte; car pour celui qui est de la première il est reservé pour la Grand Seigneur et pour l'usage du serrail, et il est defendu très-expressement d'en vendre, sous quelque pretexte que ce soit. On appelle baûme de la première goutte, celui qui coule naturellement de l'arbre qui le porte; au lieu que pour avoir celui de la seconde, on est obligé de frotter le tronc de l'arbre avec de l'huile, et d'emploier même d'autres secrets pour avoir celui de la troisiéme, ce qui le rend moins pur, et par consequent moins precieux."—Ibid.

[*Le Talisman.*]

"Dans le château de vieux Caire. Mon guide me conduisit par tout; mais ce qui me fit plus de plaisir, c'est qu'il voulut bien me mener dans l'endroit où avoit été le Talisman, qui, suivant le tradition du païs, retenoit le Nil dans son cours ordinaire. On m'aprit de quelle sorte il avoit été renverse. Il y a environ soixante ans qu'un Venetien insinua à un Pacha, qui avoit beaucoup de confiance en lui, qu'il y avoit dans ce lieu un tresor considerable, l'assurant qu'il avoit souvent entendu près de la porte de fer, qui en fermoit l'entrée un grand bruit, comme de gens qui remuoient de l'argent. Il n'en fallut pas davantage pour exciter la curiosité du gouverneur qui etoit extrêmement avare; il fit enfoncer la porte avec des machines, et dès que l'ouverture en fut faite, on vit tomber en poussière un grand homme noir qui tenoit un balai à la main: c'etoit le talisman, qui empêchoit que le sable et le limon ne s'arrêtassent dans le cours oriental du Nil, tresor plus estimable pour ce quartier de l'Egypte, que l'or et l'argent."—Ibid.

[*Oriental War Instruments.*]

"The musical instruments used in war are a kind of great kettle drum, which is carried on a camel, and sometimes on an elephant; the *dolé*, a sort of long narrow drum, that is slung round the neck of the person who beats it; the *tamtam*, a flat drum, resembling a tabor, but larger and louder; the *talan* or cymbal; and various sorts of trumpets. But instead of the trumpet, the mountaineers and inhabitants of the woods use a horn, and those on the sea-coast sometimes a large conch-shell."—QUINTIN CRAUFURD'S *Sketches relating to the History, Religion, Learning, and Manners of the Hindoos.*

[*Women's Dress.*]

"The dress of the women varies a little, but not materially, and the distinction, as among the men, consists chiefly in the fineness of the cloth, and the number and value of their jewels. They in general wear a close jacket, which only extends downwards to cover the breasts, but completely shews their form. It has tight sleeves that reach about half way from the shoulders to the elbow, and a narrow border round all the edges, painted or embroidered in different colours. A piece of white cotton cloth, wrapped several times round the loins, and falling down over the legs almost to the ankle on one side, but not quite so low on the other, serves as a petticoat. A wide piece of muslin is thrown over the left shoulder, which, passing under the right arm, is crossed round the middle, and being fastened, by tucking part of it under the piece of cloth that is wrapped round the loins, hangs down to the feet. They sometimes lift one end of this piece of muslin, and spread it over the head to serve as a hood or veil. The hair is commonly rolled up into a knot or bunch towards the back of the head, which is fastened with a gold bodkin: it is ornamented with jewels, and some have curls that hang before and behind the ears. They wear bracelets on their arms, rings in their ears, on their fingers, their ankles and toes, and sometimes a small ring on one side of the nostril."—Ibid.

[*Mecca.*]

"La ville de la Meque est située entre deux hautes montagnes, et plusieurs autres moins elevées, d'ou l'on a tiré la pierre pour la batir; c'est une espéce de marbre noir, parmi lequel on en trouve quelquefois de blanc; les maisons y ont quatre ou cinq étages et sont fort bien entenduës; on y trouve de beaux magasins, ou l'on enferme les marchandises qu'on y aporte de differens lieux. Les rües sont fort étroites; mais c'est un usage universel dans tous ces païs pour se garantir de l'ardeur du soleil. Elle tire beaucoup de fruits et de raisins d'une vallée délicieuse qui est à quatre lieuës delà, et on assure que ce sont les meilleurs raisins du monde. Cette ville est arrosée d'un grand nombre de fontaines, l'aqueduc qui les y conduit est voûté par tout, afin que l'eau y conserve sa fraîcheur et ne diminuë pas par l'ardeur du soleil; cependant le peu de soin qu'on a de la reparer, y forme quelques trous par où se glissent plusieurs serpens, dont il y en a quelques-uns d'une grandeur prodigieuse; mais ils n'ont pas, ainsi que dans tous le païs chauds, beaucoup de venin; ils sont même si peu mal-faisans qu'on les touche sans danger, et plusieurs charlatans en aprivoisent pour amuser le peuple."—PAUL LUCAS, *Voyages, &c.*

[*Medina.*]

"MEDINA grande et belle ville, située dans une plaine admirable. Cette plaine est arrosée de divers canaux, environnez d'arbres, dont la verdure fait un effet d'autant plus agreable, que tous les lieux d'alentour n'offrent qu'un païs desert et depoüillé de toutes sortes d'ornemens. Les habitans de

ce lieu enchanté sont extrêmement polis, et les dames y sont à ce qu'on assure, les plus belles de l'univers. On est étonné, en revenant de la Meque, qui n'est qu'a dix journées delà, et ou le païs et les habitans sont noirs et bassanez, de trouver ici un païs riant et des hommes blancs comme dans les climats les plus temperez de l'Europe. Aussi n'y a-t il pas dans l'Asie de séjour plus délicieux, ni de ville mieux bâtie que celle de Medine."—Ibid.

[*Oriental Dress.*]

In the ears, which are always exposed, all the Hindoos wear large gold rings, ornamented according to their taste or means, with diamonds, rubies, or other precious stones.

"The lower classes seldom wear any thing but a turban on their heads, a piece of coarse cotton cloth round their middle, and instead of slippers, used sandals."—Quintin Craufurd, *ut suprà.*

[*The Jama.*]

"Persons of high rank sometimes wear above the *jama* a short close vest of fine worked muslin, or silk brocaded with small gold or silver flowers, and in the cool season, of shawl. On days of ceremony and rejoicing, they wear rich bracelets on their arms, jewels on their turbans, and strings of pearls round their necks, hanging down upon the breast. On their feet they wear slippers of fine woollen cloth, or velvet, which frequently are embroidered with gold or silver; and those of princes, at great ceremonies, even with precious stones."—Ibid.

[*Angora Goats.*]

"They breed the finest goats in the world in the champaign of Angora. They are of a dazzling white; and their hair, which is fine as silk, naturally curled in locks of eight or nine inches long, is worked up into the finest stuffs, especially camlet: but they do not suffer these fleeces to be exported unspun, because the country people gain their livelihood thereby. Strabo seems to have spoken of these fine goats: 'In the neighbourhood of the river Halys,' says he, 'they breed sheep, whose wool is very thick and soft; and besides, there are goats, not to be met with anywhere else.' However it be, these fine goats are not to be seen only within four or five days' journey of Angora and Beibazar; their young are degenerate if they are carried farther. The thread made of this goats' hair is sold from four to twelve or fifteen livres the oque, there are some sold even for twenty or twenty-five crowns the oque; but this is only made up into camlet for the use of the Grand Seignior's seraglio. The workmen of Angora use this thread of goats' hair without mixture, whereas, at Brussels they are obliged to mix thread made of wool, for what reason I know not. In England they mix up this hair in their perriwigs, but it must not be spun."—Tournefort.

[*The Spirits of the Kooroo Chiefs.*]

"The ancient chief then shouting with a voice like a roaring lion, blew his shell to raise the spirits of the Kooroo chief, and instantly innumerable shells and other warlike instruments were struck up on all sides, so that the clangour was excessive. At this time Kreeshna and Arjoon were standing in a splendid chariot drawn by white horses. They also sounded their shells, which were of celestial form: the name of the one which was blown by Kreeshna was Panchajanya, and that of Arjoon was called Deva-datte. The Prince of Kaser of the mighty bow, Veerata, Satyaker, of invincible arm, and all the other chiefs and nobles blew also their respective shells, so that their shrill-sounding voices pierced the hearts of the Kooroos, and re-echoed with a dreadful

noise from heaven to earth." — BHAGVAT GEETA.

[*The Valley of Bavan.*]

"A VAST desert, named Noubendigan which embraces Persia on the north, divides it from Khorasan, or, The Province of the Sun. On the border of this desert is the beautiful valley of Bavan, often alluded to by the Arabian poets, which is reckoned one of the four Paradises of Asia; the other three are, the vale of Damascus, the banks of the river Obolla, and the plain of Sogd, in the midst of which stands the flourishing city of Samarcand. All these places are said by travellers to be delightfully pleasant; and the mildness of the air, joined to the clearness of the rivulets, which keep a perpetual verdure on the plains, give us the idea of the most charming scenes in nature."—SIR W. JONES.

[*Turkish Water Fête.*]

"IN 1679, the Grand Seignior Mahomet IV., for his divertisement caused a Dunalmah, or Triumph, to be made, which was represented on the water by multitudes of boats hanging out lights, and fireworks on the walls of the Seraglio; and a float was made in the sea, representing the island of Malta, which was battered on all sides by a fleet of gallies." — RICAUT'S *Hist. of the Turks.*

[*The Khatries, their Dress.*]

"THE Khatries, and in general those who inhabit the country and villages, wear a piece of cotton cloth wrapped round the loins like the Brahmins; another piece of finer cloth, generally muslin, is thrown over the left shoulder, and hangs round the body, something in the manner of a highlander's plaid; a piece of clear muslin almost in the shape of a handkerchief, is wrapped very neatly round the head."

"SOME, instead of the cloth hung over the shoulder wear a *jama*, or long muslin robe, neatly shaped to the upper part of the body, falling very full from thence, and extending so low as almost entirely to cover the feet. A muslin sash is wrapped round the waist, the ends of which are generally ornamented with a worked border and fringe."—QUINTIN CRAUFURD, *ut suprá.*

[*Houses of the City of Gamron.*]

"IN the city of Gamron," says NIEUHOFF, "the houses are built after a very antique manner, like most of the Persian houses; stand very close together, having each a square turret, which mounts to a considerable height above the whole structure, having on each side several holes for the free passage of the wind and air; in these turrets they sleep every night during the summer season."

[*The Wailing of the Fortune of King Sudrac.*]

"AT midnight, the King heard the sound of weeping and lamentation. He said aloud, 'Who is there at the gate?' The soldier answered, 'O King, I Viravara am in waiting.' 'Let an enquiry be made,' said the King, 'concerning that weeping.' 'Be it as the King commands,' said Viravara, and immediately departed.

"Viravara discovered a damsel, very young, exquisitely beautiful, and elegantly apparelled, to whom he said, 'Who art thou? wherefore dost thou weep?'

"She answered, 'I am Lacshmi, the Fortune of King Sudrac, under the shadow of whose arm I have long reposed: but am now forced to depart from him, and therefore weep.'" — *Hitopudesa.*

[*The Tomb of Mahomet the Third.*]

"THE dead body of Mahomet the Third lieth buried at Constantinople, in a fair chapel of white marble, (near unto the most famous and beautiful church of S. Sophia,) for that only purpose by himself most sumptuously built, about fifty foot square, with four high small round towers, about the which are certain small round galleries of stone; from which the Turkish priests and church-men, at certain hours, use to call the people every day to church; for they use no bells themselves, neither will they suffer the Christians to use any. But the top of this chapel is built round, like unto the ancient temples of the heathen gods in Rome. In the midst of this chapel, (being, indeed, nothing else but this great Sultan's sepulchre,) standeth his tomb, which is nothing else but a great urn, or coffin, of fair white marble, wherein lieth his body, covered with a great covering of the same stone over it, made rising in the midst, and stooping on each side; not much unlike to the coffins of the ancient tombs of the Saxon kings, which are to be seen on the north side of the quire of S. Paul's Church, and in other places of this land; but that this coffin of the great Sultan is much greater, and more stately than are those of the Saxon kings, it being above five foot high at the end thereof, and by little and little falling toward the feet, covered with a rich hearse of cloth of gold down to the ground; his turbant standing at his head, and two exceeding great candles of white wax, about three or four yards long, standing in great brass or silver candlesticks gilded, the one at his head, the other at his feet, which never burn, but these stand for shew only: all the floor of the chapel being covered with mats, and fair Turkey carpets upon them. And round about this his tomb, even in the same chapel, are the like tombs for his wife and children, but nothing so great and fair. Into this chapel, or any other the Turks' churches or chapels, it is not lawful for either Turk or Christian to enter, but first he must put off his shoes, leaving them at the church or chapel gate, or carrying them in his hand. Near unto this chapel, and the great temple of Sophia, are divers other chapels of the other great Turks; as of Sultan Selim, this man's grandfather, with his seven and thirty children about him; of Sultan Amurath, this man's father, with his five and forty children entombed about him. And in other places, not far from them, are the chapels and sepulchres of the rest of the great Sultans; as of the Sultan Mahomet the Great, Sultan Bajazet, Sultan Selim the First, Sultan Solyman; all by these great Mahometan Emperours built, whose names they bear. And being all of almost one form and fashion, have every one of them a fair hospital adjoining unto them, wherein a great multitude of poor people are daily still relieved."—QUÆRE?

[*Custom of Shaving the Head among the Hindoos.*]

"ALMOST all the Hindoos shave the head, except a lock on the back part of it, which is covered by their turbans; and they likewise shave their beards, leaving only small whiskers, which they preserve with neatness and care."—QUINTIN CRAUFURD, *ut suprá.*

[*Aureng-Zebe's Horsemen, and the Eastern Amazon.*]

"WHEN Aureng-Zebe made war in the country of the Usbec Tartars, a party of twenty-five or thirty Indian horsemen came to fall upon a small village. Whilst they plundered and tied all those whom they met with to make them slaves, an old woman said to them, 'Children, be not so mischievous! my daughter is not far off, she will be here very shortly, retreat, if you be wise, you are undone if she light upon you.' They laughed at the old woman and her advice, and continued to load, to tie, and to carry away herself; but they were not gone half

a mile, but this old woman, looking often backward, made a great outcry of joy, perceiving her daughter coming after her on horseback, and presently this generous she-Tartar, mounted on a furious horse, her bow and arrows hanging at her side, called to them at a distance that she was yet willing to give them their lives if they would carry to the village all they had taken, and then withdraw without any noise. The advice of this young woman affected them as little as that of her old mother; but they were soon astonished, when they found her let fly at them in a moment three or four great arrows, which struck as many of their men to the ground, which forced them to fall to their quivers also. But she kept herself at that distance from them, that none of them could reach her. She laughed at all their efforts, and at all their arrows, knowing how to attack them at the length of her bow, and to take her measure from the strength of her arm, which was of another temper than theirs; so that after she had killed half of them with her arrows, and put them into disorder, she came and fell upon the rest with the sabre in her hand, and cut them all in pieces."—Francis Bernier.

[*Inland Tribes' Astonishment at the Buildings of Acre, and at the Desert of Water.*]

"Some horsemen of one of those tribes which dwell in the depths of the deserts, and never approach the towns, once came as far as Acre. They were astonished at every thing they saw; they could neither conceive how the houses and minarets could stand erect, nor how men ventured to dwell beneath them, *and always on the same spot;* but above all, they were in an ecstacy at beholding the sea, nor could they comprehend what that *desert of water* could be."—Volney.

These people had never heard of Mahomet.

[*Raisins of Persia.*]

"There are twelve or fourteen sorts of raisins in Persia. The most esteemed are the violet, the red, and the black: they are so large, that one of them is a good mouthful. They preserve grapes all the winter in Persia, putting them up in paper bags on the vines, in order to preserve them from the birds. In Courdestan, and about Sultania, where they have abundance of violets, they mingle their leaves with the dry raisins, which at once give them a fine taste, and render them more wholesome."—*Universal History.*

"The best grapes, in the neighbourhood of Spawhawn, are found on the vines belonging to the Gaurs, or ancient Persians; for they, being permitted by their religion to drink wine, take the more pains in cultivating these trees, which, for the same reason, are neglected by the Mohammedan Persians."—Ibid.

[*Les toiles peintes de Seronge, qu'on apelle Obites.*]

"Seronge est une grande ville dont la pluspart des habitans sont marchands Banianes et artisans qui y sont de père en fils, ce qui est cause qu'il y a quelques maisons de pierre et de brique. Il s'y fait un grand negoce de toutes sortes de toiles peintes qu'on apelle *Obites*, dont tout le menu peuple de Perse et de Turquie est habillé, et dont l'on se sert en plusieurs autres païs pour des couvertures de lit et des napes à manger. On fait de ces mêmes toiles en d'autres lieux qu'à Seronge; mais les couleurs n'en sont pas vives, et elles s'en vont en les lavant plusieurs fois. C'est le contraire de celles de Seronge; et plus on les lave plus elles deviennent belles. Il y passe une rivière dont l'eau à la vertu de donner cette vivacité a ces couleurs, et pendant la saison des pluyes qui durent quatre mois, les ouvriers impriment leurs toiles, selon que les marchands étrangers leur en donnent la

montre; parceque dés que les pluyes ont cessé, plus l'eau de la rivière est troublé, et le plûtost que l'on peut laver les toiles, les couleurs tiennent davantage, et en sont plus vives."—TAVERNIER.

[*The Fakirs of Jagrenat.*]

"CES Fakirs sont des Pelerins qui se rendent à Jagrenat de toutes les parties de l'Asie.

"Ils y vont un a un de la Presqu' Isle de l'Inde, du Bengale, de la Tartarie: j'y ai vu jusqu'à des Chretiens Noirs. A plusieurs cosses de Jagrenat, les Tchokis exigent d'eux des droits assez considérables qui font partie du revenu du Rajah, qui releve de Katek. Ils sont encore obligés de payer deux roupies par tete aux Tchokis qui sont à l'entree de la ville, et de presenter au moins une demi-roupie au premier Brahme de la Pagode, pour être admis en la présence de Jagrenat. Comme alors ils ne sont pas les plus forts, ils donnent ce qu'on leur demande et se dédommagent, au retour, de cette manière. Après avoir fait leurs dévotions, ils s'assemblent tous à quelques cosses de Jagrenat, et choisissent un chef auquel ils donnent l'équipage d'un général, des gardes, un elephant, des chameaux, &c. Les Pelerins qui ont des armes, forment ensuite une armée partagée en differents corps, qui marchent asses en ordre, mettent à contribution les villes des environs, pillent et brûlent les Aldeis. Quelquefois même le Rajah est obligé de se racheter du pillage. Ces violences durent jusques assez avant dans le Bengale, où, à cause des fortes garnisons et des troupes qu'ils sont exposées à rencontre, ils se dispersent, et portent ensuite chacun dans leur pays les indulgences de Jagrenat. De cette manière, le Rajah, les Brahmes et les Pelerins s'enrichissent, pour ainsi dire, par une convention tacite; et c'est comme ailleurs le peuple qui paie.

"L'armée des Fakirs que je rencontrai, etoit environ de six mille hommes. Je fus arrêtè par l'avant-garde composé de quatre cents hommes. Elle etoit sur deux lignes, dans une grande plaine: à la tête, marchoient trois hommes de haute taille, fort bien faits, qui de la main droite, tenoient de une longue pique, et de la gauche, une rondache; le reste êtoit armé de sabres, d'arcs de fusils à meche." — ANGUETIL DU PERRON.

Arslan-Ula—the Lion's Mountain.

"THE eastern declivity of this rocky dorset has a very singular appearance. As the sand-stone has probably in several places been soft, it is apparently corroded with various small globular cavities resembling grotto-work. It is obvious that this uncommon formation of sand-stone could be produced by no other cause than the power of the dashing waves, at a time when the whole *steppe* formed part of the Caspian Sea; for these excavations cannot be discovered on the higher parts of the sand-bank. On the plain extending towards the saline lake, there are scattered several fragments of cliffs which appear to have been entirely covered by water. Among these we met with globular pieces of various sizes, which, on breaking them, were partly hollow, and contained sand not unlike regular geodites. During the prevalence of easterly winds, that blow with violence against this grotto work, the highest part of which is toward the south, it appears to a person standing on its summit, as if he heard the distant murmuring of many hundred voices joined in prayer. The phenomenon was particularly striking on the day when I visited this region, during a violent storm from the north-east.

"The credulous Kalmuks are told by their priests, that the tutelary spirit of the mountain, or, the white old man, whom they call Tzaghan Ebughen, resides in a large cavern beneath this mountain; and that this is the chosen abode of saints, who

are engaged in continual devotion and spiritual songs."—PALLAS.

[*The Arab's Accoutrements.*]

"L'ARABE porte toujours dans sa ceinture sur le devant du corps son grand couteau large et pointu, nommé Jambea. Il est plus armé encore, lorsqu'il va faire des courses dans le desert. Alors il porte son sabre suspendu à une bande de cuir, qu'il passe par dessus l'epaule droite. Quand ils sont a cheval, ou montés sur leurs chameaux, ils sont toujours armés de lances, et ceux qui marchent a pied, en ont quelquefois aussi, avec cette difference, qu'elles sont plus courtes."—NIEBUHR.

[*Petrifying Springs near Tauris.*]

"ABOUT four or five leagues from Tauris, in a plain called Roomy, there are several springs of water that petrify wood, and I have been informed, even reptiles, such as lizards. One thing is certain, that after a stagnation of this water for a certain time, there is a substance like marble found at the bottom, which the Persians cut into any breadth or length at pleasure. I have seen of it two or three inches thick. It is easily polished, and is diaphonous, but not transparent. After sawing it into slabs, they fix them for windows in their bagnios and private apartments."—BELL.

[*Hindoo Notions of the End of the World.*]

"BEFORE the end of the world, we constantly believe, that the north, south, east, and west seas, shall be all blended together, and make but one great sea; and that then all living creatures, the inferior gods themselves not excepted, shall cease to be distinct separate beings, by being swallowed up into the nature of the One only God, the primary cause of all things. And there will be immediately a new creation, the Supreme Being will create a set of new gods, and these new gods will form all sorts of mineral, vegetative, and animated beings, much the same as they were before." —*Letters from the Heathens to the Danish Missionaries.*

The Zodiacal Light.

"THE time when I saw this appearance at the strongest was on the 21st January, at half-past seven in the evening, in N. latitude 8° 30′ abreast of Coylang, on the coast of Malabar, three leagues off. It then appeared as light and clear as the breaking of the day about a quarter of an hour before sunrise. Its base stood upon a dark cloud, such as the seamen call a fog-bank, which rose about three degrees above the horizon. The breadth of the light was, at the bottom, nearly ten degrees, and it was visible to the height of forty degrees, where it terminated in a pyramidal form. It was still visible at nine o'clock, but not half so bright as before. It darkened the lustre of most of the stars that were within its range. I never saw the Zodiacal light without a cloud or fog-bank upon which its basis rested."

"This was in the west, in October he had seen it in the east."—STAVORINUS.

[*Rice Planting.*]

"THE best rice, when planted, is set nearly under water, so that the tops just appear above the surface. The plants would otherwise die, for being too weak to stand against the wind by itself, the plant stands in need of the surrounding water to support it."

"THE other sort, which is planted in the rainy season, on high ground, and upon the mountains, receives the moisture it requires solely from the rains, but it is not so good as the former sort."—Ibid.

[*Borassus Flabelliformis of Ceylon, &c. used instead of Paper.*]

"At Ceylon, and on the adjacent continent, the leaves of the borassus palm tree, (*borassus flabelliformis,*) and sometimes of the talpat tree, (*licuala spinosa,*) are used instead of paper. The leaves of both these palm trees lie in folds like a fan, and the slips stand in need of no farther preparation than merely to be separated and cut smooth with a knife. Their mode of writing upon them consists in engraving the letters with a fine pointed steel; and in order that the characters may be the better seen and read, they rub them over with charcoal, or some other black substance. The iron point made use of for a pen, is either set in a brass handle, and carried about in a wooden case, of about six inches in length, or else it is formed entirely of iron, and, together with the blade of a knife, designed for the purpose of cutting the leaves and making them smooth, set in a knife-handle common to them both, and into which it shuts up. When a single slip is not sufficient, several are bound together, by means of a hole made at one end, and a thread on which they are strung. If a book be to be made, they look out principally for broad and handsome slips of talpat leaves, upon which they engrave the characters very elegantly and accurately, with the addition of various figures, by way of ornament. All the slips have then two holes made in them, and are strung upon a silken cord, and covered with two thin lacquered boards. By means of the cords, the leaves are held even together, and by being drawn out when they are wanted to be used, they may be separated from each other at pleasure."—Wilcocke, *Note to* Stavorinus.

[*Palanquin Bearers.*]

"C'est une manière de couchete de six ou sept pieds de long et de trois de large avec un petit balustre tout autour. Une sorte de canne nommée *bambouc* que l'on plie de bonne-heure pour luy faire prendre au milieu la forme d'un arc, soûtient la couverte du pallanquin qui est de satin ou de brocart, et quand le soleil donne d'un costé, un valet qui marche près du pallanquin à soin d'abaisser la couverture. Il y en a un autre qui porte au bout d'un bâton comme un rondache d'ozier couvert de quelque belle étofe, pour parer promptement celuy qui est dans le pallanquin contre l'ardeur du soleil, quand il se tourne et qu'il luy donne sur le visage. Les deux bouts du bambouc sont attachez de costé et d'autre au corps du pallanquin entre deux bâtons joints ensemble en sautoir ou en croix de S. Andre, et chacun de ces deux bâtons est long de cinq ou six pieds. Il y a tel de ces bamboucs qui coûte jusques à deux cens écus, et j'en ay paye d'un cent-vingt-cinq. Trois hommes pour le plus se mettent à chacun de ces deux bouts pour porter le pallanquin sur l'épaule, l'un sur la droite, l'autre sur la gauche, et ils marchent de la sorte plus vîte que nos porteurs de chaise de Paris, et d'un train plus doux, s'estant instruits à ce mestier-là dés leur bas âge." —Tavernier.

[*Strange Hair-Dressing.*]

"The head-dress of the women of My-au-tse of Hu-quang has something in it very odd and whimsical. They put on their heads a piece of light board above a foot long, and five or six inches broad, which they cover with their hair, fastening it with wax, so that they seem to have hats of hair; they can neither lean nor lie down, but by resting on their necks, and they are obliged to turn their heads continually to the right and the left, on the roads, which in this country are full of woods and thickets. The difficulty is still greater when they would comb their hair, for they must be whole hours at the fire to melt the wax; after having cleaned their hair, which trouble they are at three or four times a year,

they fall to dressing it up again as it was before. The Myau-tse think this dress very charming, especially for young women."—Du Halde.

"A much more sensible use is made of the hair by the Matolas, a tribe in South Africa. They let it grow very long, and form it into a kind of hollow cylinder, or pouch, which serves them as a pocket."—Vanderkemp.

[*The Rushing of Awa.*]

"On the coast of Japan is a whirlpool, called The Rushing of Awa, Awano Narrotto. It rushes about a small rocky island, which is by the violence of the motion kept in perpetual trembling."—Kaempfer.

[*The River Mahmoudker.*]

"The river Mahmoudker, i.e. Mahmoud the Deaf, is a surprising natural rarity. At some distance from Spauhawn, there is a range of rocks, plain and equal for a considerable space, except that here and there they have openings, like the embrasures in bastions, through which the winds pass with surprising velocity: through these rocks falls the river we mentioned into a noble bason, partly wrought by the water itself, and partly formed by art. As one ascends the mountain, certain natural chinks shew the water at the bottom of it, like a sleeping lake, covered with rocks and mountains: it is thought to be of unfathomable depth; and, when stones are thrown into it, they cause a most amazing noise, which almost deafens the hearers; whence this river is supposed to derive its name. After its descent from the bason before mentioned, it rolls along the plain, till at last it falls into the river Zenderoud. Some are of opinion that this river does not derive its water from springs, but from the snow on the tops of the mountains, which melting gradually, distils through the chinks of the rocks, into the vast lake before-mentioned: and this, they think, is in some measure proved from the acrimonious taste of these waters, which is, however, lost, after it joins the Zenderoud."—*Universal History.*

[*A very odd Consort to a European who is a new Comer.*]

"There is a large raised place called *Nagarkany*, because that is the place where the trumpets are, or rather the hautboys and timbals, that play together in consort at certain hours of the day and night; but this is a very odd consort in the ears of an European that is a new comer, not yet accustomed to it, for sometimes there are ten or twelve of those hautboys, and as many timbals, that sound altogether at once; and there is a hautboy which is called *karna*, a fathom and a half long, and of half a foot aperture below; as there are timbals of brass or iron, that have no less than a fathom in diameter; whence it is easy to judge what a noise they must needs make. Indeed this music, in the beginning, did so pierce and stun me, that it was unsufferable for me; yet I know not what strange power custom hath, for I now find it very pleasing, especially in the night, when I hear it afar off in my bed upon my terrace; then it seemeth to me to carry with it something that is grave, majestical, and very melodious."—Francis Bernier.

[*Use of Ambergris, &c.*]

"They use ambergris in many fair works with musk, civet, benjoin, and other sweet things mixed together, whereof they make fine apples and pears wrought about with silver and gold, which they bear in their hands to smell upon; and in haftes of knives, handles of poinyards, and such like, which they make of silver and amber within them, which in divers places shineth through."—Linschoten.

[*Buddas—Boodha:—Vestiges of Christianity in the East accounted for.*]

Σκυθιανός τις Σαρακινὸς, κ. τ. λ.

"A CERTAIN Saracen of Scythia had to his wife a captive born in the Upper Thebais, for whose sake he settled himself to dwell in Egypt; and being well seen in the discipline of the Egyptians, he endeavoured to sow among the doctrine of Christ, the opinions of Empedocles and Pythagoras, that there were two natures, (as Empedocles dreamed,) one good, another bad; the bad, enmity; the good, unity. This Scythian had to his disciple one Buddas, who afore that time, was called Terebynthus, which went to the coasts of Babylon inhabited of Persians, and there published of himself many false wonders, that he was born of a virgin, that he was bred and brought up in the mountains; after this he wrote four books, one of Mysteries, the second he entitled the Gospel, the third Thesaurus, the fourth a Summary. He fained, on a time, that he would work certain feats, and offer sacrifice; but he being on high, the divell threw him down, so that he brake his neck and died miserably."—*Socrates Scholasticus*, l. 1, c. 17, *aliàs* c. 22. HANMER'S *Translation.*

THE hostess of this Buddas, he adds, bought Manes as a slave, trained him up well, and left him all Buddas' property, including these books which he published as his own.

All that is worth notice here is the name *Buddas*, Βούδδας, the tale of his immaculate conception, and the Scythian origin ascribed to his doctrines. Could Socrates have heard some blind story of Boodha, or is this the real author of that idolatry?

In confirmation of this, I find that Adam, one of the twelve Masters whom Manes appointed as Apostles, travelled eastward, and was reverenced in the east after his death; being, according to BERNINO, vol. 1, p. 194, the Adam whose footstep is shewn in Ceylon. This is very probable. The Mohammedans hearing the name, would naturally confound the persons. Another of the twelve was named Budda. The vestiges of Christianity in the east are thus satisfactorily accounted for.

[*Evening Walk on the House-top in the East.*]

"AFTER supper, the excessive heat of the day being past, covering our heads from the night air always blowing at that time from the east, and charged with watery particles from the Indian ocean, we had a luxurious walk of two or three hours, as free from the heat as from the noise and impertinence of the day, upon a terraced roof, under a cloudless sky, where the smallest star is visible. These evening walks have been looked upon as one of the principal pleasures of the east, even though not accompanied with the luxuries of astronomy and meditation. They have been adhered to from early times to the present, and we may therefore be assured they were always wholesome; they have often been misapplied, and misspent in love."—BRUCE.

[*Offence to the Jenoune.*]

"THEY place great faith and confidence in magicians and sorcerers, as the nations did who in old time were their neighbours: and upon some extraordinary occasions, particularly in a lingering distemper, they use several superstitious ceremonies in the sacrificing of a cock, a sheep, or a goat, by burying the whole carcase underground, or by drinking a part of the blood, or else by burning or dispersing the feathers. For it is a prevailing opinion all over this country, that a great many diseases proceed from some offence or other that hath been given to the Jenoune, a sort of creatures placed by the Mahometans betwixt angels and devils. These, like the fairies of our forefathers, are supposed to frequent shades and fountains, and to assume the bodies of

toads, worms, and other little animals, which, being always in our way, are liable every moment to be hurt and molested. When any person, therefore, is sick or maimed, he fancies that he hath injured one or other of these beings, and immediately the women, who, like the ancient Venificæ, are dexterous in these ceremonies, go, upon a Wednesday, with frankincense and other perfumes, to some neighbouring spring, and there sacrifice, as I have already hinted, a hen or a cock, an ewe or a ram, &c. according to the sex and quality of the patient, and the nature of the distemper."—SHAW.

[*Funeral Superstition.*]

"UNDER the groves of Chandode are many funeral monuments, in honour of pilgrims who have died in their pilgrimage, and whose ashes were brought to this sanctified spot, and cast into the river; because it forms an essential part of the Hindoo system that each element shall have a portion of the human body at its dissolution."—FORBES, vol. 3, p. 11.

[*The Grapes of Shamachy.*]

"THE country about Shamachy produces very fine grapes, from which the Christians make very good wine. They keep it in great jars resembling the Florence oil ones, which they deposit under ground in their gardens, covering them above with a thin stone, neatly pasted about the edges, for the better preservation of the liquor. When they give an entertainment, they spread carpets round the jar, which is generally placed in a shade, and on these the guests are seated."—BELL.

[*Dust of the Brahmin's Feet.*]

"A FEW persons are to be found, who endeavour to collect the dust from the feet of one hundred thousand Brahmins. One way of collecting this dust is, by spreading a cloth before the door of a house where a great multitude of Brahmins are assembled at a feast, and as each Brahmin comes out, he shakes the dust from his feet as he treads upon this cloth. Many miraculous cures are declared to have been performed on persons eating this dust."—WARD, vol 4, p. 10.

[*The Station of Peer Mirza.*]

EVLIA visited a station on the confines of Persia, called Peer Mirza, where "the body of the Saint was seated in one of the corners of the convent in a curved position, the face turned toward the Kibla, the head incumbent on a rock. "His body," says the Turkish traveller, "is light and white like cotton, without corruption. The dervishes, who are busy all day long with cleaning and sweeping the convent, put every night a bason of clear water at the Saint's feet, and find it empty in the morning. His dress is always clean and white, without the least dust upon it. The brain of all who visit this place is perfumed by the scent of ambergris; and he who recites at his tomb the seven verses of a Fautika may be sure to attain, during seven days the object of his wishes."

[*Yossoof, the Beggar Saint.*]

THE head of all saint simpletons lies buried at Wan. Yossoof was his name. He never in his life said anything but his begging words, *Yossoof kemik ister*, that is to say, 'Yossoof asks a bone,' and he is said to have operated many miracles.—EVLIA EFFENDI, vol. 4.

[*The Wells of Mocha.*]

"THE wells about Mocha are said to have been brackish before two Sheiks were buried there, and since their holy bodies were

committed to the ground, the waters have been perfectly sweet." — ABDUL KURREEM.

[*Indian Mysticism.*]

"IF he has any incurable disease, let him advance in a straight path towards the invincible north-eastern point, feeding on water and air till his mortal frame totally decay, and his soul become united with the Supreme."—*Inst. of Menu.*

[*Nasrollah Semmand — the Fisher of the Desert.*]

"NASROLLAH SEMMAND was so famous a fisher, that if he threw his net upon the sand of the desert, he was sure of catching fish. When I, poor EVLIA, on my pilgrimage, came from Damascus to the place called *Peer Zemrood*, the Emerald Well, the pilgrims brought their aprons full of small and large fishes, which they had found among the sand, which they did boil and eat: they were remains of those fishes which the Prophet bade Nasrollah Semmand take here by casting his net."—EVLIA.

[*The Tomb of Meitzade.*]

ONE of the sacred places near Constantinople was the tomb of Meitzade, a saint whose history is thus related by EVLIA EFFENDI. "His father going to the siege of Erla, recommended the child then in his mother's womb to the care of the Almighty. Soon after his departure, the woman died and was buried. She was delivered in the tomb, and nourished her child by a miracle. The father coming back, and hearing of his wife's death, desired to be shewn the grave, where he found the child sucking the mother's breast, which was undecayed. He praised God, and took the child home, who became a great and learned man."

To drink the water in which a Brahmin's toe has been dipped, is considered as a very great favour.

"WHEN enquiring into this circumstance, I was informed, that vast numbers of Shoodrus drank the water in which a Brahmin has dipt his foot, and abstain from food in the morning till this ceremony be over. Some persons do this every day, and others vow to attend to it for such a length of time, in order to obtain the removal of some disease. Persons may be seen carrying a small quantity of water in a cup, and intreating the first Brahmin they see to put his toe in it. This person then drinks the water, and bows or prostrates to the Brahmin, who gives him a blessing. Some persons keep water thus sanctified in their houses:" — WARD, vol. 4, p. 9.

[*Tuburrook, or Holy Gift.*]

"AMONG the articles of a war dress sent after the capture of Seringapatam, to the Duke of York, was one of the Sultan's turbans, (perhaps more of a helmet,) which had been dipt in the sacred fountain of Zemzim at Mecca, and on that account was supposed to be invulnerable. This was called a *tuburrook*, or holy gift." — FORBES, vol. 4, p. 194.

AMERICAN TRIBES,

INCIDENTAL AND MISCELLANEOUS ILLUSTRATIONS.

[*Atrocious Custom of the Mexicans.*]

ONE of the cursed customs of the Mexicans was to distort the limbs of children, and break their backs, in order to make court-monsters of them." — HERRERA, 2. 7. 10.

[*Cruelty of Atahualpa.*]

ATAHUALPA was quite as cruel as his conquerors. The Cañaris, a brave and highly civilized people, sent their youths and children to request pardon for having opposed him, and he slew thousands and tens of thousands of them, and had their hearts taken out, and set in rows in the fields, saying, he would see what fruit would come of such lying hearts. "To this day," says HERRERA, "their bones and skulls strike horror into any one who sees the multitude of them, which still remain unconsumed in that dry and sandy soil." — Ibid. 5. 3. 17.

[*Montezuma's Way of keeping up the Population in poisonous Districts.*]

"MONTEZUMA used to keep up the population on the pestilential north coast of his empire, by sending from time to time eight thousand families to settle there, making them free from tribute, and giving them lands and houses. When they were poisoned off, another similar supply was sent." —Ibid. 4. 9. 8.

[*Anno* 1638. *Negress's Twins; one white, the other a Negro.*]

"A NEGRESS had twins this year by a Portugueze, both were boys, the one white, the other a negro."—PISO, p. 34.

[*Reason why the Ingas married their Sisters.*]

"THE reason why the Ingas married their sisters, was that blood-royal might not fail, though the woman should commit adultery."—HERRERA, 5. 4. 1.

[*Quilted Cotton Jackets.*]

"1511. A HUNDRED jackets (jaquetas,) quilted with cotton, and brought from England, were sent to the Spaniards at Hispaniola, as the best defence against the arrows of the Indians."—Ibid. 1. 9. 5.

[*Suggestion as to some of the Population of America.*]

IN 1731, a bark, with six men, which was laden with wine, and bound from Teneriffe

to another of the Canary Isles, was driven by a storm to Trinidad. GUMILLA, (c. 32,) who was in the neighbourhood, relates the fact, as a proof that America may have received some of its first people in this manner.

[*Extraordinary Statement as to the immense number of Cattle in the Neighbourhood of Monterey.*]

"THE immense herds of cattle now to be seen in these parts spring from five head which were brought hither by the mission in the year 1776. The Governor of Monterey, with whom we became acquainted during our stay, assured me that the number had been so great during the latter years in the missions of St. Francisco, Santa Clara, and Santa Cruz, that some months before he had been under the necessity of sending out a party of soldiers, who had killed no less than twenty thousand, as he began to be afraid that from the immense increase of them, there might, in a short time, have been a want of sufficient pasture for their support." — LANGSDORFF, vol. 2, p. 170.

[*Stars brighter as they pass over the Emerald Mines of Ytoco.*]

"BOTH Spaniards and Indians say, that when a star passes over Ytoco, where the emerald mines are, it becomes manifestly brighter, as bright as the moon of six days old."—HERRERA, 8. 4. 11.

[*Starry Influences.*]

"I WILL conclude this Treatise of *Brazil* with a word or two of the *Stars* of the other *Hemisphere*, garnished with many *Constellations* wholly unknown to us, of which the *Cruciers*, or *Crosse*, is the principal, consisting of five or six *Stars* of the first magnitude, as bright as any in our *Hemisphere*; whose brightness, as with a foil, is set off the more by a great black cloud that is continually under it, as is the whiteness of the *Milky Way* rendered more perspicuous, by a streak of black in the midst of it, tending towards the same *Constellation*; both which, as also another great black cloud on the other side the *Milky Way*, I observed at my being there, for more than six months continually: whence I concluded, it was the natural complexion of that sky, (as ours is blue,) to have much part black; which perhaps renders the people of that climate far more melancholy than ours, which black clouds I much wonder none (as I know of,) has observed besides myself, especially since there are two white clouds not far from the *Cruciers*, appearing always in the same posture and figure, so generally observed and known, as they are called *Nubes Magellenicæ*, from *Magellan*, who first discovered them." — FLECKNO, p. 80.

[*Enter:—Letter M.*]

"Os vicios da lingua saõ tantos, que fez Drexelio hum Abecedario inteiro et muito copioso delles. E se as letras deste Abecedario se repartissem pelos Estados de Portugal, que letra tocaria ao nosso Maranham? Naõ ha duvida que o M. M. Maranham, M. murmurar, M. motejar, M. maldizer, M. malsinar, M. mixericar, et solve tudo M. mentir: mentir com as palatras, mentir com as obras, mentir com os pensamentos, que de todos, et por todos os modus aqui se mente." — VIEYRA, *Serm.* t. 4, p. 294.

[*The Weapon Yuele.*]

"THEY used also a singular weapon, which they called *yuele*, but to which the Spaniards improperly applied the name of the *macana*:[1] it was a truncheon, three

[1] DOBRIZHOFFER says, *Hungarorum* pusagan *aliquomodo refert.*

palms in length, well rounded, and thicker at the ends than in the middle; with this they practised at a mark, making it skim along the ground, as boys make a flat pebble leap along the surface of the water. In war it became a formidable missile, with which they broke the bones of their enemies."—HERRERA, 2. 58.

[*Population of the Valley of Tariga.*]

"THE population of this valley of Tariga is redundant, and the Chirihuanos continually send out swarms of emigrants towards Tucuman."—MERC. PERNANS, *May* 15, 1791, t. 2, p. 37.

[*Belief of equestrian Tribes in evil Spirits.*]

"THE equestrian tribes towards the south believe in an immense number of evil spirits, whom they call *Quezubû*, and their prince *El-El*. But they offer them no worship, execrating them as the authors of all evil."—DOBRIZHOFFER, t. 2, p. 100.

[*Artificial Parroquets.*]

"*Les Indiens des bords de l'Oyapoc ont l'adresse de procurer artificiellement aux perroquets des couleurs naturelles, differentes de celles qu'ils ont reçues de la nature, en leur tirant les plumes, et en les frottant avec du sang de certaines Grenouilles; c'est la ce qu'on apelle à Cayenne*, tapirer un Perroquet; *peut être le secret ne consiste-t-il qu'a mouiller de quelque liqueur âcre l'endroit qui a été plumé; peut être même n'est-il besoin d'aucun apprêt, et c'est une expérience à faire. En effet, il ne paroit pas plus extraordinaire de voir dans un viseau renaître des plumes rouges ou jaunes, au lieu des vertes qui lui ont été arrachées, que de voir repousser du poil blanc en la place du noir sur le dos d'un cheval qui a été blessé.*"—CONDAMINE, Relation Abregée, p. 169.

[*Feathers of the Inca's Crown.*]

"THE Peruvians believed that there were two birds, spotted with black and white, who lived by the Lake of Tongasuca, who never bred, and were themselves immortal. At the coronation of an Inca, thousands of the people went to the mountains where these two birds made their abode, and hunted them till they caught them, took a feather from each, and then let them go. To offer them any other injury at any time was a capital offence. These feathers were inserted in the crown of the new Inca."—MERC. PERNANS, No. 139.

[*Singular Custom in Trinidad Bay of grinding down the Teeth to the Gums.*]

AT Trinidad Bay, VANCOUVER observed a fashion "particularly singular, which must be attended with much pain in the first instance, and great inconvenience ever after. All the teeth of both sexes were, by some process, ground uniformly down horizontally, to the gums; the women especially, carrying the fashion to an extreme, had their teeth reduced even below this level, and ornamented their lower lip with three perpendicular columns of punctuation, one from each corner of the mouth, and one in the middle, occupying three-fifths of the lip and chin." — Vol. 3, p. 415.

[*Expert Fishing.*]

"THEY have a surprising method of fishing under the edges of rocks, that stand over deep places of a river. There, they pull off their red breeches, or their long slip of Stroud cloth, and wrapping it round their arm, so as to reach to the lower part of the palm of their right hand, they dive under the rock where the large cat-fish lie to shelter themselves from the scorching beams of the sun, and to watch for prey: as soon as those fierce aquatic animals see

that tempting bait, they immediately seize it with the greatest violence, in order to swallow it. Then is the time for the diver to improve the favourable opportunity: he accordingly opens his hand, seizes the voracious fish by his tender parts, hath a sharp struggle with it against the crevices of the rock, and at last brings it safe ashore." — ADAIR'S *Hist. of the American Indians*, p. 404.

[*Buoyancy of the Cayman.*]

GUMILLA (c. 48,) believes, with the Othomacos, that the Cayman, having no alacrity at sinking, is obliged to swallow stones by way of ballast, till he is heavy enough to get to the bottom.

[*Free Negroes of the Caraccas, and their Town.*]

GUMILLA, (c. 17,) says that the free Negroes in Caraccas have been permitted to found a town of their own, which is called Nirua, where they have their own priest, their own municipal government, and from which they exclude all white persons, and all strangers.

[*Extempore Clock at Cinaloa.*]

"IN the province of Cinaloa, (in New Spain,) the natives used to make extempore clocks of this kind, in a rude but easy and effectual manner. *Quando llueve, si quieren defenderse del agua, el remedio es coger una macolla, o manojo de paja larga del campo. Este atan por lo alto, y sentandose el Indio lo abre, y pone sobre la cabeça, de suèrte que le cubra el cuerpo al rededor; y esse le sirve de capa aguadera, y de techo y casa, o tienda de campo, aunque este lloviendo toda una noche.* — P. ANDRES PEREZ DE RIBAS, l. 1, c. 2.

[*Query! What Number of Languages in the World.*]

AMERIGO VESPUCCI says, "It is said that there are not more than seventy and seven languages in the world, and I say, there are more than a thousand, for even those which I have heard are above forty."— BANDINI, *Vita e Lettere di Amerigo, Vesp.* p. 81.

[*Ants of the River Corentyn.*]

"THE Moravian Missionary, Daehne, speaks of Ants, up the river Corentyn, nearly two inches long, of which the Indians are as much afraid as of serpents. He was bit by them on the hand, and the bite produced such excruciating pain, that he was for some time almost senseless." — *Periodical Accounts of the Missions of the United Brethren*, vol. 1, p. 330.

[*The Omnivorous Ant of Africa.*]

"THE snakes have a formidable enemy in a species of ants, not larger than those in England, and from their colour, called black ants. These frequently enter houses in such incredible multitudes as to cover the walls and floors, which they never quit unless driven out by fire or boiling water, until they have searched every cranny, and have destroyed every thing which has life, or which can serve them for food. Were they to find a person confined to bed by sickness, he would quickly be destroyed, if not immediately removed. When they depart, the house is left perfectly desert; neither snake, rat, lizard, frog, centipes, cockroach, nor spider, the usual guests in an African hut, are to be seen." —WINTERBOTTOM'S *Native Africans*, vol. 2, p. 176, Note.

[*The White Ant an Article of Food.*]

"The Termes, or White Ant, is a common article of food among one of the Hindoo tribes."—BUCHANAN, vol. 1, p. 7.

[*The Amphisbœna, or, King of the Emmets.*]

"STEDMAN saw one species of Ants perfectly black, and not less than an inch long. They pillage a tree of all its leaves in a short time, which they cut in small pieces the size of a sixpence, and carry underground, to feed their young. But the common belief is, that it is to feed a blind serpent, the Amphisbœna, who is called therefore the King of the Emmets."—*Narrative, &c.* vol. 2, pp. 141, 203.

[*Surinam Moat.*]

THE Bush Negroes of Surinam surround their settlements with a deep and wide ditch, stuck both at the sides and bottom with sharp stakes. The path across is two or three feet below the surface, and wholly concealed by the muddiness of the water. They make false paths to the edge in many places, to deceive any who might approach.—PINCKARD, vol. 2, p. 247.

[*Religion of the Indians of Manoa.*]

THE Indians of Manoa believe, that the Creator of the World rises up from his rest from time to time to look at the earth, and learn the number of its inhabitants by the noise they make, and that his steps occasion earthquakes. Whenever, therefore, the earth quakes, they run out and reply, 'Here we are! Here we are!' and this is their only act of religion.—MERC. PERNANS, No. 78.

[*Lice of Surinam.*]

"THE grass about Surinam is infested by Pattat and Scrapat lice, as they are called. The former is so small, as to be scarcely visible, the latter something larger, and shaped like a crab; both stick close to the skin, and occasion an intolerable itching. These insects abound most during the rainy season, when the best means of avoiding their attacks is supposed to be by walking barefoot, as they are believed to fasten more easily, and consequently, in greater numbers, upon the cloaths, whence, however, they very speedily find their way to the skin."—STEDMAN'S *Narrative, &c.*, vol. 1, p. 19.

[*Ashes of a Volcano near Mendoza.*]

FALKNER, (c. 2, p. 51,) says that the eruption of a volcano near Mendoza, has covered the grass on both sides the Plata with ashes, the winds carrying them to the incredible distance of three hundred leagues, or more.

[*The Razor Grass of Surinam.*]

STEDMAN mentions the *cutty-weeree-weeree*, as among the most serious pests in Surinam; it is a kind of strong-edged grass which is in some places very plentiful, and when a man walks through it, will cut his legs like a razor, vol. 2, p. 29. We have grasses in England which would do the same, if we went bare-legged.

Pacheco desirous of going on the Indian Mission.

"SUBITO fugere parentum
Illecebræ, notique omnes è pectore, dulcis
Et patria, et quidquid gressus retineret, in undas
It Lethes, similesque ferunt oblivia curas.
Obvia sola oculis, cordi sola obvia surgit

India, sola meos prædata est India amores.
Ah quoties quoties sera mihi nocte carinam
Indulgens animo fingebat somnus, et undas
Consterni, velum expandi, retinacula scindi,
Aspirare austros, et me simulabat euntem!" PACIECIDOS, l. 8.

[*The Natchez enslaved and sent to St. Domingo.*]

"1730. WHEN the French extirpated the Natchez this year, they sent all whom they spared as slaves to St. Domingo." — DU PRATZ, vol. 1, p. 161.

[*The Bridge of Xativa.*]

"THERE is a bridge about three miles from Xativa, called the Widow's Bridge, and interesting for its history. A mother, who lost her only son in the river there, built it, in order that the same affliction might never happen to any mother again for want of one in that place."—PEYRON.

[*The Chaco Grub that produces Milk.*]

"JOLIS speaks of a grub in the Chaco, which only the women eat, and which, in a few days, produces milk, even in persons who are not pregnant, and who are advanced in years. He affirms this positively. *Per mezzo di detti vermini fritti, o a lesso, che mangiansi, abbonda in pochi giorni il latte nelle donne, ancorché avvanzate in età, ed anche in quelle, che in istato non sono di partorire, come ne fui lo assicurato, e convinto da quei seloaggi. Non è cio, come sembrar potrebbe, una favola, ma un fatto avverato, e di cui non è a dubitarsi.* (SAGGIO JULLA *Storia del Chaco*, p. 374.)

The ABATE JOLIS is not a judicious writer, though in many respects a valuable one. The thing itself is most improbable, but, perhaps, not absolutely impossible. The name of this caterpillar is Cottil, among the Tobas, Ajox among the Mataguajos.

[*Eating of the Louse by the Indian Women.*]

"*Indæ mulieres, dum per suorum capita pediculos venantur, quotquot capiunt, glutiunt: si pinguiorem cæperint, assidenti sibi fœminæ vorandum muneris instar propinant perinde, ut nos tabacæ pulverem alter alteri. Hunc Barbararum morem barbarum dicerem, nisi et ab Hispanis matronis plebeiis idem factitari in Paraquaria, ipsus spectassem toties.*" — DOBRIZHOFFER, vol. 2, p. 369.

[*Eating of Clay by the Othomacos and Guamos explained.*]

THE Othomacos and Guamos are said to eat clay. GUMILLA, (t. 1, c. 13,) explains how far this assertion is well founded. The women have little pits by the river-side, which they line with chalk or fine clay, tempered as if for pottery. In this they lay their maize, or whatever fruit or grain they choose: when the mass ferments, they take it out with the clay, work it up in water, pass it through a sieve, mix it with a considerable quantity of tortoise or cayman fat, and bake it in round balls. If there is plenty of this fat, the bread is tender, otherwise it is almost as hard as a brick."

[*Tobacco: — Indian Smoking of the Calumet.*]

"ONE of the mervelles of this herbe, and that whiche bringeth most admiration, is the maner howe the priests of the Indias did use it, which was in this manner. When there was amongst the Indians any manner of businesse of greate importance, in the which the chiefe gentlemen called Casiques, or any of the principal people of the countrey, had necessitie to consult with their priestes in any businesse of importance,

then they went and propounded their matter to their chief priest; foorthwith, in their presence, he tooke certeyne leaves of the Tabaco, and cast them into the fire, and did receive the smoke of them at his mouth and at his nose with a cane, and in taking of it, hee fell down upon the ground as a dead man, and remayning so according to the quantity of the smoke that he had taken. When the hearbe had doone his worke, he did revive and awake, and gave them aunsweares according to the visions and illusions which he sawe, whiles he was rapt in the same manner, and hee did interpret to them as to him seemed best, or as the divell had counselled him."—DOCTOR MONARDUS.

[*Advantage of a Position in War.*]

" SEÑALADO el lugar, hecha la traza,
de poderosos arboles labrados
cercan una quadrada y ancha plaza
en valientes estacas afirmados,
que a los defuera impide y embaraza
la entrada y combatir, porque guardados
del muro los de dentro, facilmente
de mucha se defiende poca gente.

" Solian antiguamente de tablones
hacer dentro del fuerte otro apartado,
puestos de trecho en trecho unos troncones
en los quales el muro iba fijado:
con quatro levantados torreones
a caballero del primer cercado,
de pequeñas troneras lleno el muro
para jugar sin miedo y mas seguro.

" Entorne desta plaza pocho trecho
cercan de espesos hoyos por defuera,
qual es largo, qual ancho, qual estrecho,
y asi van sin faltar desta manera;
par el incanto mozo que de hecho
apresura el caballo en la carrera
tras el astuto barbaro enganoso
que le mete en el cerco peligroso.

" Tambien suelen hacer hoyos máyores
con estacas agudas en el suelo
cubiertos de carrizo, hierba y flores,
porque puedan picar mas sin recelo;
alli los indiscretos corredores
teniendo solo por remedio el cielo
se sumen dentro, y quedan enterrados
en las agudas puntas estacados."

Araucana, canto 1.

[*Araucan Armament.*]

" CADA soldado una arma solamente
ha de aprender, y en ella egercitarse,
y es aquella a que mas naturalmente
en la niñez mostrare aficionarse:
desta sola procura diestramente
saberse aprovechar, y no empacherse
en jugar de la pica el que es flechero,
ni de la maza y flechas el piquero."—Ibid.

[" *Adeò teneris assuescere multum est!*"
VIRGIL.]

" EN lo que usan los niños en teniendo
habilidad y fuerza provechosa,
es que un trecho seguido han de ir corriendo
por una aspera cuesta pedregosa;
y al puesto y fin del curso revolviendo
le dan al vencedor alguna cosa;
vienen a ser tan sueltos y alentadas
que alcanzar por aliento los venados."

Ibid.

WHEN Valdivia marched against the Araucans:—

" No dos leguas andadas del camino
las amigas cabezas conocieron
de los sangrientos cuerpos apartadas
y en empinados palos levantadas."

Ibid. Canto 3.

IN the same manner the Araucans staked the heads of Valorvia and his troops:—

" Quando la luz las aves anunciaban
y alegres sus cantares repetian,
un sitio de altos arboles cercaban
que una espaciosa plaza contenian,
y en ellos las cabezas empalaban
que de Españoles cuerpos dividian,

los troncos de su rama despojados
eran de los despojos adornados."
Ibid. Canto 3.

[*Lautaro after a Victory.*]

" Y POR llegar de subito rebato
el camino torcio por la marina,
ganosos de burlar al bando amigo
tomando el nombre y voz del enemigo.

" Tanto marcho, que al asomar del dia
dio sobre las esquadras de repente
con una barahunda y voceria,
que puso en arma y altero la gente;
mas vuelto el alboroto en alegria
conocida la burla claramente,
los unos y los otros sin firmarse
sueltas las armas, corren a abrazarse."
Ibid. Canto 8.

[*Araucan Lance.*]

" CON audacia, desden y confianza
Lautaro contra el Fuerte caminaba,
siguele atras la gente en ordenanza,
y el con gracioso termino arrastraba
una larga, ñudosa y gruesa lanza,
que ayroso poco a poco la terciaba,
y tanto por el cuento la blandia
que juntar los estremos parecia."
Ibid. Canto 9.

[*Red Painting of the Yucatan Women.*]

THE women in Yucatan smeared themselves with red, and mixed with the colouring liquid amber as a perfume.—HERRERA, 4. 10. 4.

[*Huge Ant-hills.*]

STEDMAN saw ant-hillocks above six feet high, and above one hundred in circumference.—Vol. 2, p. 169.

[*Geronimo de Aguilar.*]

" AND then he began to speake in the Spanish tongue in thys wise, 'Maisters, are ye Christians?' 'Yea,' quoth they, 'and of the Spanish nation.' Then he rejoyced so much, that the teares fell from his eyes, and demaunded of them what day it was, although he had a Primer wherein he dayly prayed.

" He then besought them earnestlye to assist him with their prayers and thanksgiving unto God for his delivery, and kneling devoutly downe uppon his knees, holding up his handes, his eyes toward heaven, and his face bathed with teares, made his humble prayer unto God, giving most hartie thankes that it hadde pleased hym to deliver him out of the power of infidels and infernal creatures, and to place hym among Christians, and men of his owne nation."—*—Conquest of the Weast India.*

[*Destruction of Rein Deer Fawns by the Œstrus.*]

A THIRD of the rein deer fawns are said sometimes to perish in consequence of the *Œstrus Rangiferinus*, which is bred under the skin on their backs.—PULTENEY'S *View of Linnæus*, p. 203.

[*American Tatars.*]

A SIMILAR change is taking place in North America. " Within these five and twenty or thirty years," says VOLNEY (*View of the Climate and Soil of America*, p. 29), " the Nihicawa, or Nadowessee savages, who form ten or twelve tribes settled between the Cedar Lick and the Missouri, have got possession of Spanish horses, which they have taken from the savannahs of the North of Mexico. In less than half a century these new Tatars may become very troublesome neighbours on the frontier of the United States, and the scheme of colo-

nizing the borders of the Missouri and Mississippi experience difficulties unknown to the interior countries of the Confederation."

[*Theft of a Tamaraca.*]

THEVET stole a Tamaraca, which he brought home and gave to Nicolas de Nicolai, geographer to the King of France.

[*Peruvian Custom of Chewing the Coca: similar Custom whether as a Preventative against Hunger, or a Luxury.*]

THE Peruvians chew the leaves of a plant called Coca, which are dried in the sun. All over the Indies some practice of this kind prevailed.[1] Among the ruder tribes it was invented to render them less sensible of hunger, among the more improved retained as a luxury.

[*No Deformed Persons among the Native Indians.*]

IT is remarkable that though no deformed persons are ever seen among the natives in their wild state, ULLOA says of those about Quito, "more natural defects are to be observed among them than in the other classes of the human species: some are remarkably short, some idiots, dumb and blind, and others deficient in some of their limbs."—Book 5, c. 5.

[*Spanish Views of Emigration to their American Colonies.*]

THE Spaniards have not suffered any individual, since 1584, to emigrate to their American colonies, unless he could produce unequivocal testimonies of good character. —DEPONS' *Travels in the Caraccas.*

[1] HERRERA, 5. 3. 15.

[*Snow—Blindness amongst the Andes.*]

ACOSTA in crossing the Andes was seized with a violent pain in both eyes, as if they were starting from his head, an affliction which he says was commonly felt after travelling long over the snow. An Indian cured by applying the raw flesh of a Vicuña.[2]—Lib. 4, cap. 40.

[*A One-eyed Man a bad Attendant on an Indian Chief in the other World.*]

A PORTUGUEZE who had lost one of his eyes by an arrow, and was about to be sacrificed at the funeral of some savage chief, saved his life by telling the savages they showed little honour to their chief if they sent a one eyed man to wait upon him in the other world. — ACOSTA, lib. 5, cap. 7.

[*Destructiveness of the Ant Tribe.*]

"THE only way possibly to keep the ants from the refined sugar, is by hanging the loaf to the ceiling on a nail, and making a ring of dry chalk[3] around it, very thick, which crumbles down the moment they attempt to pass it. I imagined that placing my sugar-boxes in the middle of a tub and on stone, surrounded with deep water, would have kept back this formidable enemy, but to no purpose; whole armies of the lighter sort, to my astonishment, marched over the surface, and but a very few of them were drowned. The main body constantly scaled the rock, and in spite of all my efforts made their entry through the key holes; after which the only why to clear the garrison is to expose it to a hot sun, which the invaders cannot bear, and all march off in a few minutes."—STEDMAN, vol. 1, p. 374.

[2] The Camelus Vacuna—whence is obtained the Vigogne wool.

[3] I think H. N. Coleridge had occasion to observe that in the West Indies the Formique Acid prevented the ants from passing over chalk with impunity. J. W. W.

The Tlascallans.

"THESE Indians were great braggers, and sayde among themselves, what madde people are these that threatneth us, and yet knoweth us not. But if they will be so bolde to invade our countrey without our licence, let us not sette upon them so soone; it is meete they have a little reste, for we have tyme inough to take and binde them. Let us also sende them meate, for they are commen with empty stomackes; and againe they shall not say that we do apprehende them with wearinesse and hunger. Whereupon they sent unto the Christians three hundreth gynnea cockes, and two hundreth baskets of bread called *Centli*. The whiche present was a great sucker for the neede that they stoode in, and soone after, quoth they, nowe let us goe and sette upon them, for by this time they have eaten their meate, and nowe wee will eate them, and so shall they pay us the victuals that we sent." —*Conquest of the Weast India.*

Tabasco.

"THIS town doth containe neare five and twentye thousand houses, as some say; but as every house standeth by himselfe like an iland, it seemeth much bigger than it is in deede. The houses are great, made of lime stone and bricke: others there are made of mood-wal and rafters and covered with straw or bordes. Their dwelling is in the upper part of the house, for the greate moystnesse of the rivers and lakes, and for fear of fier they have theyr houses seperated the one from the other. Without the towne they have more fairer houses than wythin for their recreation and pleasure."—Ibid.

[*Novel Way of Baking.*]

"AFTER making a fire on the hearthstone, about the size of a large dish, they sweep the embers off, laying a loaf smooth on it: this they cover with a sort of deep dish, and renew the fire upon the whole, under which the bread bakes to as great perfection as in any European oven." — TIMBERLAKE, *Memoirs of his accompanying the three Cherokee Indians to England in 1762, &c.*

[*Burning of an Indian Chief in the District of Castilla del Oro.*]

"IN that part of the country which the Spaniards called Castilla del Oro, they burnt the body of their chief after he had been dead a year, and with it food such as he was wont to eat, his arms, and his canoe, saying that the smoke ascended to the place where his soul abode."—HERRERA, 4. 1. 11.

[*Tree-Eaters.*]

ACCORDING to ROGER WILLIAMS there are a race of cannibals called *Mihtukmechakick*, tree-eaters, because they live on the bark of chesnut and walnut and other large trees, and set no corn; they dry and eat this bark with the fat of beasts, and sometimes of men. These people are the terror of the neighbour natives.

[*Prodigious Strength of Diego Hernandez.*]

DIEGO HERNANDEZ, a sawyer, who served with Cortes, was of such prodigious strength that it is said when he threw a stone as big as an orange against the enemy, it did as much execution as if it had been shot from one of their pieces of artillery."—HERRERA, 3. 1. 18.

Good Friday. The Spaniards on their Way to attack New Mexico.

"MANDO el Governador que se hiziesse,
De poderosos arboles y troncos,
Una grande capilla muy bien hecha,
Toda con sus doseles bien colgada;
Y en medio della un triste Monumento

Donde la vida universal del mundo
En el se sepultase y encerrase;
Con mucha escolta, y guarda de soldados,
Y siendo el General alli de prima,
Los Religiosas todos de rodillas,
La noche toda entera alli belaron.
Ubo de penitentes muy contritos
Una sangrienta y grande deziplina,
Pidiendo a Dios con lagrimas y ruegos
Que como sú grandeza abrio camino
Por medio de las aguas y a pie enjuto
Los hijos de Isrrael salieron libres
Que assi nos libertase, y diesse senda
Por aquellos tristissimos desiertos,
Y paramos incultos desabridos,
Porque con bien la Iglesia se llevase
Hasta la nueva Mexico remota,
De bien tan importante y saludable,
Pues no menos por ellos fue vertida
Aquella santa noche dolorosa
Su muy preciosa sangre que por todos
Aquellos que la alicançan y la gozan.
Y porque su bondad no se escusase
A grandes vozes por el campo a solas
Descalças las mugeres y los miños
Misericordia todos le pidian.
Y los soldados juntos a dos puños
Abriendose por uno y otro lado
Con crueles azotes las espaldas
Socorro con gran priessa le pedian;
Y los humildes hijos de Francisco
Cubiertos de zilicios y devotos,
Instavan con clamores y plegarias
Porque Dios los oyesse y aiudase.
Y el General en un lugar secreto
Que quiso que yo solo le supiesse
Hincado de rodillas fue vertiendo
Dos fuentes de sus ojos, y tras dellas
Rasgando sus espaldas derramava
Un mar de roja sangre, suplicando
A su gran magestad que se doliesse
De todo aqueste campo que a su cargo
Estava todo puesto y assentado.
Tambien sus dos sobinos en sus puestos
Pedazos con azotes se hazian
Hasta que entro la luz."

Historia de la Nueva Mexico, del Capitan Gaspar de Villagra, *Alcala de Henares.* 1610.

[*Humming Bird Feathers used by the Wives of the Incas.*]

"The humming bird, called in Peru Picasar, Vicsilin, or Quende, is there believed to die for six months and then revive again. The Collas, or wives of the Incas, adorned themselves with its feathers."—Mer. Pernans. No. 286.

Mules.

"*Incudem inter et malleum hæreo,*" says Dobrizhoffer (tom. 1, p. 272) upon this subject. "*Verecundus esse dum laboro, obscurus fio; malo tam dici obscurus, quam esse parum cautus. Cujus interest penitius ista nosse, me consulat. Multa in aurem dici possunt prudentibus, quæ nefas sit typis in lucem edere.*"

[*Ants used as Food.*]

Some of the Panches of the N. Reyno de Granada made their main food of ants; they crushed them into cakes. Herrera (6. 5. 6.) says they kept them in yards and reared them.

[*Termites—delicious Food!*]

"The negroes skim off with calibashes those termites which at the time of swarming, or rather of emigration, fall into the neighbouring waters, and bring large kettles full of them to their habitations, and parch them in iron pots over a gentle fire, stirring them about as is usually done in roasting coffee. In that state, without sauce or any other addition, they serve them as delicious food, and they put them by handfuls into their mouths, as we do comfits. "I have eat them," says Dr. Winterbottom, "dressed this way several times, and think them both delicate, nourishing and wholesome."—Vol. 1, p. 314, *note.*

[*Declaration of the Uros, that they were not Men, but Uros.*]

The Uros who inhabited Lake Titicaca said they were not men, but Uros, as if they were a distinct species. This is related by Herrera as a proof of their savage state, instead of their pride.—5. 2. 13.

[*Extreme Heat in the Sound of Mexico.*]

"In the Sound of Mexico," says Gage, "the heat was so extraordinary, that the day was no pleasure unto us; for the repercussion of the sun's heat upon the still water and pitch of our ships, kindled a scorching fire, whi' all the day distempered our bodies with a constant running sweat, forcing us to cast off most of our clothes. The evenings and nights were somewhat more comfortable, yet the heat which the sun had left in the pitched ribs and planks of the ship was such, that under deck and in our cabins we were not able to sleep, but in our shirts were forced to walk or sit or lie upon the deck. The mariners fell to washing themselves and to swimming, till the unfortunate death of one of them made them suddenly leave off that sport—for before any boat could be set out to help him he was thrice seen to be pulled under water by a shark."

[*Cortes and his Vergantines.*[1]]

"His Vergantines being nayled and throughly ended, Cortes made a sluise or trench of halfe a league of length, twelve foote broade or more, and two fadome in depth. This worke was fiftie dayes a doying, although there were foure hundred thousand men dayly working; truly a famous worke, and worthy of memory. The Vergantines were calked with towe and cotton woll, and for want of tallow and oyle they were, as some reporte, driven to take man's grease, not that they slewe men for that effect, but of those which were slayne in the warres. The Indians, who were cruell and bloudy butchers, using sacrifice, would in this sort open the dead bodye, and take out the grease."—*Conquest of the Weast India.*

[*The Amentum*[2] *of the Orinoco Tribe.*]

The Orinoco tribes use arrows with a cord attached to them, like a harpoon, and thus secure all the game they strike, for the cord is soon entangled in the bushes.—Gumilla, c. 19.

[*The Brazilian Humming Bird.*]

"There is among the rest a certain small bird, no bigger than a joint of a finger, which, notwithstanding this, makes a great noise; and catched with the hands whilst it is sitting among the flowers, from whence it draws its nourishment. As often as you turn this bird, the feathers represent a different colour, which makes the Brasilian women fasten them with golden wires to their ears, as we do our rings."—Nieuhoff, *Voyages and Travels into Brazil, &c.*

[*Vineyards of Mendoza.*]

The country about Mendoza in Chili is particularly fruitful in vineyards.—Dobrizhoffer, vol. 3, p. 143.

[*Wonderful Hammock Bridge.*]

"We observed something at a distance which appeared like a great net, hanging across the river, between two mountains. We got into a path that led up to it; and upon the best observation we could make at that distance, we could not determine whether it were designed for a bridge, or a net to catch fowls or beasts in. It was made of cane, and fastened to four trees, two of

[1] See Du Cange in v. *Naviculæ Species.*—J. W. W.

[2] "Intendunt acres arcus, *amentaque* torquent." Virg. *Æn.* ix. 665.—J. W. W.

which grew on the mountain on this side, and the other two on the mountain opposite to it, on the other side of the river. It hung downwards like a hammock, the lowest part of it, which was the middle, being above forty feet from the surface of the water; but still we could not certainly judge whether this was intended, in reality, as a bridge for passengers, and were in doubt whether it might have strength sufficient to bear a man's weight. We were therefore some time before we could prevail with ourselves to venture on it; and when we did, it was but slowly, and with great caution, for the bottom was made of such open work, that we had much ado to manage our feet with the steadiness required. Every step we took gave great motion to it, which, with the swiftness of the stream below, occasioned such a swimming of the head, that, I believe, we were a full hour in getting over; but having accomplished it, we sat us down to view and admire this compleat piece of workmanship and ingenuity, for such it really was. We could not conceive how it was possible for it to be conveyed from one mountain to the other, considering with what force the water ran in this place, which we knew would make it impracticable for men to swim over with one end of it, nor could it be done in canoes, or any other thing that we could suppose to be made use of by the Indians; for though they are certainly a people of great dexterity in their own way, yet we knew very well they are utter strangers to all arts in use with the Europeans, and others, on such like occasions. We observed this bridge to be very old and decayed, and guessed it might have hung there some hundreds of years, and, if so, it must have been before the Spaniards entered the country; but, as the people here have no use of letters, we could never come to any certainty concerning its antiquity. This we learned, however, by inquiry made of the natives, that it had hung in the manner we saw it, time out of mind, and that it had been (but they knew not when) a very publick road for passengers, though now quite disused. I must not forget to acquaint the reader, that the breadth of the river under the hammock bridge (as we called it) is a full quarter of a mile."—*The Journey and Adventures of* JOHN COCKBURN.

[*Marvellous Water Tree.*]

"ON the morning of the fourth day, we came out on a large plain, where were great numbers of fine deer, and in the middle stood a tree of unusual size, spreading its branches over a vast compass of ground; curiosity led us up to it. We had perceived, at some distance off, the ground about it to be wet, at which we began to be somewhat surprised, as well knowing there had no rain fallen for near six months past, according to the certain course of the season in that latitude; and that it was impossible to be occasioned by the fall of dew on the tree we were convinced, by the sun's having power to exhale away moisture of that nature a few minutes after his rising: at last, to our great amazement as well as joy, we saw water dropping, or as it were distilling fast from the end of every leaf of this wonderful (nor had it been amiss if I had said miraculous) tree; at least, it was so with respect to us, who had been labouring four days through extreme heat, without receiving the least moisture, and were now almost expiring for the want of it. We could not help looking on this as liquor sent from heaven, to comfort and support us under our great extremity. We catched what we could of it in our hands, and drank very plentifully of it; and liked it so well, that we could hardly prevail with ourselves to give over. A matter of this nature could not but excite us to make the strictest observations concerning it; and accordingly, we staid under the tree near three hours, and found we could not fathom its body in five times [?] We observed the soil where it grew to be very stony; and upon the nicest enquiry we could afterwards make, both of the natives of the country and

Spanish inhabitants, we could not hear there was any other such tree known of throughout New Spain, nor perhaps all America over; but I do not represent this as a prodigy in nature, because I am not philosopher enough to ascribe any natural cause for it; the learned may, perhaps, give substantial reasons in nature, for what appeared to us a great and marvellous secret."—Ibid.

[*Curious Cure for the Springhalt.*]

"ALIQUANDO seu nervorum convulsione, seu rheumate corripiuntur equi, pedibus insistere ut nequeant. Tales Hispani milites ligatis fune pedibus sternunt; illorum tibias liberaliter permingunt, calcibusque suis tundunt identidem; solutos conscendunt, ac vel tergiversantes ad cursum urgent. Duriusculus hic curandi modus, sed brevissimus, me inspectante, admiranteque exitum optatum habuit."—DOBRIZHOFFER, vol. 1, p. 269.

Araucan Language.

"How is it," HERVAS asks, "that a nation which has always been barbarous speaks a dialect infinitely more perfect than that of a nation which has always been cultivated? Because idioms are not of human invention, and because every nation speaks that which God infused into its progenitors at Babel."—Tom. 2, p. 108.

[*Mountains of the United States, and Course of the Rivers.*]

"IN the structure of the mountains of the United States," says VOLNEY, "a circumstance exists more striking than in any other part of the world, which must singularly have increased the action and varied the movements of the waters. If we attentively examine the land, or even the mass of the country, we must perceive, that the principal chains of the Alleghanies, Blue Ridge, &c. all run in a transverse direction to the course of the great rivers; and that these rivers have been forced to rupture their mounds and break through their ridges, in order to make their way to the sea from the bosom of the valleys. This is evident in the rivers James, Potowmack, Susquehannah, Delaware, &c. when they issue into the lower country."—P. 74.

[*Pleasant Fall of Waters and the Rainbow when the Sun shineth.*]

"THERE is a brook which falleth from the high rocks down, and in falling disperseth itself into a small rain, which is very delightful in summer, because that at the foot of the rock there are caves, wherein one is covered, whilst that this rain falleth so pleasantly: and in the cave, wherein the rain of this brook falleth, is made, as it were, as rainbow when the sun shineth; which hath given me great cause of admiration."—*Description of New France, by* DE MONTS.

[*The Preparations in Death for a Change proximate to Life.*]

"THE body of Tlaltecatzin was embalmed and then arrayed in his royal robes and seated on the throne, the crown on a richly wrought eagle at his feet, a tyger at his head, and a bow and arrows in his hand."—TORQUEMADA, vol. 1, p. 87.

[*Description of the Ambassador of Montezuma.*]

BERNAL DIAZ describes the embassadors of Montezuma to Campoala thus, "Traian ricas mantas labradas, y los bragueros de la misma manera (que entonces bragueros se ponian) y el cabello luzio y alçado como atado en la cabeça, y cada uno unas rosas

ohendolas y mosqueadores que les traian otros Indios como criados, y cada uno un bordon con un garavato en la mano."—P. 31.

[*Deliverance in Death.*]

"Dès qu'un sauvage est mort, on l'habille le plus proprement qu'il est possible, et les esclaves de ses parens le viennent pleurer. Ni mères, ni sœurs, ni frères, n'en paroissent nullement affligez, ils disent qu'il est bienheureux de ne plus souffrir, car ces bonnes gens croyent, et ce n'est pas où ils se trompent, que la mort est un passage à une meilleure vie. Dès que le mort est habillé, on l'assied sur une natte de la même manière que s'il étoit vivant; ses parens s'asseyant autour de lui, chacun lui fait une harangue à son tour ou on lui raconte tous ses exploits et ceux de ses ancêtres; l'orateur qui parle le dernier s'explique en ces termes: 'Un tel, te voilà assis avec nous, tu as la même figure que nous, il ne te manque ni bras, ni tête, ni jambes. Cependant, tu cesses d'être, et tu commences à t'évaporer comme la fumée de cette pipe. Qui est-ce qui nous parloit il y a deux jours, ce n'est pas toi, car tu nous parlerois encore; il faut donc que ce soit ton âme qui est à présent dans le grand pais des âmes avec celles de nôtre nation. Ton corps que nous voyons ici, sera dans six mois ce qu'il etoit il y a deux cens ans. Tu ne sens rien, tu ne connois rien, et tu ne vois rien, parceque tu n'es rien. Cependant, par l'amitié que nous portions à ton corps lors que l'esprit t'animoit, nous te donnons des marques de la vénération dûe à nos frères et à nos amis.'

"Dès que les harangues sont finies les parens sortent pour faire place aux parentes, qui lui font les mêmes complimens, ensuite on l'enferme vingt heures dans la Cabane des Morts; et pendant ce tems-là on fait des danses et des festins qui ne paroissent rien moins que lugubres. Les vingt heures étant expirées, ses esclaves le portent sur leur dos jusqu'au lieu où on le met sur des piquets de dix pieds de hauteur, enseveli dans un double cercueil d'écorce, dans lequel on a eu la précaution de mettre ses armes, des pipes, du tabac et du bled d'Inde. Pendant que ces esclaves portent le cadavre, les parens et les parentes dansent en l'accompagnant, et d'autres esclaves se chargent du bagage, dont les parens font présent au mort, et le transportent sur son cercueil."—Baron de Lahontan, *Nouveaux Voyages dans l'Amerique Septentrionale.*

[*Aboriginal American Cradles.*]

"Les Mères se servent de certaines petites planches rembourrées de coton, sur lesquelles il semble que leurs enfans ayent le dos collé; d'ailleurs ils sont emmaillotez à nôtre manière, avec des langes soûtenus par de petites bandes passées dans les trous qu'on fait à côté de ces planches. Elles y attachent aussi des cordes pour suspendre leurs enfans à des branches d'arbres, lors qu'elles ont quelque chose à faire, dans le tems qu'elles sont au bois."—Ibid.

[*Iroquois Destruction.*]

"Pour ne point perdre de tems, Monr. de Champigni annonça la rupture par un barbare hostilité. Il envoya trois cens Canadiens pour enlever deux villages d'Iroquois, villages situez à sept ou huit lieües du fort. Les conquerans eurent bien-tôt expédié l'affaire. Etant arrivez vers le soir, ils n'eurent que la peine de se jetter sur les habitans, et ces pauvres sauvages qui ne se défioient de rien se virent en même tems entourez, saisis et liez. Dans ce triste équipage on les conduisit à Trontenac. L'Intendant leur y fit une desagréable réception: il ordonna qu'ils fussent attachez de file à des piquets par le cou, par les mains et par les pieds. J'y vis ces enfilades d'Iroquois attachez comme je vous l'ai marqué. Ce spectacle m'attendrit, et me causa de l'indignation. Ce qui me surprit le plus, ce fut de trouver ces prisonniers tous chantans. Je crus d'abord que c'étoit ou stupidité, ou

Philosophie naturelle; mais on me dit que c'étoit une coûtume établie chez tous les peuples du Canada; lors qu'ils sont prisonniers de guerre, c'est par le chant qu'ils expriment leurs plaintes et leurs regrets. Cette mélodie dure nuit et jour, et leurs airs sont des *in promptu* composez sur le champ par la nature ou plûtot par le douleur. Toute la lettre de leur musique me paroissoit fort sensée, et j'aurois bien défié Mr. nôtre Intendant de pouvoir y répondre solidement. Jugez-en vous-même, Monsieur, voici les paroles que ces infortunez répétoient le plus souvent, vous les ferez noter par tel musicien qu'il vous plaira; pour les bien comprendre, il faut sçavoir que les conquérans des deux villages avoient égorgé les vieillards, cette circonstance m'étoit échapée. 'Quelle ingratitude! quelle scélératesse! quelle cruauté!' s'écrioient-ils, dans leurs lugubres et discordans concerts, 'nous n'avons cessé depuis la paix de pourvoir à la subsistance de ce fort par nôtre pêche, et par nôtre chasse. Nous avons enrichi les François de nos Castors, et de nos autres pelleteries, et pour récompense, on vient traitreusement dans nos villages; on massacre nos pères et nos vieillards; on nous fait esclaves, et l'on nous tient dans une posture ou l'on ne peut se défendre des moucherons, ni par conséquent attraper le sommeil. On nous a fait souffrir mille morts quand on a versé devant nos yeux le sang de nos pères, et si l'on nous conserve la vie, c'est pour nous la rendre plus affreuse que la mort même. Est-ce donc là cette nation dont les Jésuites prônent si fort la droiture et la bonne foi? Mais les cinq villages auront soin de nôtre vengeance, et nos compatriotes n'oublieront jamais l'horrible violence qu'on nous fait.' C'est la substance de ce qu'ils chantoient."—Ibid.

[*Extraordinary Instance of Natural Eloquence, or, Columbus and the Old Man of Cuba.*]

"As Columbus hearde masse on the shore of Cuba, there came towarde him a certaine governour, a man of fourescore yeares of age, and of great gravitie, although hee were naked saving his privie parts. Hee had a great trayne of men wayting on him. All the while the prieste was at masse he shewed himselfe very humble, and gave reverent attendance, with grave and demure countenance. When the masse was ended, hee presented to the admirall a basket of the fruites of his countrey, delivering the same with his own handes, when the admirall hadde gentlely entertained him, desiring leave to speake, he made an oration in the presence of Didacus the interpreter, to this effect, 'I have bin advertised (most mighty prince) that you have of late with great power subdued many lands and regions, hitherto unknown to you, and have brought no little feare upon all the people and inhabitantes of the same: the which your good fortune you shall beare with lesse insolency, if you remember that the soules of men have two journeyes after they have departed from this body. The one, foule and darke, prepared for such as are injurious and cruell to mankinde: the other, pleasant and delectable, ordained for them which in their life time loved peace and quietness. If therefore you acknowledge yourself to be mortal, and consider that every man shall receive condigne rewarde or punishment for such thinges as hee hath done in this life, you will wrongfully hurt no man.' When hee had saide these wordes and other like, which were declared to the admirall by the interpretation, hee marveiled at the judgment of the naked olde man."—Peter Martyr.

[*Natural Courage of the Miges.*]

One of the Miges, when the Spaniards threw him to the dogs to be devoured alive, exulted with a spirit like Regner Lodbrog, and bade the dogs bite bravely! saying that his countrymen would paint him in the skin of a tyger, as a good and brave man, who would not betray his lord. — Herrera, 4. 9. 7.

[*Dead Men more hurtful than the living, an aboriginal Notion of Savage Tribes.*]

"That we being dead men were able to do them more hurt than now we could do being alive, is an opinion very confidently at this day holden by the wisest among them, and of their old men; as also that they have been in the night, being one hundred miles from any of us, in the air shot at, and struck by some men of ours, that by sickness had died among them; and many of them hold opinion, that we be dead men returned into the world again, and that we do not remain dead but for a certain time, and that then we return again."—Ralph Lane, *in Hakluyt.*

[*The Panches and their Shield of Skins.*]

The Panches of the N. Reyno de Granado used a shield of skins, which covered them from head to foot, and in this, as in a pocket, they carried all their arms. — Herrera, 6. 5. 5.

["*Vincit Amor Patriæ.*"—Virg.]

The Biscayans and Catalonians are said[1] to be the only Spaniards whose love of their country is not easily extinguished. Others who emigrate to America rarely wish to return. Such are the effects of freedom, and of the spirit which even the proud remembrance of freedom preserves.

[*The Blood Stone of New Spain.*]

"They doo bring from the new Spain a stone of great virtue, called the Stone of the Blood. The Blood Stone is a kind of jasper of divers colours, somewhat dark, full of sprinkles like to blood, beeing of colour red: of the which stones the Indians dooth make certeyne Hartes, both great and small. The use thereof both there and here is for all fluxe of blood, and of wounds. The stone must be wet in cold water, and the sick manne must take him in his right hand, and from time to time wet him in cold water. In this sort the Indians doe use them. And as touching the Indians they have it for certain, that touching the same stone in some part where the blood runneth, that it dooth restrain, and in this they have great trust, for that the effect hath been seen."—*A Booke of the Thinges that are brought from the West Indies. Newly compyled by* Doctor Monardus *of Seville*, 1574, *translated out of Spanish by* John Frampton, 1580.

[*Effects of an Eclipse on Indian Military Tactics.*]

"On the 20th of June a foot company under Captain Daniel Henchman, with a troop under Captain Thomas Prentice, were sent out of Boston towards Mount Hope; it being late in the afternoon before they began to march, the central eclipse of the moon in Capricorn happened in the evening before they came up to Napensee river, about twenty miles from Boston, which occasioned them to make a halt for a little repast, till the moon recovered her light again.

"Some melancholy fanciers would not be persuaded, but that the eclipse falling out at that instant of time was ominous, conceiving also that in the centre of the moon they discerned an unusual black spot, not a little resembling the scalp of an Indian.

"As some others not long before imagined they saw the form of an Indian bow, accounting that also ominous (although the mischief following was done with guns, not bows), but the one and other might rather have thought of what Marcus Crassus, the Roman general, going forth with an army against the Parthians, once wisely replied to a private soldier, that would have persuaded him from marching at the time because of

[1] F. Depons, *Travels in the Caraccas.*

an eclipse of the Moon in Capricorn, 'that he was more afraid of Sagittarius than Capricornus,' meaning the arrows of the Parthians (accounted very good archers), from whom, as things then fell out, was his greatest danger. But after the moon had waded through the dark shadow of the earth, and borrowed her light again, by the help thereof the two companies marched on."—WILLIAM HUBBARD'S *Narrative of the Troubles with the Indians, &c.*

[*Indian Cruelty.*]

"CAPTAIN BEERS, for fear of the worst, with thirty men, was sent up to the said Squaheag, with supplies both of men and provision, to secure the small garrison there; but before they came very near to the town, they were set upon by many hundreds of the Indians out of the bushes, by a swamp-side, of which Captain Beers (who was known to fight valiantly to the very last) with about twenty of his men were there slain by this sudden surprisal; the rest flying back to Hadly. Here the barbarous villains shewed their rage and cruelty more than ever before, cutting off the heads of some of the slain, and fixing them upon poles near the highway; and not only so, but one, if not more, was found with a chain hooked into his under jaw, and so hung up on the bough of a tree ('tis feared he was hung up alive), by which means they thought to daunt and discourage any that might come to their relief, and also to terrify those that should be spectators with the beholding so sad an object: insomuch that Major Treal with his company, going up two days after to fetch the residue of the garrison, were solemnly affected with that doleful sight, which made them make the more haste to bring down the garrison, not waiting for any opportunity to take revenge upon the enemy, having but an hundred with him, too few for such a purpose. Captain Appleton going up after him, met him coming down, and would willingly have persuaded them to have turned back to see if they could have made any spoil upon the enemy; but the greatest part advised to the contrary, so that they were all forced to return with what they could carry away, leaving the rest for a booty to the enemy."—Ibid. p. 39.

[*Incursion of the Indians, and Hair-breadth Escape.*]

"MAJOR PINCHON being so full of incumbrances, by reason of the late spoils done to himself and his neighbours at Springfield, could not any longer attend the service as commander in chief as he had done before; wherefore being, according to his earnest request to the counsel, eased of that burden, Captain Samuel Appleton was ordered to succeed in taking the charge of the soldiers in these upper towns, by whose courage, skill, and industry, those towns were preserved from running the same fate with the rest, wholly, or in part, so lately turned into ashes. For the enemy, growing very confident by their late successes, came, with all their fury, the 19th of October following, upon Hadfield, hoping no less than to do the like mischief to them they had newly done to Springfield; but according to the good providence of Almighty God, Major Treal was newly returned to Northampton, Captain Moseley and Captain Pool were then garrisoning the said Hadfield, and Captain Appleton for the like end quartering at Hadly, when on the sudden seven or eight hundred of the enemy came upon the town in all quarters, having first killed or taken two or three scouts belonging to the town, and seven more belonging to Captain Moseley his company: but they were so well entertained on all hands, where they attempted to break in upon the town, that they found it too hot for them. Major Appleton with great courage defended one end of the town, and Captain Moseley as stoutly maintaining the middle, and Captain Pool the other end: that they were by the reso-

lution of the English instantly beaten off, without doing much harm.

"Captain Appleton's serjeant was mortally wounded by his side, another bullet passing through his hair, by that whisper telling him that death was very near, but did him no other harm. Night coming on, it could not be discerned what loss the enemy sustained, divers were seen to fall, some run through a small river, others cast their guns into the water (it being their manner to venture as much to recover the dead bodies of their friends, as to defend them when alive.) At last, after the burning of some few barns, with some other buildings, the enemy hasted away as fast as they came on, leaving the English to bless God, who had so mercifully delivered them from the fury of their merciless foes, who had in conceit, without doubt, devoured all. But this resolute and valiant repulse put such a check upon the pride of the enemy, that they made no attempt upon any of the towns for the present; but winter drawing on, they retired all of them to their general rendezvous at Narhagonset."—Ibid. p. 43.

[*Palisadoes against the Indians.*]

"The English plantations about Hadly being for the present set a little at liberty by the Indians drawing off, like seamen after a storm, they counted it the best courage to repair their tackling against another that might be next coming; wherefore the inhabitants concluded it the safer way to make a kind of barricado about their towns, by setting up palisadoes, or cleft wood about eight feet long, as it were to break the force of any sudden assault which the Indians might make upon them, which counsel proved very successful; for although it be an inconsiderable defence against a warlike enemy that hath strength enough, and confidence to besiege a place, yet it is sufficient to prevent any sudden assault of such a timorous and barbarous enemy as these were; for although they did afterwards in the spring break through those palisadoes at Northampton, yet as soon as ever they began to be repulsed, they saw themselves like wolves in a pound, that they could not fly away at their pleasure, so as they never adventured to break through afterward upon any of the towns so secured."—Ibid. p. 46.

[*Indian Tactics.*]

"The whole number of all our forces being now come, the want of provision, with the sharpness of the cold, minded them all of expedition, wherefore the very next day the whole body of the Massachusetts and Plymouth forces marched away to Pettiquam Scot, intending to engage the enemy upon the first opportunity that next offered itself, to the which resolutions those of Connecticut presently consented, as soon as they met together, which was about five o'clock in the afternoon: Bull's house intended for their general rendezvous, being unhappily burnt down two or three days before, there was no shelter left for officer or private soldier, so as they were necessitated to march on toward the enemy through snow, in a cold stormy evening, finding no other defence all that night save the open air, nor other covering, than a cold and moist fleece of snow. Through all these difficulties they marched from the break of the next day, December 19th, till one o'clock in the afternoon, without any fire to warm them, or respite to take any food, save what they could chew in their march. Thus having waded fourteen or fifteen miles through the country of the old queen, or Sunke Squaw of Narhagonset, they came at one o'clock upon the edge of the swamp, where their guide assured them, they should find Indians enough before night.

"Our forces chopping thus upon the seat of the enemy, upon the sudden, they had no time either to draw up in any order or form of battle, nor yet opportunity to consult where or how to assault.

"As they marched, Captain Moseley and

Captain Davenport led the van; Major Appleton and Captain Oliver brought up the rear of the whole body; but the frontiers, discerning Indians in the edge of the swamp, fired immediately upon them, who answering our men in the same language, retired presently into the swamp, our men followed them in amain, without staying for the word of command, as if every one were ambitious who should go first, never making any stand till they came to the sides of the fort, into which the Indians that first fired upon them betook themselves. It seems, there was but one entrance into the fort, though the enemy found many ways to get out; but neither the English nor their guide well knew on which side the entrance lay, nor was it easy to have made another; wherefore, the good providence of Almighty God is the more to be acknowledged, who, as he led Israel sometime by the pillar of fire, and the cloud of his presence, a right way through the wilderness, so did he now direct our forces upon that side of the fort where they might only enter, though not without the utmost danger and hazard. The fort was raised upon a kind of island, of five or six acres of rising land in the form of a swamp: the sides of it were made of palisades set upright, the which was compassed about with a hedge about a rod in thickness, through which there was no passage, unless they could have fired a way through, which then they had no time to do.

"The place where the Indians used ordinarily to enter themselves, was over a long tree upon a place of water, where but one man could enter at a time, and which was so waylaid, that they would have been cut off that ventured there. But at one corner there was a gap, made up only with a long tree, about four or five feet from the ground, over which men might easily pass; but they had placed a kind of block-house right over against the said tree, from whence they sorely galled our men that first entered, as was Captain Davenport, so as they that first entered were forced presently to retire, and fall upon their bellies, till the fury of the enemy's shot was pretty well spent, which some companies that did not discern the danger, not observing, lost sundry of their men; but at last, two companies being brought up, besides the four that first marched up, they animated one another to make another assault, one of the commanders crying out, 'They run, they run,' which did so encourage the soldiers, that they presently entered amain. After a considerable number were well entered, they presently beat the enemy out of a Ponker on the left hand, which did a little shelter our men from the enemy's shot, till more company came up, and so by degrees made up higher, first into the middle, and then into the upper end of the fort, till at last they made the enemy all retire from their sconces and fortified places, leaving multitudes of their dead bodies upon the place. Connecticut soldiers marching up in the rear, being not aware of the dangerous passage over the tree, in command of the enemy's block-house, were at their first entrance many of them shot down, although they came on with as gallant a resolution as any of the rest, under the conduct of their wise and valiant leader, Major Treal. The brunt of battle, or danger, that day, lay most upon the commanders, whose part it was to lead on their several companies in the very face of death, or else all had been lost, so as all of them with great valour and resolution of mind, as not at all afraid to die in so good a cause, bravely led on their men in that desperate assault, leaving their lives in the place, as the best testimony of their valour, and of love to the cause of God and their country. No less than six brave captains fell that day in the assault, viz. Captain Davenport, Captain Gardner, Captain Johnson, of the Massachusetts, besides Lieutenant Upsham, who died some months after of his wounds received at that time. Captain Gollop also, and Captain Siely, and Captain Marshall, were slain, of those that belonged to Connecticut colony. It is usually seen that the valour of the sol-

diers is much wrapped up in the lives of their commanders, which made them redouble their courage, and not give back after they were entered a second time, till they had drawn out their enemies; so as, after much blood and many wounds dealt on both sides, the English, seeing their advantage, began to fire the wigwams, where was supposed to be many of the enemy's women and children destroyed, by the firing of at least five or six hundred of these smoky cells. It is reported by them that first entered the Indians' fort, that our soldiers came upon them when they were ready to dress their dinner, but our sudden and unexpected assault put them beside that work, making their Cook-rooms too hot for them at that time, when they and their Mitchin fried together, and probably some of them eat their supper in a colder place that night, most of their provisions, as well as their huts, being then consumed with fire: and those that were left alive forced to hide themselves in a cedar swamp, not far off, where they had nothing to conceal them from the cold, but boughs of spruce and pine trees: for after two or three hours' fight, the English became masters of the place; but not judging it tenable, after they had burnt all they could set fire upon, they were forced to retreat after the day-light was almost quite spent, and were necessitated to retire to their quarters full fifteen or sixteen miles off, some say more, whither, with their dead and wounded men, they were forced to march, a difficulty scarce to be believed, as not to be paralleled almost in any former age. It is hard to say who best acquitted themselves in that day's service, either the soldiers, for their manlike valour in fighting, or the commanders, for their wisdom and courage, leading on in the very face of death. There might one have seen the whole body of that regimental army, as busy as bees in a hive, some bravely fighting with the enemy, others haling off and carrying away their dead and wounded men, which I rather note, that none may want the due testimony of their valour and faithfulness, though all ought to say, 'Not unto us, but unto thy Name, O Lord,' &c.

"For though there might not be above three or four hundred at any time within the fort at once, yet the rest in their turns came up to do what the exigence of the service required, in bringing off the dead and wounded men: the major of the Massachusetts regiment, together with Captain Moseley, was very serviceable: for by that means, the fort being clear of the dead bodies, it struck a greater terror into the enemy to see but eight or ten dead bodies of the English left, than to meet with so many wounded carcases.

"The number of the slain was not then known on the enemy's side, because our men were forced to leave them on the ground; but our victory was found afterward to be much more complete than was at first apprehended; for although our loss was very great, not only because of the desperateness of the attempt itself, (in such a season of the year, and at such a distance from our quarters, whereby many of our wounded men perished, that might otherwise have been preserved, if they had not been forced to march so many miles on a cold frosty night, before they could be drest,) yet, the enemy lost so many of their principal fighting men, their provision also was, by the burning of their wigwams, so much of it spoiled at the taking of the fort, and by surprising so much of their corn about at that time also, that it was the occasion of their total ruin afterwards; they being at that time driven away from their habitations, and put by from planting that next year, as well as deprived of what they had in store for the present winter. What numbers of the enemy were slain is uncertain: it was confessed by one Potock, a great counsellor among them, afterwards taken at Road-Island, and put to death at Boston, the Indians lost seven hundred fighting men that day, besides three hundred that died of their wounds, the most of them the number of old men, women, and

children, that perished either by fire, or that were starved by hunger and cold, none of them could tell. There were above eighty of the English slain, and a hundred and fifty wounded, that recovered afterward.

"There were several circumstances in this victory very remarkable:—

"First, the meeting with one Peter, a fugitive Indian, flying from the Narhagonsets, offered himself to the service of the English, and did faithfully perform what he promised, viz. to lead them to the swamp, where the Indians had seated themselves within a fort, raised upon an island of firm earth, in the midst of a swamp, whither none of the English could have piloted them without his assistance, the place being near eighteen miles from the place where they were quartered.

"Secondly, their being, by a special Providence, directed to a place where they found so easy entrance, which, if they had missed, they could never have made a way through the hedge with which they had surrounded the palisadoes of the fort, in half a day's time.

"Thirdly, if they had entered by the way left by the Indians for passage, they might have been cut off before they could have come near their fortification.

"Lastly, in directing their motion, to begin the assault just at the day they did: for if they had deferred a day longer, there fell such a storm of snow the next day, that they could not have passed through it in divers weeks after: and then on a sudden there fell such a thaw, that melted away both ice and snow; so that if they had deferred till that time, they could have found no passage into their fortified place.

"All which considerations put together, make it a signal favour of God, to carry them through so many difficulties to accomplish their desired end. For after they were retired to their quarters, but sixteen miles from that place, there was so great want of provision, the vessels being frozen in at the harbour about Cape Cod, that should have brought them relief, and the frost and snow set in so violently, that it was not possible for them, with all the force they could make, (so many of their ablest soldiers being killed and wounded,) to have made another onset: but the goodness of Almighty God was most of all to be admired, that notwithstanding all the hardships they had endured that winter in very cold lodgings, hard marches, scarcity of provision, yet not one man was known to die, by any disease or bodily distemper, save them that perished by their wounds."—Ibid. p. 55.

[*Cold Weather a good Besom to sweep the Chamber of the Air.*]

"If there had not been so great a difference between the place of the fight and their quarters, and so much cold attending them in their retiring thereunto, some better account might have been given of that expedition than now they are able to do: for a march of sixteen or eighteen miles is too much to breathe to a fresh soldier, unless he were well mounted, but enough to kill the heart of them that have been wearied with a long and tedious fight. As for the coldness of the weather, although it be a good besom to sweep the chamber of the air, (which might be the reason why there were no more diseases among them,) yet it is an unwelcome companion to wearied, especially to wounded men, in so long a retreat."—Ibid. p. 56.

[*Joshua Tift, a Renegado Englishman.*]

"The scouts brought in one Joshua Tift, a renegado Englishman, of Providence, that upon some discontent among the neighbours, had turned Indian, married one of the Indian squaws, renounced his religion, nation, natural parents, all at once, fighting against them. He was taken by Captain Fenner, of Providence, who, with some of the neighbours, were pursuing some

Indians that were driving away their cattle. This Tift, being one of the company, was wounded in the knee, and so was seized by the English; he had in his habit conformed to those amongst whom he lived. After examination, he was condemned to die the death of a traitor. As to his religion, he was found as ignorant as a heathen, which no doubt caused the fewer tears to be shed at his funeral, standers by being unwilling to lavish pity upon him that had divested himself of nature itself, as well as religion, in a time when so much pity was needed elsewhere, and nothing left besides wherewith to relieve the sufferers."—Ibid. p. 59.

[*Over-ruling of Evil Propensities.*]

"Such was the goodness of God to these poor captive women and children, that they found so much favour in the sight of their enemies, that they offered no wrong to any of their persons, save what they could not help, being in many wants themselves. Neither did they offer any uncivil carriage to any of the females, nor even attempted the chastity of any of them, either being restrained of God, as was Abimelech of old, or by some accidental cause, which held them from doing any wrong of that kind." Ibid. p. 61.

[*Faithfulness and Courage of the Christian Indians.*]

"It is worth the noting, what faithfulness and courage some of the Christian Indians, with the said Captain Pierce, shewed in the fight: one of them, Amos by name, after the Captain Pierce was shot in his leg and thigh, so as he was not able to stand any longer, would not leave him, but charging his gun several times, fired stoutly upon the enemy, till he saw that there was no possibility for him to do any further good to Captain Pierce, nor yet to save himself if he stayed any longer, therefore he used this policy, perceiving the enemy had all blacked their faces, he also stooped down, pulled out some blacking out of a pouch he carried with him, discoloured his face therewith, and so making himself look as like Hobamacko as any of his enemies, he ran among them a little while, and was taken for one of themselves, as if he had been searching for the English, until he had an opportunity to escape away among the bushes, therein imitating the cuttle-fish, which when it is pursued, or in danger, casteth out of its body a thick humour, as black as ink, through which it passes away unseen by the pursuers."—Ibid. p. 65.

[*Politic Stratagem of a Cape Indian.*]

"It is reported of another of these Cape Indians, (friends to the English at Plymouth,) that being pursued by one of the enemies, he betook himself to a great rock, where he sheltered himself for awhile: at last perceiving that his enemy lay ready with his gun on the other side, to discharge upon him, as soon as he stirred never so little a way from the place where he stood, in the issue he thought of this politic stratagem: to save himself and destroy his enemy, (for, as Solomon of old—'Wisdom is better than weapons of war,') he took a stick and hung his hat upon it, and then by degrees gently lifted it up, till he thought it would be seen, and so become a fit mark for the other that watched to take aim at the hat; which our Christian Indian perceiving, boldly held up his head, and discharged his own gun at the real head, not the hat of his adversary, whereby he shot him dead upon the place, and so had liberty to march away with the spoils of his enemy."—Ibid. p. 65.

[*Subtle Device of the same Indians.*]

"The like subtle device was used by another of the Cape Indians at the same

time, being one of them that went out with Captain Pierce; for being in like manner pursued by one of Philip's Indians, as the former was, he nimbly got behind the butt-end of a tree newly turned up by the roots, which carried a considerable breadth of the surface of the earth along with it, (as is usual in those parts where the roots of the trees lie very flat in the grounds,) which stood up above the Indian's height, only it was somewhat too heavy to be easily wielded or removed: the enemy Indian lay with his gun ready to shoot him down upon his first deserting his station; but a subtle wit taught our Christian Netop a better device, for, boring through this broad shield, he discerned his enemy, who could not so easily discern him. A good musketeer need never desire a fairer mark to shoot at, whereupon, discharging his gun, he shot him down. What can be more just, than that he should be killed who lay wait to kill another man?

'Neque enim lex justior ulla est,
Quam necis artifices arte perire sua.'

"Instances of this nature shew the subtlety and dexterousness of these natives, if they were improved in the use of arms: and possibly, if some of the English had not been too shy in making use of such of them as were well affected to their interest, they need never have suffered so much from their enemies, it having been found, upon late experience, that many have been proved not only faithful, but very serviceable and helpful to the English; they usually proving good seconds, though they have not ordinarily confidence enough to make the first onset."—Ibid. p. 66.

[*The Indian Canochet.*]

"This victory was the more considerable, in that several of the captains of the enemy were either killed or taken; among whom was Canochet, (who came down to get seed-corn to plant at Squakheag.) He was the chief Sachem of all the Narhagonsets, the son of Ariantonimoh, and the heir of all his father's pride and insolency, as well as of his malice against the English: a most perfidious villain, who had, the last October, been at Boston, pretending to make a firm peace with the English, but never intending to keep one article of it; therefore, as a just reward of his wickedness, was he adjudged by those that took him, to die, which was accordingly put in execution at Stonington, whither he was carried. There his head being cut off, was carried to Hartford. The Mohegins and Pequods, that had the honour to take him prisoner, having the honour likewise of doing justice upon him, and that by the prudent advice of the English commanders, thereby the more firmly to engage the said Indians against the treacherous Narhagonsets. There are differing accounts about the manner of his taking, and by whom. Whether the Indians or the English first took him, however, it was sufficient matter of rejoicing to all the colonies of the English, that the ring-leader of all this mischief, and great incendiary betwixt the Narhagonsets and us, died himself by that sword of war that he had drawn against others."—Ibid. p. 68.

[*Cruelty, and its Results.*]

"This assault of theirs was managed with their wonted subtilty and barbarous cruelty; for they stript the body of him whom they had slain in the first onset, and then cutting off his head, fixed it upon a pole looking towards his own home. The corpse of the man slain the week before, they dug up out of his grave, they cut off his head, and one leg, fixed them upon poles, and stripped off his winding sheet. An infant which they found dead in the house first surprised, they cut in pieces, which afterwards they cast to the swine. There were about forty dwelling houses burnt at that time, besides other buildings.

This desolation was followed by the breaking up of the town, and scattering of the inhabitants, and removal of the candlestick, after it had been there seated above twelve years."—Ibid. p. 75.

[*One-eyed Monoco, or, One-eyed John.*]

"Concerning the surprising of Groton, March 13, there was not anything much more material than what is already mentioned, save only the insolency of John Monoco, or One-eyed John, the chief captain of the Indians in that design, who having, by a sudden surprisal early in the morning, seized upon the garrison-house, in one end of the town, continued in it, plundering what was there ready at hand all that day, and at night, did very familiarly, in appearance, call to our Captain Parker, that was lodged in another garrison-house, and entertained a good deal of discourse with him, whom he called his old neighbour; dilating upon the cause of the war, and putting an end to it by a friendly peace: yet, oft mixing bitter sarcasms, with several blasphemous scoffs and taunts, at the praying and worshipping God in the meeting-house, which he deridingly said he had burned. Among other things which he boastingly uttered that night, he said he burned Medfield, (though it be not known whether he was there personally present or no,) Lancaster, and that he would burn that town of Groton, and the next time he would Chelmsford, Concord, Water-Town, Cambridge, Charles-Town, Rexbury, Boston: adding at last, in their dialect, 'What me will, me do;' not much unlike the proud Assyrians (if his power had been equal to his pride) sometimes threatened against Jerusalem; but was, by the remarkable Providence of God, so confounded within a few months after, that he was bereft of his four hundred and fourscore, (of which he now boasted,) and only with a few more braggadocios like himself, Sagamore Sam, old Jethro, and the Sagamore of Quobaog, were taken by the English, and was seen, (not long before the writing of this,) marching towards the gallows, through Boston streets, which he threatened to burn at his leisure, with an halter about his neck, with which he was hanged at the town's end, Sept. 26, in this present year 1676. So let thine enemies perish, O Lord, and such contempt be poured on them all that open their mouths to blaspheme thy holy Name!"—Ibid. p. 76..

[*James, the Printer.*]

"Amongst sundry that came in, there was one James, the Printer, the superadded title distinguishing him from others of that name: who being a notorious apostate, that had learnt so much of the English, as not only to read and write, but had attained likewise some skill in printing, and might have attained more, (had he not, like a false villain, run away from his master before his time was out,) he having seen and read the said declaration of the English, did venture himself upon the faith thereof, and come to sue for his life: he affirmed, with others that came along with him, that more Indians had died since this war began, of diseases, such as at other times they used not to be acquainted withal, than by the sword of the English."—Ibid. p. 96.

[*Pamham the Narhagonset Sachim.*]

"The last week in July, the Massachusetts understanding that some Indians were seen roving up and down the woods about Dedham, almost starved for want of victuals, sent a small company of soldiers, with about nine or ten Christian Indians, who pursued and took fifty of the enemy, without any loss to the English; at which time also, a good quantity of Wampampeag and powder was taken from the enemy. That which increased this victory was the slaughter of Pamham, who was one of the stoutest and most valuable Sachim that belonged

to the Narhagonsets, whose courage and strength was so great, that after he had been mortally wounded in the fight, so as himself could not stand, yet catching hold of an Englishman that by accident came near him, had done him a mischief if he had not been presently rescued by one of his fellows. Amongst the rest of the captives at that time, was one of the same Pamham's sons, a very likely youth, and one whose countenance would have bespoke favour for him, had he not belonged to so bloody and barbarous an Indian as his father was."—Ibid. p. 100.

[*Sagamore John.*]

"THESE successes being daily bruited abroad among the Indians, put many of them into a trembling condition, not knowing well how to dispose of themselves: some that had been less active in these tragedies, and were rather led by others than anywise inclined to mischief themselves, adventured to submit themselves, of which number was one of Nissnet Sachims called Sagamore John, who July 27, came to surrender himself to the Governor and Council of the Massachusetts at Boston, bringing along with him one hundred and eighty of the enemy Indians.

"This John, that he might the more ingratiate himself with the English, whose friendship he was now willing to seek after, did by a wile get into his hands one Watoonas, an old malicious villain, who was the first that did any mischief within the Massachusetts colony, July 14, 1675, bearing an old grudge against them, as is thought, for justice that was done upon one of his sons, 1671, whose head now stands upon a pole near the gibbet where he was hanged up: the bringing in this delicious caitiff, was an hopeful message that it would not be long before Philip himself, the grand villain, would in like manner receive a just reward of his wickedness and murders.

"Sagamore John, that came in July 27, affirmed that he had never intended any mischief to the English at Brookfield the last year, (near whose village it seems his place was,) but that Philip coming one night amongst them, he was forced, for fear of his life, to join with them against the English. Watoonas also, when he was brought before the council, and asked what he had to say for himself, confessed that he had rightly deserved death, and could expect no other; adding withal, if he had taken their counsel he had not come to this; for he had often seemed to favour the praying Indians, and the Christian religion, but like Simon Magus, by his after practice, discovered quickly that he had no part or portion in that matter."—Ibid. p. 101.

[*The Fear that fell upon the Indians.*]

"A SMALL party, July 31st, went out of Bridgewater upon discovery, and by providence were directed to fall upon a party of Indians where Philip was; they came up with them, and killed some of his special friends: Philip himself was next to his uncle that was shot down; and had the soldier had his choice which to shoot at, known which had been the right bird, he might as well have taken him as his uncle; but it is said that he had newly cut off his hair that he might not be known. The party that did this exploit were few in number, and therefore not being able to keep altogether close in the rear, that cunning fox escaped away through the bushes undiscerned in the rear of the English. That which was most remarkable in this design, was that trembling fear discerned to be upon the Indians at this time, insomuch that one of them having a gun in his hand well laden, yet was not able to shoot it off, but suffered an English soldier to come close up to his breast, and so shot him down, the other not being able to make any resistance: nor was any of the English hurt at this time."—Ibid. p. 102.

[*Captain Church, the Terror of the Indians.*]

"Capt. Church, the terror of the Indians in Plymouth colony, marching in pursuit of Philip, with but thirty Englishmen, and twenty reconciled Indians, took twenty-three of the enemy, and the next day, followed them by their tracks, fell upon their head quarters, and killed and took about 130 of them, but with the loss of one Englishman: in this engagement God did appear to fight for the English in a more than ordinary manner: for the Indians by their number, and other advantages of the place, were so conveniently provided that they might have made the first shot at the English, and done them much damage, but one of their own countrymen in Capt. Church's company, espying them, called aloud to them in their own language, telling them that if they shot a gun, they were all dead men; with which they were so amazed that they durst not offer once to fire at the English, which made the victory the more remarkable. Philip made a very narrow escape at that time, being forced to leave his treasures, his beloved wife and only son to the mercy of the English. 'Skin for skin: all that a man hath he will give for his life.' His ruin being thus gradually carried on, his misery was not prevented, but augmented thereby, being himself made acquainted with the sense and captivity of his children, loss of friends, slaughter of his subjects, bereavement of all family relations, and being stript of all outward comforts, before his own life should be taken away. Such sentence was sometime passed upon Cain, which made him cry out, that his punishment was greater than he could bear."—Ibid. p. 102.

[*Courage of Captain Church.*]

"Upon Thursday, July 7th, Capt. Fuller with Capt. Church went into Pocasset to seek after the enemy, or else as occasion might serve, to treat with these Indians at Pocasset, with whom Mr. Church was very well acquainted, alway holding good correspondence with them. After they had spent that day, and most of the night, in traversing the said Pocasset Neck, and watching all night in a house which they found there, yet could hear no tidings of any Indians; insomuch that Capt. Fuller began to be weary of his design: Mr. Church in the meanwhile assuring him that they should find Indians before it was long: yet for greater expedition they divided their company, Capt. Fuller taking down towards the sea side, where it seems after some little skirmishing with them, wherein one man only received a small wound, he either heard or saw too many Indians for himself and his company to deal with, which made him and them betake themselves to a house near the water side, from whence they were fetched off by a sloop before night to Rhode Island. Capt. Church, (for so may he well be styled after this time,) marched further into the Neck, saying they should find them about a peas-field not far off. As soon as ever they came near the said field, he spied two Indians in the peas, who also had at the same time espied him, and presently making some kind of shout, a great number of Indians came about the field, pursuing the said Capt. Church and his men in great numbers to the sea-side: there being not above fifteen with Church, yet seven or eight score of Indians pursuing after them. Now was a fit time for this young captain and his small company to handsel their valour upon this great rout of Indians pursuing after them. But victory stands no more in the number of soldiers, than verity in the plurality of voices: and although some of these fifteen had scarce courage enough for themselves, yet their captain had enough for himself and some to spare for his friends, which he there had an opportunity of improving to the full.

"When he saw the hearts of any of his followers to fail, he would bid them be of good cheer and fight stoutly, and (possibly by some divine impression upon his heart,)

assured them not a bullet of the enemy should hurt any one of them; which one of the company, more dismayed than the rest, could hardly believe, till he saw the proof of it in his own person: for the Captain, perceiving the man was not able to fight, made him gather rocks together for a kind of shelter and barricade for the rest that must either of necessity fight or fall by the enemies. It chanced as this faint hearted soldier had a flat stone in his arms, and was carrying it to the shelter that he was making upon the bank, a bullet of the enemy was thus warded from his body by which he must else have perished, which experience put new life into him, so as he followed his business very manfully afterwards, insomuch that they defended themselves under a small shelf hastily made up all that afternoon, not one being either slain or wounded, yet it was certainly known that they killed at least fifteen of the enemies, and at the last, when they had spent all their ammunition, and made their guns unserviceable by often firing, they were fetched off by Capt. Golding's sloop, and carried safe to Rhode Island, in spite of all his enemies. Yea, such was the bold and undaunted courage of this champion, Capt. Church, that he was not willing to leave any token behind of their flying for want of courage, that in the face of his enemies he went back to fetch his hat, which he had left at a spring, whither the extreme heat of the weather, and his labours in fighting had caused him to repair for the quenching of his thirst an hour or two before."

[*Squaw Sachim of Pocasset.*]

"This bloody wretch hath one week or two more to live, an object of pity, but a spectacle of Divine vengeance; his own followers beginning now to plot against his life to make the better terms for their own, as they did also seek to betray Squaw Sachim of Pocasset, Philip's near kinswoman and confederate. For, — August 6. An Indian willing to shift for himself, fled to Taunton, offering to lead any of the English that would follow him to a party of Indians, which they might easily apprehend; which twenty attempted, and accordingly seized the whole company, to the number of twenty-six, all but that Sachim Squaw herself, who intending to make an escape from the danger, attempted to get over a river or arm of the sea, near by, upon a raft or some pieces of broken wood: but whether tired and spent with swimming, or starved with cold and hunger, she was found stark naked in Metapoiset, not far from the water side, which made some think that she was first half drowned, and so ended her wretched life just in that place where the year before she had helped Philip to make his escape: her head being cut off and set upon a pole in Taunton, was known by some Indians then prisoners, which set them into an horrible lamentation; but such was the righteous hand of God, in bringing at the last that mischief upon themselves, which they had without cause thus long acted against others."—Ibid. p. 103.

[*The Death of Philip.*]

"Philip, like a salvage and wild beast, having been hunted by the enemy's forces through the woods, above a hundred miles backwards and forwards, at last was driven on to his own den, upon Mount Hope, where, retiring himself, with a few of his best friends, he fled into a swamp which proved but a prison to keep him fast, till the messenger of death came by Divine permission to execute vengeance upon him, which was thus accomplished.

"Such had been his inveterate malice and wickedness against the English, that despairing of mercy from them, he could not bear that any thing should be suggested to him about a peace, insomuch as he caused one of his confederates to be killed, for propounding an expedient for peace; which so provoked some of the company, not alto-

gether so desperate as himself, that one of them (being near of kin to him that was killed) fled to Rhode Island, whither that active champion Captain Church was newly retired to recruit his men for a little time, (being much tired with hard marching all that week) informing them that Philip was fled to a swamp in Mount Hope, whither he would undertake to lead them to him. This was welcome news, and the best cordial for such martial spirits: whereupon he immediately, with a small company of men, part English and part Indians, began another march which should prove fatal to Philip, and end that controversy betwixt the English and him, for coming very early to the side of the swamp, his soldiers began presently to surround it, and whether the devil appeared to him in a dream that night, as he did unto Saul, foreboding his tragical end, I know not, as he attempted to make his way out of the swamp, he was shot through the heart by an Indian of his own nation, who, as is said, kept himself in a neutrality until this time, but now had the casting vote in his own power, by which he determined the quarrel that had held so long in suspense; in him is fulfilled what was said of the prophet, 'Wo to thee that spoilest, and wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee, when thou shalt cease to spoil, thou shalt be spoiled: and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.' Isaiah xxxiii. 1.

"With Philip at this time fell five of his truest followers, of whom one was said to be the son of his chief captain, and had shot the first gun at the English the year before. This was done August 12, 1676, a remarkable instance of Divine favour to the colony of Plimouth, who had for their former successes, appointed the 17th day of August following, to be kept as a day of solemn thanksgiving to Almighty God."—Ibid. p. 104.

[*The Alderman of Sahonet,—the Friend of the English, and the Murderer of Philip.*]

"At the swamp when Philip was slain, Capt. Church appointed an Englishman and an Indian, to stand at such a place of the swamp, where it happened that Philip was breaking away; the morning being wet and rainy, the Englishman's gun would not fire, the Indian having an old musket with a large touch-hole, it took fire the more readily, with which Philip was despatched, the bullet passing directly through his heart, where Joab thrust his darts into rebellious Absalom.

"Thus did Divine vengeance retaliate upon this notorious traitor, that had against his league and covenant, risen up against the Government of Plimouth, to raise up against him one of his own people, or one that was in league with him as he was with the English: the Indian that did this execution was called Alderman of Sahonet, that had never done any act of hostility against the English."—Ibid. p. 106.

[*Philip's Captain—Tespequin.*]

"The next noted captain of Philip's Indians, was one called Tespequin, a notorious villain, next to Philip; he was called the black Sachim's son: it was this Tespequin that burnt so many houses in Plymouth lately. Capt. Church with his company was in pursuit of him in September last two days before he could get near him, at the last, on the third day, they found the track made by the said Tespequin's party as they went to fetch apples from the English orchards: this was something, a blind track, therefore they were forced to take up their quarters that night without discovering any place of their rendezvous. The next morning, about nine o'clock they came to their first rendezvous, from whence they were newly gone; at one o'clock they came to the second, and missing them there, they soon after came to the third track, wherein

after they had marched awhile, they perceived they grew very near them, by the crying of a child which they heard.

"The place was near Lakeerhom, upon Pocasset neck, so full of bushes that a man could not see a rod before him: Capt. Church ordered his men to march up together in one rank, because he discovered the Indians were laid in one range by several fires, so that by that time they all came up into an even rank pretty near together, within a few yards of them, as he had appointed, they all rushed altogether in upon them and catched hold of them, not suffering any to escape, there being about fifty of them in all. Tespequin's wife and children were there, but himself was absent, as also one Jacob, and a girl that belonged to that company. The Captain's leisure would not serve him to wait till they came in, (though the Indians said they might come in that night,) wherefore he thought upon this project, to leave two old squaws upon the place with victuals, and bid them tell Tespequin, that he should be his captain over his Indians if he were found so stout a man as they reported him to be, for the Indian had said that Tespequin could not be pierced by a bullet, for, said they, he was shot twice, but the bullets glanced by him, and could not hurt him. Thus the Captain marched away with his booty, leaving his trap behind him to take the rest; the next morning he came to see what his trap had catched, there he found Jacob aforesaid (a notorious wretch) and the girl he missed before, but not Tespequin. But within a day or two after, the said Tespequin, upon the hope of being made a captain under Capt. Church, came after some of the company, and submitted himself in the Captain's absence, and was sent to Plimouth, but upon trial (which was the condition on which his being promised a captain's place under Capt. Church did depend) he was found penetrable by the English guns, for he fell down on the first shot, and thereby received the just reward of his former wickedness." —Ibid. p. 107.

[*The Pequods and the Narhagonsets.*]

"The Pequods perceiving that they had by many late injuries and outrages, drawn upon themselves the hatred of all the English, as well as of their own people by former wrongs, and distrusting their own ability to deal with them all at once, did at the last, by all subtle insinuations and persuasions, try to make peace with the Narhagonsets, using such arguments as to right reason seemed not only pregnant to the purpose, but also (if revenge, that bewitching and pleasing passion of man's mind, hath not blinded their eyes,) most cogent and invincible. But they were by the good providence of God withheld from embracing those counsels, which might otherwise have proved most pernicious to the English: viz. That the English were strangers, and began to overspread the country, the which would soon be possessed by them to the depriving the ancient inhabitants of their right, if they were not timely prevented; and that the Narhagonsets would but make way for their own ruin by helping to destroy the Pequods; for after themselves are subdued, it would not be long ere the Narhagonsets would in the next place be rooted out likewise. Whereas, if they would but join together against the English, they could demonstrate how the English might easily be destroyed, or forced to leave the country, and that without any danger to themselves: telling them also that they never need come to any open battles, they might destroy them only by firing their houses, and killing their cattle, and lying in wait for them as they went out about their ordinary occasions; which course, if it were pursued, they said, their new and unwelcome neighbours could not long subsist, but would either be starved with hunger and cold, or forced to forsake the country. Machiavel himself, if he had set in counsel among them could not have insinuated stronger reasons to have persuaded them to a peace. It is said, that so much reason was apprehended in these motives, that the Narhagon-

sets were once wavering, and were almost persuaded to yield to their advice, and join against the English—but when they considered what an advantage they had put into their hands by the strength and favour of the English, to take a full revenge of their former injuries upon their inveterate enemies: the thought of that was so sweet that it turned the scale against all other considerations whatsoever."—Ibid. p. 121.

[*Surprisal of the Town of Medfield.*]

"The surprisal of this Medfield in regard of some remarkable circumstances it was attended with, is not unworthy the more particular relating the manner thereof. The loss of Lancaster had sufficiently awakened and alarmed the neighbouring villages, all to stand upon their guard; and some had obtained garrison soldiers for their greater security, as was the case with the town of Medfield, within twenty-two miles of Boston. And at that time were lodged therein several garrison soldiers, besides the inhabitants, yet being billeted up and down in all quarters of the town, could not be gathered together till a great part of the town was set on fire, and many of the inhabitants slain, which how it could be effected, is strange to believe. But most of those inland plantations being overrun with young wood, (the inhabitants being everywhere apt to engross more land into their hands than they were able to subdue,) as if they were seated in the heap of bushes, their enemies took the advantage thereof, and secretly, over night, convened themselves round about the town, some getting under the sides of the barns and fences of their orchards, as is supposed, where they lay hid under that covert till break of day, when they suddenly set upon sundry houses, shooting them that came first out of their houses, and then fired them, especially those houses where the inhabitants were repaired to garrisons, were fit for the purpose: some were killed as they attempted to fly to their neighbours for shelter: some were only wounded, and some taken alive and carried captive: in some houses the husband running away with one child, the wife with another, of whom the one was killed, the other escaped; they began at the east end of the town, where they fired the house of one Samuel Morse, that seems to have been a signal to the rest to fall on in other parts: most of the houses in the west, or southward end of the town being soon burnt down: and generally when they burnt any outhouses, the cattle in them were burnt also. Two mills, belonging to the town also: a poor old man of near a hundred years old, was burnt in one of the houses that were consumed by fire. The lieutenant of the town, Adams by name, was shot down by his own door, and his wife mortally wounded by a gun fired afterward accidentally in the house. After the burning of forty or fifty houses and barns, the cannibals were frighted away out of the town, over a stone bridge that lies upon the Charles river, by the shooting of a piece of ordnance two or three times: when they had passed over the bridge they fired one end thereof, to hinder our men from pursuing them; they were thought to be about five hundred. There were slain, and mortally wounded, seventeen or eighteen persons, besides others dangerously hurt.

"The loss sustained by the inhabitants amounted to above 2000 pounds. This mercy was observed in this providence, that never a garrison house was lost in this surprisal, nor any of the principal dwellings: so as the chiefest and best of their buildings escaped the fury of the enemy, who, as they passed the bridge left this writing behind them, expressing something to this purpose, that we had provoked them to wrath, and that they would fight with us this twenty years, (but they fell short of their expectation by nineteen,) adding also, that they had nothing to lose, whereas we had houses, barns, and corn; these were some of the bold threats used by the barbarous crew, but their rage shall proceed no further than the counsel of God had determined. The week

before was heard a very hideous cry of a kennel of wolves round the town, which raised some of the inhabitants, and was looked upon by divers as an ominous presaging of this following calamity."—Ibid.

[*Massasoit, and the Religion of his Forefathers.*]

"The colonists at Plymouth made a treaty within three months after their first landing, with Massasoit, the chief Sachim of all that side of the country. He renewed it a little before his death, and brought his two sons who had received the names of Alexander and Philip, to the English, desiring that there might be love and amity after his death, between his sons and them, as there had been betwixt himself and them in former times: yet it is very remarkable that this Massasoit, called also Woosamequen, (how much soever he affected the English,) yet was never in the least degree any ways well affected to the religion of the English, but would in his last treaty with his neighbours at Plymouth, when they were with him about purchasing some land at Swanzy, have had them engaged never to attempt to draw away any of his people from their old Pagan superstition and devilish idolatry, to the Christian religion, and did much insist upon it, till he saw the English were resolved never to make any treaty with him more upon that account; which when he discerned, he did not further urge it: but that was a bad omen, that notwithstanding whatever his humanity were to the English, as they were strangers, (for indeed they had repaid his former kindness to them, by protecting him afterwards against the insolencies of the Narhagonsets,) he manifested no small displacency of spirit against them, as they were Christians: which strain was evident more in his son that succeeded him, and all his people, insomuch that some discerning persons of that jurisdiction have feared that that nation of Indians would all be rooted out, as it is since come to pass."—Ibid.

[*Passaconaway's Address and Advice.*]

"Nor is it unworthy the relation, what a person of quality amongst us hath of late affirmed, one being much conversant with the Indians about Marimack river, being, Anno 1660, invited by some Sagamores or Sachims to a great dance, (which solemnities are the times they make use of to tell their stories, and convey the knowledge of forepast and most memorable things to posterity). Passaconaway the great Sachim of the country, intending at that time to make his last and farewell speech to his children and people, that were then all gathered together, he addressed himself to them in this manner.

"'I am now going the way of all flesh, or ready to die, and not likely to see you all met together any more; I will now leave this word of counsel with you, that you take heed how you quarrel with the English: for though you may do them much mischief, yet assuredly you will all be destroyed and rooted off the earth if you do; for,' said he, 'I was as much an enemy to the English at their first coming into these parts, as any one whatsoever, and did try all means possible to destroy them, at least to have prevented their sitting down here, but I could no way affect it: (it is to be noted this Passaconaway was the most noted Pawaw and Sorcerer in all the country:) therefore I advise never to contend with the English, nor make war upon them.' And accordingly his eldest son, Wannalonoy by name, as soon as he perceived that the Indians were up in arms, he withdrew himself into some remote place, that he might not be hurt by the English, or the enemies be hurt by them.

"This passage was thought proper to be inserted here, it having so near an agreement with the former, intimating some secret awe of God upon the hearts of some of the principal amongst them, that they durst not hurt the English, although they show no good affection to their religion; wherein they seem not a little to imitate Balaam, who,

whatever he uttered when he was under the influence of divine illumination, yet when left to himself, was as bad an enemy to the Israel of God as ever before."—Ibid.

[*The Death of the Indian Chief, Alexander.*]

"After the death of this Woosamequen, his eldest son succeeded him about twenty years since, Alexander by name, who notwithstanding the league he had entered into with the English, together with his father, in the year 1639, had neither affection to the Englishmen's persons, nor yet to their religion, but had been plotting with the Narhagonsets to rise against the English: at which the Governor and Council of Plymouth being informed, they presently sent for him, to bring him to Court: the person to whom that service was committed, was a prudent and resolute gentleman, the present Governor of the said colony, who was neither afraid of danger, nor yet willing to delay in a matter of that moment; he forthwith took eight or ten stout men with him, well armed, intended to have gone to the said Alexander's dwelling, distant at least forty miles from the Governor's house; but by a good providence he found him whom he went to seek at an hunting-house within six miles of the English towns, where the said Alexander, with about eighty men, were newly come in from hunting, and had left their guns without doors, which Major Winslow with his small company wisely seized, and conveyed away, and then went into the wigwam, and demanded Alexander to go along with him before the Governor, at which message he was much appalled; but being told by the undaunted messenger, that if he stirred or refused to go, he was a dead man, he was by one of his chief counsellors, in whose advice he most confided, persuaded him to go along to the Governor's house: but such was the pride and indignation of his spirit, that the very surprisal of him so raised his choler and indignation, that it put him into a fever, which, notwithstanding all possible means that could be used, seemed mortal; whereupon, intreating those who held him prisoner, that he might have liberty to return home, promising to return again if he recovered, and to send his son as hostage till he could do so; on that consideration he was fairly dismissed, but died before he could get half way home.

"Here let it be observed, that although some have taken up false reports, as if the English had compelled him to go faster and farther than he was able, and so fell into a fever: or, as if he were not used well by the physician that looked to him while he was with the English, all of which was notoriously false; nor is it to be imagined, that a person of so noble a disposition as is that gentleman, (at that time employed to bring him,) should himself be, or suffer any else to be, uncivil to a person, to them by his own, as well as his father's league, as the same Alexander also was."—Ibid.

[*Indian Agreement.*]

"What can be imagined, therefore, besides the instigation of Satan, that either envied at the prosperity of God's church here seated, or fearing lest the power of the Lord Jesus, that had overthrown his kingdom in other parts of the world, should do the like here, and so the stone taken out of the mountain without hands, should become a great mountain itself, and fill the whole earth, no cause of provocation being given by the English; for once before this, in the year 1671, the Devil, who was a murderer from the beginning, had so filled the heart of this savage miscreant with envy and malice against the English, that he was ready to break out into open war against the inhabitants of Plimouth, pretending some petite injuries done to him in planting land, but when the matter of controversie came to be heard before divers of the Massachusetts colony, yea, when he came himself to Boston, as it were referring his case to the judgment of that colony, nothing of that nature could be made appear;

whereupon, in way of submission, he was of necessity, by that evident conviction, forced to acknowledge, that it was the naughtiness of his own heart that put him upon that rebellion, and nothing of any provocation from the English; and to a confession of this nature, with a solemn renewal of his covenant, declaring his desire that this his covenant might testifie to the world against him, if ever he should prove unfaithful to those at Plimouth, or any other of the English colonies, therein himself, with his chief counsellors, subscribed in the presence of some messengers, sent on purpose to hear the difference between Plimouth and the said Philip. But for further satisfaction of the reader, the said agreement and submission shall be here published.

"Taunton, April 10th, 1671.

"Whereas, my father, my brother, and myself, have formerly submitted ourselves and our people unto the King's Majesty of England, and to the Colony of New Plimouth, by solemn covenant under our hand; but I having of late, through my indiscretion, and the naughtiness of my heart, violated and broken this my covenant with my friends, by taking up arms, with evil intent against them, and that groundlessly; I being now deeply sensible of my unfaithfulness and folly, do desire at this time solemnly to renew my covenant with my ancient friends, and my father's friends abovementioned, and do desire this may testify to the world against me, if ever I should again fail in my faithfulness towards them, (that I have now, and at all times found so kind to me,) or any other English colonies, and as a real pledge of my true intentions, for the future to be faithful and friendly, I do freely engage to resign up unto the Government of New-Plymouth, all my English arms, to be kept by them for their security, so long as they shall see reason. For true performance of the premises, I have hereunto set my hand, together with the rest of my council.

"The mark of Philip, chief Sachem of Pocano.
"The mark of V. Tavoser.
"The mark of M. Captain Wishoske.
"The mark of T. Woonhaponchant.
"The Mark of S. Nimrod.

"In presence of
"William Davis.
"William Hudson.
"William Brattle."

[*Continued Perfidy notwithstanding.*]

"Yet did this treacherous and perfidious caitiff still harbour the same, or more mischievous thoughts against the English, than ever before, and hath been since that time plotting with all the Indians round about, to make a general insurrection against the English in all the colonies; which, as some prisoners lately brought in have confessed, should have put in execution at once, by all the Indians rising as one man, against all these plantations of English which were next them. The Narhagonsets having promised, as was confessed, to rise with four thousand fighting men, in the spring of this present year, 1676."—Ibid.

[*Admitted by one of his own Followers.*]

"Some are ready to think, that if his own life had not now been in jeopardy by the guilt of the foresaid murther of Sausomen, his heart might have failed him, when it should have come to be put in execution, as it did before in the year 1671, which made one of his captains, of far better courage and resolution than himself, when he saw his cowardly temper and disposition, fling down his arms, calling him white-livered cur, or to that purpose, and saying that he would never own him again, or fight under him; and from that time hath turned to the English, and hath continued to this day a faithful and resolute soldier in their quarrel."—Ibid.

[*The Occasion of Philip's taking up Arms.*]

"The occasion of Philip's so sudden taking up arms the last year was this: There was one Sausomen, a very cunning and plausible Indian, well skilled in the English language, and bred up in the profession of the Christian religion, employed as a schoolmaster at Natick, the Indian town, who, upon some misdemeanour, fled from his place to Philip, by whom he was entertained in the room and office of secretary, and his chief councillor, whom he trusted with all his affairs, and secret counsels; but afterwards, whether upon the sting of his own conscience, or by the frequent solicitations of Mr. Elliot, that had known him from a child, and instructed him in the principles of our religion, who was often laying before him the heinous sin of his apostacy, and returning back to his old vomit; he was at last prevailed with to forsake Philip, and return back to the Christian Indians at Natick, where he was baptized, manifested public repentance for all his former offences, and made a serious profession of the Christian religion, and did apply himself to preach to the Indians, wherein he was better gifted than any other of the Indian nation; so as he was observed to conform more to the English manners than any other Indian; yet, having occasion to go up with some other of his countrymen to Namasket, whether for the advantage of fishing, or some such occasion, it matters not, being there not far from Philip's, he had occasion to be much in the country of Philip's Indians, and of Philip himself, by which means he discerned, by several circumstances, that the Indians were plotting anew against us; the which, out of faithfulness to the English, the said Sausomen informed the Governor of; adding also, that if it were known to be revealed, he knew they would presently kill him. There appearing so many concurrent testimonies from others, making it the more probable that there was a certain truth in the information, some inquiry was made in the business, by examining Philip himself and several of his Indians, who although they could do nothing, yet could not free themselves from just suspicion: Philip, therefore, soon after contrived the said Sausomen's death, which was strangely discovered, notwithstanding it was so cunningly effected, for they that murdered him, met him upon the ice on a great pond, and presently after they had knocked him down, put him under the ice, yet leaving his hat and gun, that it might be thought he fell through accidentally and was drowned; but being missed by his friends, specially one David, observed some bruises about his head, which made them suspect he was first knocked down, before he was put into the water; however, they buried him near about the place he was found, without making any further inquiry at present: nevertheless, David his friend reporting these things to some English at Taunton, (a town not far from Namasket,) it occasioned the Governor to inquire further into the business, wisely considering, that as Sausomen had told him, if it were known that he had revealed any of their plots, they would murder him for his pains: wherefore, by special warrant, the body of Sausomen, being digged again out of his grave, it was very apparent that he had been killed and not drowned. And by a strange providence, an Indian was found, that, by accident standing unseen upon a hill, had seen them murder the said Sausomen, but durst never reveal it for fear of losing his own life likewise, until he was called to the court at Plimouth, or before the Governor, where he plainly confessed what he had seen. The murderers being apprehended, were convicted by his undeniable testimony, and other remarkable circumstances, and so were all put to death, being but three in number. The last of them confessed immediately before his death, that his father, (one of the councillors and special friends of Philip,) was one of the two that murdered Sausomen, himself only looking on. This was done at Plimouth court, held in

June, 1675. Insomuch that Philip, apprehending that his own head was in next, never used any further means to clear himself from what was like to be laid to his charge, either about his plotting against the English, nor yet about Sausomen's death; but by keeping his men continually in arms, and gathering what strangers he could to join them, marching up and down continually in arms, both all the while the court sat, and afterwards."—Ibid.

[*Philip's Escape from the Swamp near Taunton.*]

"But to return to King Philip, who was now lodged in the great Swamp, upon Pocasset Neck, of seven miles long. Captain Henchman and the Plimouth forces kept a diligent eye upon the enemy, but were not willing to run into the dirt after them in a dank swamp, being taught by late experience how dangerous it is to fight in such dismal woods, when their eyes were muffled with the leaves, and their arms pinioned with the thick boughs of the trees, as their feet were continually shackled with the root spreading in these boggy woods. It is ill fighting with a wild beast in his own den.

"They resolved, therefore, to starve them out of the swamp, where he knew they could not long subsist. To that end they began to build a fort, as it were to beleaguer the enemy, and prevent his escape out of the place, where they thought they had him fast enough.

"Philip, in the mean time, was not ignorant of what was doing without, and was ready to read his own doom, so as if he tarried much longer there, he knew he should fall into their hands from whom he could expect no mercy. The case being, therefore, desperate, he resolved, with an hundred or two hundred of his best fighting men, to make an escape by the water, all passages by the land being sufficiently guarded by the English forces. The swamp where they were lodged being not far from an arm of the sea, coming up to Taunton, they, taking the advantage of a low tide, either waded over one night in July, or else wafted themselves over upon small rafts of timber very early before break of day, by which means the greatest part of the company escaped into the woods leading into the Nipmuck country, unknown to the English forces, that lay encamped on the other side of the swamp. About an hundred or more of the children and women which were like to be rather burdensome than serviceable, were left behind, who soon after resigned themselves to the mercy of the English."—Ibid.

[*His Escape Westward.*]

"What the reason was why Philip was followed no further, it is better to suspend, than too critically to enquire. This is now the third time when a good opportunity of suppressing the rebellion of the Indians was put into the hands of the English, but time and chance happeneth to all men, so that the most likely means are often frustrated of their desired end. All human endeavours shall arrive at no other success than the counsel of God has pre-ordained, that no flesh might glory in their own wisdom, but give unto God the praise of all their successes, and quietly bear whatever miscarriages he had ordered to befal them. It appears, by the issue of these things, that, although this wound was not incurable, yet much more blood must be taken away before it could be healed. But by this means Philip escaped away to the westward, kindling the flame of war in all the western plantations of the Massachusetts' colony, wherever he came, so that by this fatal accident, the fire that was in a likely way to be extinguished, as soon almost as it began, did on the sudden break out through the whole jurisdiction of the Massachusetts, both eastward and westward, endangering also the neighbour colony of Connecticut,

which hath also suffered somewhat by the fury of this flame, though not considerable to what the other colonies have undergone."—Ibid.

[*Treachery of Ninigret, the old Sachem of the Narhagonsets.*]

"It hath already been declared what hath been done for the security of the Narhagonsets: those that were sent as messengers on that errand, always reported, that the elder people were, in appearance, not only inclinable to peace, but very desirous thereunto, insomuch as the two elder Sachems expressed much joy when it was concluded. But, as since hath happened, all this was but to gain time, and cover their treacherous intents and purposes, that they might, in the next spring, fall upon the English plantation all at once, as some prisoners lately brought in hath confessed, nor have any of these Indians, with whom the present war hath been, ever regarded any agreement of peace made with the English, further than out of necessity or slavish fear, they were compelled thereunto, as may be seen by the records of the colonies, from the year 1643, to the present time, notwithstanding their fair pretences, for Ninigret, the old Sachem of the Narhagonset, who alone, of all that country Sachems, disowned the present war, and refused to have any hand therein; yet was it proved to his face, before the commissioners, in the year 1646 and 1647, that he had threatened they would carry on the war against the Mohegins, whatever was the mind of the commissioners, and that they would kill the English cattle, and heap them up as high as their wigwams, and that an Englishman should not stir out of his door to p—s, but they would kill him; all which they could not deny; yet did this old fox make many promises of peace, when the dread of the English, ever since the Pequod war, moved them thereunto, foreseeing, as he is said to have told his neighbours, that they would all be ruined if they made war with the English, as it since came to pass. However, the good hand of God was seen in so ordering things, that the Narhagonsets were, for the present, kept from breaking out into open hostility against the English, at that time when Philip began; which, if they had then done, according to the eye of reason it would have been very difficult, if possible, for the English to have saved any of their inland plantations from being utterly destroyed.

"Thus hath God, in his wisdom, suffered so much of the rage of the heathen to be let loose against his people here, as to become a scourge unto them, that by the wrath of men, praise might be yielded to his holy name; yet hath he, in his abundant goodness, restrained the remainder, that it should not consume."—Ibid.

[*The Burning of Springfield.*]

"The Indians gathered together in those parts, appearing so numerous, and as might justly be supposed, growing more confident by some of their best successes, and the number of our men being after this sad rate diminished; recruits also not being suddenly to be expected, at so great a distance as an hundred miles from all supplies, the commander in chief, with his officers, saw a necessity of slighting that garrison at Dearfield, employing the forces they had to secure and strengthen the three next towns below upon Connecticut river. And it was well that counsel was thought upon; for now those wretched caitiffs began to talk of great matters, hoping that by degrees they might destroy all the towns thereabout, as they had already begun.

"Their hopes, no doubt, were not a little heightened by the accession of Springfield Indians to their party, who had, in appearance, all this time stood the firmest to the interest of the English, of all the rest in those parts; but they all hanging together, like serpents' eggs, were easily persuaded to join with those of Hadley, (there being

so near alliance between them; for the Sachem of Springfield Indians was the father of Hadley-Sachem,) not only by the success of their treacherous and bloodthirsty, but by the same inbred malice and antipathy against the English manners and religion.

"The inhabitants of Springfield were not insensible of their danger, and therefore had, upon the first breaking out of these troubles, been treating with these Indians, and had received from them the firmest assurances and pledges of their friendship and faithfulness that could be imagined or desired, both by covenant, promises, and hostages given for security; so as no doubt was left in any of their minds. Yet did these faithless and ungrateful monsters plot with Philip's Indians to burn or destroy all Springfield, as they had done Brookfield. To that end they sent cunningly, and enticed away from Hartford, where they were, perhaps, too securely watched the day or two before: then receiving above three of Philip's Indians into their fort, privately in the nighttime, so as they were neither discerned nor suspected, yea, so confident were such of the inhabitants as were most conversant with the Indians at their fort, that they would not believe there was any such plot in hand, when it was strangely revealed by one Toto, an Indian at Windsor, better affected to the English, (about eighteen or twenty leagues below Springfield, upon the same river,) and so by post, tidings thereof came to Springfield the night before, insomuch that the lieutenant of the town, Cooper by name, was so far from believing the stratagem, that in the morning, himself with another would venture to ride up to the fort, to see whether things were so or no. The fort was about a mile from the town. When he came within a little thereof, he met with these bloody and deceitful monsters, newly issued out of their Equus Trojanus, to act their intended mischief; they presently fixed upon him, divers of them, and shot him in several places through the body; yet being a man of stout courage, he kept his horse till he recovered the next garrison-house. His companion they shot dead upon the place; by this means giving a sad alarm to the town of their intended mischief, which was instantly fired in all places where there were no garrisons.

"The poor people, having no officer to guide them, being like sheep ready for slaughter, and no doubt the whole town had been entirely destroyed, but that a report of the plot being sent over night, Major Treat came from Westfield time enough in a manner for a rescue, but wanting boats for his men, could not do as much good as he desired. Major Pinchon coming from Hadley, with Captain Appleton and what forces they could bring along with them, thirty-two houses being first consumed, preserved the rest of the town from being into ashes, in which the over-credulous inhabitants might *now* see, (what before they would not believe, at the burning Major Pinchon's barns and stables, a few days before, to a great damage of the owner,) the faithless and deceitful friendship of these perfidious, cruel, and hellish monsters.

"Amongst the ruins of the said dwellings, the saddest to behold was the house of Mr. Pelatiah Glover, minister of the town, furnished with a brave library, which he had but newly brought back from a garrison where it had been for some time before secured; but as if the danger had been over with them, the said minister, a great student, brought them back, to his great sorrow, fit for a bonfire for the proud insulting enemy. Of all the mischiefs done by the said enemy before that day, the burning of this town of Springfield did more than any other discover the said actors to be children of the devil, full of all subtlety and malice, there having been, for forty years, so good correspondence between them, i. e. the English of that town and the neighbouring Indians; but in them is made good what is said in the psalm, that 'though their words were smoother than oyl, yet were their swords drawn.'" — Ibid.

[*Aleutian Islanders and the Sea-Dog, or Phoca-Vitulina.*]

"The sea-dog, *Phoca-vitulina*. This animal indeed forms such an essential article to the subsistence of the Aleutians in a variety of ways, that it may truly be said they would not know how to live without it. Of its skin they make cloths, carpets, thongs, shoes, many household utensils; nay, their canoes are made of a wooden skeleton with the skin of the sea-dog stretched over it. The flesh is eaten, and of the fat an oil is made, which, besides being used as an article of nourishment, serves to warm and light their huts. The œsophagus is used for making breeches and boots, and the large blown-up paunch serves as a vessel for storing up liquors of all kinds. Of the entrails are made garments to defend them against the rain, and they also serve instead of glass to admit light into the habitations; the bristles of the beard are used like ostrich feathers in Europe, as ornaments for the head: there is consequently no part of the animal that is not turned to some use. The fat of the whale is another favorite species of food among the Aleutians. These monsters are sometimes killed by them, but are more frequently thrown on shore by the sea. When this fat grows old and rancid, it serves equally with that of the sea-dog to light and warm the houses." — ANNE PLUMPTRE's *Langsdorff*, vol. 2, p. 34.

[*Sea-Dog Mackintoshes.*]

"To a nation which depends so much upon the sea for its sustenance, and which is situated in such a damp and rainy climate, the possession of a sort of cloathing which shall be proof against water is a point of the utmost importance, and necessity is the mother of all invention, and to her these islanders are most probably indebted for their *Kamluka*, or rain garment. This is made of the entrails of the sea-dog, which in quality have a great resemblance to bladders; they are only three inches broad, but are sewed together with so much ingenuity, that though ornamented with goats' hair or small feathers, the water never penetrates through the seams. At the back part of the collar is a cape or hood, which in a heavy rain or storm is drawn over the head, and tied fast under the chin; the sleeve is fastened close round the waist. Thus clothed, any one may be out for a whole day in the heaviest rain without finding any inconvenience, or being wetted in the slightest degree."—Ibid. p. 37.

[*Labour Question:—Use of the Quern or Stones for the grinding of Corn.*]

"The most laborious employment, which is grinding the corn, is left almost entirely to the women: it is rubbed between two quadrangular oblong stones till ground to meal; the bread made of it is very white, but hard and heavy. The excellent and friendly La Perouse, with a view to lessening the labour, left a hand-mill here, but it was no longer in existence, nor had any use been made of it as a model from which to manufacture others. When we consider that there is no country in the world where windmills are more numerous than in Spain, it seems incomprehensible why these very useful machines have never been introduced here; I learnt, however, that in preferring the very indifferent meal produced by the mode of grinding abovementioned, the good fathers are actuated by political motives. As they have more men and women under their care than they could keep constantly employed the whole year, if labour were too much facilitated, they are afraid of making them idle by the introduction of mills."—Ibid. p. 169. *S. Francisco, N. California.*

[*Indian Fire Eaters.*]

"Another party of the Indians were dancing round a large fire, from which seve-

ral of them, from time to time, apparently for their pleasure, took a piece of glowing ember as big as a walnut, which, without further ceremony, they put into their mouths and swallowed. This was no deception. I observed them very closely, and saw it performed repeatedly, though it is utterly incomprehensible to me how it could be done without burning their mouths and stomachs: instead of being a matter of pleasure, I should have conceived that they must be putting themselves to exquisite torture."—*N. California*, Ibid. p. 197.

[*Phosphoric Properties of the Urine of the Viverra Putorius.*]

THE urine of the *Viverra Putorius*, with which it defends itself, and which is said to exceed all imaginable stinks, is exceedingly phosphoric, and, if put into a glass, retains the phosphoric appearance a very long time.—Ibid. p. 213.

[*Moulting Time.*]

ON the way from Oonalashka to Kamschatka, Langsdorff sometimes saw a considerable track of sea strewed over with feathers: probably it was the moulting time of the numberless birds who inhabit these regions.—Ibid. p. 246.

[*Uses to which the Birch Tree Bark is applied.*]

"I WAS particularly struck with the great variety of uses to which the bark of the birch tree is put among these people. Besides being used to cover their boats and houses, they make of it drinking-cups, milk-pails, and vessels for carrying water: the divisions in the inside of the houses are also made of bark; it is even converted into screens and curtains for the bed, which are ornamented in various ways. I was shewn some of this bark embroidered with horse-hair, upon which a Jakutschian woman had been occupying herself for a whole year. To make the bark more durable as well as pliable, so that it may be sewn together, it must lie for a whole day in water that has been boiled, or perhaps must be prepared still further; but of this I could not make myself sure; and the Jakutschians assured me, that when it has undergone this process, it will last sixty or seventy years. A carpet, or hangings for the wall, or bed furniture, of this work, are handed down from one generation to another as family inheritances."—Ibid. p. 358.

[*Sand Cherries.*]

"NEAR the borders of the lake grow a great number of Sand Cherries, which are not less remarkable for their manner of growth than for their exquisite flavour. They grow upon a small shrub not more than four feet high, the boughs of which are so loaded that they lie in clusters on the sand. As they grow only on the sand, the warmth of which probably contributes to bring them to such perfection, they are called by the French *Cerises de Sable*, or Sand Cherries. The size of them does not exceed that of a small musket ball, but they are reckoned superior to any other sort for the purpose of steeping in spirits."—JONATHAN CARVER, *Travels, &c.* p. 30.

[*The Sumack.*]

"SUMACK likewise grows here in great plenty; the leaf of which, gathered at Michaelmas, when it turns red, is much esteemed by the natives. They mix about an equal quantity of it with their tobacco, which causes it to smoke pleasantly. Near this lake, and indeed about all the great lakes, is found a kind of willow, termed by the French *bois rouge;* in English, *red wood.* Its bark, when only of one year's

growth, is of a fine scarlet colour, and appears very beautiful; but as it grows older, it changes into a mixture of grey and red. The stalks of this shrub grow many of them together, and rise to the height of six or eight feet, the largest not exceeding an inch diameter. The bark being scraped from the sticks, and dried and powdered, is also mixed by the Indians with their tobacco, and is held by them in the highest estimation for their winter smoking. A weed that grows near the great lakes, in rocky places, they use in the summer season. It is called by the Indians Segockimac, and creeps like a vine on the ground, sometimes extending to eight or ten feet, and bearing a leaf about the size of a silver penny, nearly round; it is of the substance and colour of the laurel, and is, like the tree it resembles, an evergreen. These leaves, dried and powdered, they likewise mix with their tobacco; and, as said before, smoke it only during the summer. By these three succedaneums the pipes of the Indians are well supplied through every season of the year; and, as they are great smokers, they are very careful in properly gathering and preparing them."—Ibid. p. 30.

[*Question of Indian Entrenchments and Fortifications.*]

"One day having landed on the shore of the Mississippi, some miles below the Lake Pepin, whilst my attendants were preparing my dinner, I walked out to take a view of the adjacent country. I had not proceeded far before I came to a fine level, open plain, on which I perceived at a little distance a partial elevation, that had the appearance of an intrenchment. On a nearer inspection I had greater reason to suppose that it had really been intended for this many centuries ago. Notwithstanding it was now covered with grass, I could plainly discern that it had once been a breast-work of about four feet in height, extending the best part of a mile, and sufficiently capacious to cover five thousand men. Its form was somewhat circular, and its flanks reached to the river. Though much defaced by time, every angle was distinguishable, and appeared as regular and fashioned with as much military skill as if planned by Vauban himself. The ditch was not visible, but I thought on examining more curiously, that I could perceive there certainly had been one. From its situation also, I am convinced that it must have been designed for this purpose. It fronted the country, and the rear was covered by the river; nor was there any rising ground for a considerable way that commanded it; a few straggling oaks were alone to be seen near it. In many places small tracks were worn across it by the feet of the elks and deer, and from the depth of the bed of earth by which it was covered, I was able to draw certain conclusions of its great antiquity. I examined all the angles and every part with great attention, and have often blamed myself since, for not encamping on the spot and drawing an exact plan of it. To shew that this description is not the offspring of a heated imagination, or the chimerical tale of a mistaken traveller, I find on enquiry, since my return, that Mons. St. Pierre and several traders have, at different times, taken notice of similar appearances, on which they have formed the same conjectures, but without examining them so minutely as I did. How a work of this kind exists in a country that has hitherto (according to the general received opinion) been the seat of war to untutored Indians alone, whose whole stock of military knowledge has only, till within two centuries, amounted to drawing the bow, and whose only breast-work, even at present, is the thicket, I know not. I have given as exact an account as possible of this singular appearance, and leave to future explorers of these distant regions to discover whether it is a production of nature or art. Perhaps the hints I have here given might lead to a more perfect investigation of it, and give us very different ideas of the ancient state of realms that we at present believe to have been

from the earliest period only the habitations of savages."—Ibid. p. 56.

[*The Hieroglyphics of the Cave of Wakon-teebe — or, the Dwelling of the Great Spirit.*]

"About thirty miles below the Falls of St. Anthony, at which I arrived the tenth day after I left Lake Pepin, is a remarkable cave of an amazing depth. The Indians term it Wakon-teebe, that is, the dwelling of the Great Spirit. The entrance into it is about ten feet wide, the height of it five feet. The arch within is near fifteen feet high and about thirty feet broad. The bottom of it consists of fine clear sand. About twenty feet from the entrance begins a lake, the water of which is transparent, and extends to an unsearchable distance; for the darkness of the cave prevents all attempts to acquire a knowledge of it. I threw a small pebble towards the interior part of it with my utmost strength: I could hear that it fell into the water, and notwithstanding it was of so small a size, it caused an astonishing and horrible noise that reverberated through all those gloomy regions. I found in this cave many Indian hieroglyphicks, which appeared very ancient, for time had nearly covered them with moss, so that it was with difficulty I could trace them. They were cut in a rude manner upon the inside of the walls, which were composed of a stone so extremely soft that it might be penetrated with a knife: a stone every where to be found near the Mississippi. The cave is only accessible by ascending a narrow, steep passage that lies near. At a little distance from this dreary cavern is the burying-place of several bands of the Naudowesoie Indians: though these people have no fixed residence, living in tents, and abiding but a few months on one spot, yet they always bring the bones of their dead to this place; which they take the opportunity of doing when the chiefs meet to hold their councils and to settle all public affairs for the ensuing summer."—Ibid. 63. 84.

[*The Eagle's Eyries.*]

"At a little distance below the Falls stands a small island, of about an acre and a half, on which grows a great number of oak trees, every branch of which, able to support the weight, was full of eagles' nests. The reason that this kind of birds resort in such numbers to this spot is, that they are here secure from the attacks either of man or beast, their retreat being guarded by the Rapids, which the Indians never attempt to pass. Another reason is, that they find a constant supply of food for themselves and their young from the animals and fish which are dashed to pieces by the Falls and driven on the adjacent shore."—Ibid. p. 71.

[*Blue Clay Paint—a Mark of Peace.*]

"This country likewise abounds with milk-white clay, of which China ware might be made equal in goodness to the Asiatic; and also with a blue clay that serves the Indians for paint. With this last they contrive, by mixing it with red stone powdered, to paint themselves of different colours. Those that can get the blue clay here mentioned, paint themselves very much with it, particularly when they are about to begin their sports and pastimes. It is also esteemed by them a mark of peace, as it has a resemblance of a blue sky, which, with them, is a symbol of it, and made use of in their speeches as a figurative expression to denote peace. When they wish to shew that their inclinations are pacific towards other tribes, they greatly ornament both themselves and belts with it."—Ibid. p. 101.

[*Rattle-Snakes—Water Lilies—and Water Snakes.*]

"There are several islands near the west end of it so infested with rattle-snakes, that it is very dangerous to land on them. It is impossible that any place can produce a

greater number of all kinds of these reptiles than this does, particularly of the water-snake. The lake is covered near the banks of the islands with the large pond-lily; the leaves of which lie on the surface of the water so thick as to cover it entirely for many acres together; and on each of these lay, when I passed over it, wreaths of water-snakes basking in the sun, which amounted to myriads."[1]—Ibid. p. 167.

[*The Hissing Snake.*]

"THE most remarkable of the different species that infest this lake is the hissing-snake, which is of the small speckled kind, and about eighteen inches long. When any thing approaches, it flattens itself in a moment, and its spots, which are of various dyes, become visibly brighter through rage; at the same time it blows from its mouth with great force a subtile wind, that is reported to be of a nauseous smell; and if drawn in with the breath of the unwary traveller, will infallibly bring on a decline that in a few months must prove mortal, there being no remedy yet discovered which can counteract its baneful influence."—Ibid. p. 167.

[*Thunder Bay.*]

"NEARLY half way between Soganaum Bay and the North-West corner of the Lake lies another, which is termed Thunder Bay. The Indians, who have frequented these parts from time immemorial, and every European traveller that has passed through it, have unanimously agreed to call it by this name, on account of the continual thunder they have always observed here. The bay is about nine miles broad, and the same in length, and whilst I was passing over it, which took me up near twenty-four hours, it thundered and lightened during the greatest part of the time to an excessive degree.

"There appeared to be no visible reason for this that I could discover, nor is the country in general subject to thunder; the hills that stood around were not of a remarkable height, neither did the external parts of them seem to be covered with any sulphureous substance. But as this phænomenon must originate from some natural cause, I conjecture that the shores of the bay or the adjacent mountains are either impregnated with an uncommon quantity of sulphureous matter, or contain some metal or mineral apt to attract in a great degree the electrical particles that are hourly borne over them by the passant clouds."—Ibid. p. 145.

[*Indian Designation of the Months.*]

"THEY call the month of March (in which their year generally begins at the first new moon after the vernal equinox) the worm month or moon; because at this time the worms quit their retreats in the bark of the trees, wood, &c. where they have sheltered themselves during the winter.

"The month of April is termed by them the month of plants. May, the month of flowers. June, the hot moon. July, the buck moon. Their reason for thus denominating these is obvious.

"August, the sturgeon moon; because in this month they catch great numbers of that fish.

"September, the corn moon; because in that month they gather in their Indian corn.

"October, the travelling moon; as they leave at this time their villages, and travel towards the places where they intend to hunt during the winter.

"November, the beaver moon; for in this month the beavers begin to take shelter in their houses, having laid up a sufficient store of provisions for the winter season.

[1] I have watched the common snake resting its head on lilies and water weeds and taking flies, by hundreds, on a small lake in Sjælland. QUÆRE? Do not all snakes take to the water in very hot weather? J. W. W.

"December, the hunting moon, because they employ this month in pursuit of their game.

"January, the cold moon, as it generally freezes harder, and the cold is more intense in this than in any other month.

"February they call the snow moon; because more snow commonly falls during this month than any other in the winter."—Ibid. p. 251.

[*Life and Death of the Moon.*]

"They pay a great regard to the first appearance of every moon, and on the occasion always repeat some joyful sounds, stretching at the same time their hands towards it.

"When the moon does not shine they say the moon is dead; and some call the three last days of it the naked days. The moon's first appearance they term its coming to life again."—Ibid. pp. 250. 252.

[*The War-Dance.*]

"The War Dance, which they use both before they set out on their war parties and on their return from them, strikes terror into strangers. It is performed, as the others, amidst a circle of the warriors; a chief generally begins it, who moves from the right to the left, singing at the same time both his own exploits, and those of his ancestors. When he has concluded his account of any memorable action, he gives a violent blow with his war-club against a post that is fixed in the ground, near the centre of the assembly, for this purpose.

"Every one dances in his turn, and recapitulates the wondrous deeds of his family, till they all at last join in the dance. Then it becomes truly alarming to any stranger that happens to be among them, as they throw themselves into every horrible and terrifying posture that can be imagined--rehearsing at the same time the part they expect to act against their enemies in the field. During this they hold their sharp knives in their hands, with which, as they whirl about, they are every moment in danger of cutting each other's throats, and did they not shun the threatened mischief with inconceivable dexterity, it could not be avoided. By these motions they intend to represent the manner in which they kill, scalp, and take their prisoners. To heighten the scene, they set up the same hideous yells, cries, and war-whoops they use in time of action: so that it is impossible to consider them in any other light than as an assembly of demons."—Ibid. p. 269.

[*The Wakon-Kitchewah—or Initiation into the Friendly Society of the Spirit.*]

"One of the Indians was admitted into a society which they denominated Wakon-Kitchewah, that is, the Friendly Society of the Spirit. This society is composed of persons of both sexes, but such only can be admitted into it as are of unexceptionable character, and who receive the approbation of the whole body. It was performed at the time of the new moon, in a place appropriated to the purpose near the centre of the camp, that would contain about two hundred people. About twelve o'clock they began to assemble; when the sun shone bright, which they considered as a good omen, for they never by choice hold any of their public meetings unless the sky be clear and unclouded. A great number of chiefs first appeared, who were dressed in their best apparel; and after them came the head-warrior, clad in a long robe of rich furs that trailed on the ground, attended by a retinue of fifteen or twenty persons, painted and dressed in the gayest manner. Next followed the wives of such as had been already admitted into the society; and in the rear a confused heap of the lower ranks, all contributing as much as lay in their power to make the appearance grand and showy.

"When the assembly was seated, and si-

lence proclaimed, one of the principal chiefs arose, and in a short but masterly speech informed his audience of the occasion of their meeting. He acquainted them that one of their young men wished to be admitted into their society; and taking him by the hand presented him to their view, asking them, at the same time, whether they had any objection to his becoming one of their community.

"No objection being made, the young candidate was placed in the centre, and four of the chiefs took their stations close to him; after exhorting him, by turns, not to faint under the operation he was about to go through, but to behave like an Indian and a man, caused him to kneel, another placed himself behind him so as to receive him when he fell, and the last of the four retired to the distance of about twelve feet from him exactly in front. This disposition being completed, the chief that stood before the kneeling candidate began to speak to him with an audible voice. He told him that he himself was now agitated by the same spirit which he should in a few minutes communicate to him; that it would strike him dead, but that he would instantly be restored to life; to this he added, that the communication, however terrifying, was a necessary introduction to the advantages enjoyed by the community into which he was on the point of being admitted.

"As he spake this he appeared to be greatly agitated till at last his emotions became so violent, that his countenance was distorted, and his whole frame convulsed. At this juncture he threw something that appeared both in shape and colour like a small bean at the young man, which seemed to enter his mouth, and he instantly fell as motionless as if he had been shot. The chief that was placed behind him received him in his arms and, by the assistance of the other two laid him on the ground to all appearance bereft of life.

"Having done this, they immediately began to rub his limbs, and to strike him on the back, giving him such blows as seemed more calculated to still the quick than to raise the dead. During these extraordinary applications, the speaker continued his harangue, desiring the spectators not to be surprised, or to despair of the young man's recovery, as his present inanimate situation proceeded only from the forcible operations of the spirit on faculties that had hitherto been unused to inspirations of this kind.

"The candidate lay several minutes without sense or motion; but at length after receiving many violent blows, he began to discover some symptoms of returning life. These, however, were attended with strong convulsions, and an apparent obstruction in his throat. But they were soon at an end; for having discharged from his mouth the bean, or whatever it was that the chief had thrown at him, but which on the closest inspection I had not perceived to enter it, he soon after appeared to be tolerably recovered. This part of the ceremony being happily effected, the officiating chief disrobed him of the cloaths he had usually worn, and put on him a set of apparel entirely new. When he was dressed, the speaker once more took him by the hand and presented him to the society as a regular and thoroughly initiated member, exhorting them at the same time to give him such necessary assistance as, being a young member, he might stand in need of. He also charged the newly-elected brother to receive with humility, and to follow with punctuality the advice of his elder brethren."—Ibid. p. 271.

[*The Red-painted Hatchet of War.*]

"The manner in which the Indians declare war against each other is by sending a slave with a hatchet, the handle of which is painted red, to the nation which they intend to break with; and the messenger, notwithstanding the danger to which he is exposed from the sudden fury of those whom he thus sets at defiance, executes his commission with great fidelity.

"Sometimes this token of defiance has such an instantaneous effect on those to whom it is presented, that in the first transports of their fury a small party will issue forth, without waiting for the permission of the elder chiefs, and slaying the first of the offending nation they meet, cut open the body and stick a hatchet of the same kind as that they have just received, into the heart of their slaughtered foe. Among the more remote tribes this is done with an arrow or spear, the end of which is painted red. And the more to exasperate, they dismember the body, to show that they esteem them not as men but as old women." —Ibid. p. 307.

[*The Death-Song of the Indians.*]

"Those who are decreed to be put to death by the usual torments, are delivered to the chief of the warriors: such as are to be spared are given into the hands of the chief of the nation: so that in a short time all the prisoners may be assured of their fate; as the sentence now pronounced is irrevocable. The former they term being consigned to the house of death, the latter to the house of grace.

"The prisoners destined to death are soon led to the place of execution, which is generally in the centre of the camp or village; where, being stript, and every part of their bodies blackened, the skin of a crow or a raven is fixed on their heads. They are then bound to a stake, with faggots heaped around them, and obliged for the last time to sing their death-song."—Ibid. pp. 336, 337.

[*Indian War-Whoop.*]

"When the warriors are arrived within hearing, they set up different cries, which communicate to their friends a general history of their success of the expedition. The number of the death-cries they give, declares how many of their own party are lost; the number of war-whoops, the number of prisoners they have taken. It is difficult to describe these cries, but the best idea I can convey of them is, that the former consists of the sound whoo, whoo whoop, which is continued in a long shrill tone, nearly till the breath is exhausted, and then broken off with a sudden elevation of the voice; the latter of a loud cry, of much the same kind, which is modulated into notes by the hand being placed before the mouth. Both of them might be heard to a very considerable distance."—Ibid. p. 334.

[*Indian Adoption.*]

"All that are captivated by both parties are either put to death, adopted, or made slaves of. And so particular are every nation in this respect, that if any of their tribe, even a warrior, should be taken prisoner, and by chance be received into the house of grace, either as an adopted person or a slave, and should afterwards make his escape, they will by no means receive him, or acknowledge him as one of their band.

"The condition of such as are adopted differs not in any one instance from the children of the nation to which they now belong. They assume all the rights of those whose places they supply, and frequently make no difficulty of going in the war-parties against their own countrymen. Should, however, any of these by chance make their escape, and afterwards be retaken, they are esteemed as unnatural children and ungrateful persons, who have deserted and made war upon their parents and benefactors, and are treated with uncommon severity."—Ibid. p. 345.

The Carcajou.

"This creature, which is of the cat kind, is a terrible enemy to the preceding four species of beasts. He either comes upon them from some concealment unperceived,

or climbs up into a tree, and taking his station on some of the branches, waits till one of them, driven by an extreme of heat or cold, takes shelter under it; when he fastens upon his neck, and opening the jugular vein, soon brings blood and drags his prey to the ground. This he is enabled to do by his long tail, with which he encircles the body of his adversary; and the only means they have to shun their fate is by flying immediately to the water. By this method, as the carcajou has a great dislike to that element, he is sometimes got rid of before he can effect his purpose."—Ibid. p. 450.

The Whipper-Will, or, as it is termed by the Indians, the Muckawiss.

"This extraordinary bird is somewhat like the last-mentioned in its shape and colour, only it has some whitish stripes across the wings, and like that is seldom ever seen till after sunset. It also is never met with but during the spring and summer months. As soon as the Indians are informed by its notes of its return, they conclude that the frost is entirely gone, in which they are seldom deceived; and on receiving this assurance of milder weather, begin to sow their corn. It acquires its name by the noise it makes, which to the people of the colonies sounds like the name they give it Whipper-Will; to an Indian ear Muckawiss. The words it is true are not alike, but in this manner they strike the imagination of each; and the circumstance is a proof that the same sounds, if they are not rendered certain by being reduced to the rules of orthography, might convey different ideas to different people. As soon as night comes on, these birds will place themselves on the fences, stumps, or stones that lie near some house, and repeat their melancholy note without any variation till midnight. The Indians, and some of the inhabitants of the back settlements, think if this bird perches upon any house, that it betokens some mishap to the inhabitants of it."—Ibid. p. 467.

[*The Wakon Bird.*]

"The Wakon bird, as it is termed by the Indians, appears to be of the same species as the birds of paradise.

"The name they have given it is expressive of its superior excellence, and the veneration they have for it: the Wakon bird being in their language the bird of the Great Spirit. It is nearly the size of a swallow, of a brown colour, shaded about the neck with a bright green; the wings are of a darker brown than the body; its tail is composed of four or five feathers, which are three times as long as its body, and which are beautifully shaded with green and purple. It carries this fine length of plumage in the same manner as a peacock does, but it is not known whether it ever raises it into the erect position that bird sometimes does. I never saw any of these birds in the colonies, but the Naudowesie Indians caught several of them when I was in their country, and seemed to treat them as if they were of a superior rank to any other of the feathered race."—Ibid. p. 473.

[*The Swift Lizard.*]

"The Swift Lizard is about six inches long, and has four legs and a tail. Its body which is blue, is prettily striped with dark lines shaded with yellow; but the end of the tail is totally blue. It is so remarkably agile that in an instant it is out of sight, nor can its movement be perceived by the quickest eye; so that it might more justly be said to vanish than to run away. This species are supposed to poison those they bite, but are not dangerous, as they never attack persons that approach them, choosing rather to get suddenly out of their reach."—Ibid. p. 488.

The Yellow Ash, which is only found near the head branches of the Mississippi.

"This tree grows to an amazing height,

and the body of it is so firm and sound, that the French traders who go into that country from Louisiana to purchase furs, make of them periaguays; this they do by excavating them by fire, and when they are completed, convey in them the produce of their trade to New Orleans, where they find a good market both for their vessels and cargoes. The wood of this tree greatly resembles that of the common ash, but it might be distinguished from any other tree by its bark; the ross or outside bark being near eight inches thick, and indented with furrows more than six inches deep, which make those that are arrived to a great bulk appear uncommonly rough; and by this peculiarity they may be readily known. The rind or inside bark is of the same thickness as that of other trees, but its colour is a fine bright yellow; insomuch that if it is but slightly handled, it will leave a stain on the fingers, which cannot easily be washed away; and if in the spring you peel off the bark, and touch the sap, which then rises between that and the body of the tree, it will leave so deep a tincture that it will require three or four days to wear off."—Ibid. p. 498.

[*The Whickopick or Suckwick.*]

"The Whickopick or Suckwick appears to be a species of the white wood, and is distinguished from it by a peculiar quality in the bark, which when pounded and moistened with a little water, instantly becomes a matter of the consistence and nature of size. With this the Indians pay their canoes, and it greatly exceeds pitch or any other material usually appropriated to that purpose; for besides its adhesive quality, it is of so oily a nature, that the water cannot penetrate through it, and its repelling power abates not for a considerable time."—Ibid. p. 499.

[*Species of the Willow.*]

"There are several species of the willow, the most remarkable of which is a small sort that grows on the bank of the Mississippi, and some other places adjacent. The bark of this shrub supplies the beaver with its winter food; and where the water has washed the soil from its roots, they appear to consist of fibres interwoven together like thread, the colour of which is of an inexpressibly fine scarlet; with this the Indians tinge many of the ornamental parts of their dress."—Ibid. p. 506.

[*The Elder.*]

"The elder, commonly termed the poisonous elder, nearly resembles the other sorts in its leaves and branches, but it grows much straiter, and is only found in swamps and moist soils. This shrub is endowed with a very extraordinary quality, that renders it poisonous to some constitutions, which it effects if the person only approaches within a few yards of it, whilst others may even chew the leaves or the rind without receiving the least detriment from them: the poison however is not mortal, though it operates very virulently on the infected person, whose body and head swell to an amazing size and are covered with eruptions, that at their height resemble the confluent small-pox. As it grows also in many of the provinces, the inhabitants cure its venom by drinking saffron tea, and anointing the external parts with a mixture composed of cream and marsh mallows."—Ibid. p. 508.

[*First Sugar Cane in Hayti.*]

One Aquilon, a Canarian, planted the first sugar canes in Hayti.—M. Rodriguez, *Ind. Chron.*

The Akancéas on the Mississippi.

"Their cottages are built of cedar, all matted within. They have no determined worship; they adore all sorts of animals, or

rather they worship but one Divinity, which discovers itself in a certain animal, such as it shall please their Jongleur, or priest, to pitch upon; so that it will be sometimes an ox, sometimes a dog, or some other. When this visible God is dead, there is an universal mourning, but which is presently changed into a great joy, by the choice they make of a new mortal Deity, which is always taken from amongst the brutes."—De La Salle.

[*Aboriginal Testudo, or, the Yucatan Instrument of the Tortoise-shell.*]

In Yucatan they made a musical instrument of the tortoise-shell, preserved whole. Its sound was melancholy.—Herrera, 4. 10. 4.

[*Burial at Sea.*]

"His burial was as solemnly performed as could be at sea, his grave being the whole ocean; he had weighty stones hung to his feet, two more to his shoulders, and one to his brest; and then the superstitious Romish *dirige* and *requiem* being sung for his soul, his corpse being held out to sea on the ship side, with ropes ready to let him fall, all the ship crying out three *buen viaja*, that is a good voyage, to his soul chiefly, and also to his corpse ready to travel to the deep to feed the whales; at the first cry all the ordnance were shot off, the ropes on a suddain loosed, and Juan de la Cueva, with the weight of heavy stones plunged deep into the sea, whom no mortal eyes ever more beheld."—Gage, Thomas, *New Survey of the West Indies, &c.*

[*Conquest of the Weast India, &c. by Hernando Cortez, &c.*]

"While that the fleet was preparing for India, it chaunced, Hernando Cortez pretended to go unto a certaine house in the night season to talke with a woman, and clyming over a wall whyche was of weake foundation, both he and the wall fell togither: so that with the noyse of hys fall, and ratling of his armoure which he ware, came out a man newly married, and findyng him fallen at hys dore would have slayne hym, suspecting somewhat of his new married wife, but that a certaine olde woman, being his mother in lawe wyth great perswasions stayed him from that fact."—*The Pleasant Historie of the Conquest of the Weast India, now called new Spayne, atchieved by the worthy Prince Hernando Cortes, Marquez of the Valley of Huaxacre, most delectable to reade: translated out of the Spanishe tongue by T. N. Anno* 1578.

The author's name does not appear, the translator is Thomas Nicholas.

[*Consecration of an Idol.*]

"There was another godde who hadde a greate image placed uppon the toppe of the Chappell of Idols, and he was esteemed for a speciall and singular god above all the rest. This god was made of all kinde of seedes that groweth in that countrey, and being ground they made a certain paste, tempered with children's bloud and virgins sacrificed, who were opened with their razures in the breastes, and their heartes taken out to offer as first fruites unto the idoll. The priestes and ministers doe consecrate this idoll with great pomp and many ceremonies. All the *comarcans* and citizens are presente at the consecration, with great triumph and incredible devotion. After the consecration, many devoute persons came and sticked in the dowy image precious stones, wedges of gold, and other jewels. After all this pomp ended, no secular man mought touche that holye image, no, nor yet come into his chappell, nay scarcely religious persons, except they were *Tlamacaztli*, who are priestes of order. They doe renue this image many times wyth new dough, taking away the olde, but then

blessed is hee that can get one peece of the old ragges for relikes, and chiefly for souldyers, who thought themselves sure therewith in the warres. Also at the consecration of this idoll, a certayne vessell of water was blessed with manye wordes and ceremonies, and that water was preserved very religiously at the foote of the altar, for to consecrate the king when he should be crowned, and also to blesse any captayne generall, when he should be elected for the warres, with only giving him a draught of that water."—Ibid.

[*The hollow Idol that spake, as Idols have done before.*]

"The body of this idol was great and hollow, and was fastened in that wall with lime: hee was of earth; and behinde this idols backe was the vesterie, where was kept ornaments and other things of service for the temple. The priests had a little secret dore hard adjoyning to the idol, by which dore they crept into the hollow idol, and answered the people that came with prayers and peticions. And with this deceit the simple soules beleved al that the idol spake, and honored that god more than al the rest with many perfumes and sweete smelles, and offered bread and fruite, with sacrifice of quayles bloud, and other birds, and dogges, and sometime man's blood. And thro the fame of this idoll and oracle many pilgrimes came to Acumasil from many places."—Ibid.

[*The Idol Quecaleovatl:—Thomas Gage a Copyist from this old History.*]

"There was one rounde temple dedicated to the god of the ayre, called Quecaleovatl, for even as the ayre goeth rounde about the heavens, even for that consideration they made his temple rounde. The entraunce of that temple had a dore made lyke unto the mouth of a serpent, and was paynted with foule and divilish gestures, with great teeth and gummes wrought, whiche was a thinge to feare those that should enter in thereat, and especially the Christians unto whom it represented very Hel, with that ougly face and monsterous teeth."—Ibid.

Gage's account of Mexico, which he pretends to have collected on the spot, is copied verbatim from this old translation. In this passage he has retained the literal error in the name of the God, and written it with a c instead of z, which the ç of the original represents.

[*The Images of Mexitli and Tezcalipoca.*]

The images of Mexitli and Tezcalipoca "were made of stone in ful proportion as bigge as a gyant. They were covered with a lawne called *Nacar*. These images were besette with pearles, precious stones, and peeces of gold, wrought like birds, beasts, fishes, and floures, adorned with emeralds, turquies, calcedons, and other little fine stones, so that when the lawne Nacar was taken away, the images seemed very beautifull to beholde. The image had for a girdle greate snakes of gold; and for collors or chaynes about their neckes ten hartes of men made of gold, and each of those idolles had a counterfaite visor with eies of glasse, and in their necks death painted."—Ibid.

[*Cortes' Ensign.*]

"The device of Cortes' ensign or *aunciente*, was flames of fire in white and blewe, with a redde crosse in the middest, and bordred round with letters, in the Lattine and Spanishe tongues, which signified this in effect; friends let us follow the crosse, and with lively faith with this standerde we shall obteyne victorie."—Ibid.

[*The Cibolas.*]

"We saw in all their ponds and rivers vast quantities of water fowl, geese, ducks, and teal, moor hens, &c. and in the woods and fields, partridges, pheasants, quails, and other kinds of fowl; of four-footed creatures all sorts, especially one large sort of oxen which they call Cibolas; these are raised like a camel from the chine to the middle of the back; they feed among the canes, and go together sometimes no less in number than 1500."—M. De La Salle's *Expedition, by* Cavalier Touti *into English, &c.*

[*Illinois Village.*]

"The first village of the Illinois consisted of above 500 cabins, which are made with great pieces of timber, interlaced with branches, and covered with bark. The inside is more neat, the walls or sides, as well as the floor, being finely matted. Every cottage has two apartments wherein several families might lodge, and under every one of them is a cave or vault wherein they preserve their Indian corn."—Ibid.

[*The Mud of the River Ozages.*]

"The river of the Ozages carries so great a quantity of mud along with it, as to change the water of the Mississippi, and make it all muddy for more than twenty leagues. Its brinks are bordered with great walnut trees. One sees there an infinite number of footsteps made by the beavers, and the hunting for them there is very great and common."—Ibid.

[*Æstivation of the Humming Birds,—according to Herrera.*]

Herrera says of the humming birds, that when the dry season begins, they cling to the trees by the bill, and there remain dead;—the next year when the rains commence they revive again."—Herrera, 2. 10. 22.

[*The Calumet.*]

"The pipe part of the Calumet is two feet long, made of strong reed or cane—but amongst these people, the Esquimaux, of juniper, adorned with feathers of all colours, interlaced with locks of women's hair. They also add to it two wings of the most curious birds they can find for colour. The head or bole of the pipe is of a red stone polished like marble, and bored in such a manner as one end is for the tobacco and the other end fastens to the pipe. This is the general description of it, but they adorn the Calumet variously, according to their genius and the birds they have in their country."—Smith's *Voyage.*

[*The Cavern of Guacharo.*]

"In this mountain (Tumeriquiri in Cumana) is the cavern of Guacharo, famous among the Indians. It is immense, and serves as a habitation for millions of nocturnal birds, (a new species of the *Caprimulgus* of Linnæus,) whose fat yields the oil of Guacharo. Its site is majestic, and adorned by the most brilliant vegetation. There issues from the cavern a river of some magnitude, and within is heard the mournful cry of the birds, which the Indians attribute to the souls that are forced to enter this cavern in order to go to the other world. But they are enabled to obtain permission for it only when their conduct in this life has been without reproach. If it has been otherwise, they are retained for a shorter or longer time, according to the heinousness of their offences. This dark, wretched, mournful abode, draws from them the mournings and plaintive cries heard without. The Indians have so little doubt of this fable, supported by tradition, being a sacred truth, that immediately after the

death of their parents or friends they repair to the mouth of the cavern, to ascertain whether their souls have met with any impediment. If they think they have not distinguished the voice of the deceased, they withdraw overjoyed, and celebrate the event by inebriety and dances characteristic of their felicity; but if they imagine they have heard the voice of the defunct, they hasten to drown their grief in intoxicating liquors, in the midst of dances, adapted from their nature to paint their despair. So whatever may be the lot of the departed soul, his relations and friends give themselves up to the same excesses; there is no difference, but in the character of the dance."—Depons, F. *Travels, &c.*

[*Painted Barbarians.*]

"When these barbarians go either to the wars or feasts, they besmear all their faces over, either with red or black, to the end they might not discover it, if they should grow pale with fear. They also colour their hair with red, and cut it in different shapes; but this is practised more especially among the savages of the North. Those of the South cut their hair quite off, or rather, burn it with stones heated red-hot in the fire; oftentimes the people of the North let their hair hang on one side, wreathed into a kind of bracelet, and cut it quite off on the other; but this is still according to every one's fancy.

"There are some of these savages that rub their hair all over with oil, and afterwards stick down or small feathers on their heads, also some of them will have great ones of several colours: but there are others that rather choose to wear crowns of flowers, which crowns another sort make of birchen-rind, or dressed-skins, all which, nevertheless, are most commonly very prettily contrived. Thus set forth, they appear, take them all together, just like several of Cæsar's soldiers, who were likewise painted with different colours. They are great admirers of themselves in this fantastical dress."—Hennepin, Louis, *New Discovery, &c.* p. 76.

[*Indian Way of Striking a Fire.*]

"Their way of making a fire, which is new and unknown to us, is this; they take a triangular piece of cedar-wood, of a foot and a half long, wherein they bore some holes half through; then they take a switch, or another small piece of hard wood, and with both their hands rub the strongest upon the weakest in the hole which is made in the cedar, and while they are thus rubbing they let fall a sort of dust or powder which turns into fire. This white dust they roll up in a pellet of herbs, dried in autumn, and rubbing them all together, and then blowing upon the dust that is in the pellet, the fire kindles in a moment."—Ibid. p. 103.

[*Smell of Fire by the Indians.*]

"As soon as we had roasted or boiled our Indian corn, we were very careful to put out our fire; for in these countries they smell fire at two or three leagues distance, according to the wind. The savages take a particular notice of it. To discover where their enemies are, and endeavour to surprise them."—Ibid. p. 151.

[*Great Feast of the Savages.*]

"The savages invited us to a great feast after their own fashion. There were above an hundred and twenty men at it naked. Ouasicoude, the first captain of the nation, and kinsman of the deceased, whose dead body I covered, when they brought him back to the village in a canoe, brought me some dried flesh and wild oats in a dish of bark, which he set before me upon a bull's hide, whitened and garnished with

porcupine-skins on the one side, and curled wool on the other.

"After I had eat, this chief put the same robe on his head, and covered my face with it, saying with a loud voice before all that were present, 'He whose dead body thou didst cover, covers thine while alive. He has carried the tidings of it to the country of souls (for these people believe the transmigration of souls): what thou didst in respect of the dead is highly to be esteemed: all the nation applauds and thanks thee for it.'"—Ibid. p. 247.

[*Black Earth of Peru, to make Ink with.*]

THERE is a black earth in Peru of which "I can say," says MONARDES, "that they sent me a little that therewith I might make ink; which being cast into water or wine there is made thereof very good ink, wherewith one may write well, but it is somewhat blue, which maketh of it a better show."—ff. 102.

[*Indian Tradition.*]

"ACCORDING to the tradition of the Indians, when their ancestors first came from the West to this island, they found it occupied by Manshop, a benevolent but capricious being, of gigantic frame and supernatural power. His daily food was broiled whales, and he threw many of them on the coast, for the support of his Indian neighbours. At last, weary of the world, he sent his sons and daughter to play at ball, and while they were engaged in their sport, drew his toe across the beach on which they were, and separated from the island. The returning tide rising over it, the brothers crowded round their sister, careless of their own danger, and while sinking themselves, were only anxious to keep her head above the waves. Manshop commended their fraternal affection, bade them always love and protect their sister, and preserved their lives by converting them into whale killers, a sort of grampus, whose descendants still delight to sport about the ancient dwelling of their great progenitor.

"The giant then hurled his wife Saconet into the air, and plunging himself beneath the waves, disappeared for ever. Saconet fell on the promontory of Rhode Island, which now bears her name, and long lived there, exacting tribute from all passengers. At length she was converted into stone, still however retaining her former shape, till the white men, mistaking her probably for an idol, lopped off both her arms; but her mutilated form remains to this day on the spot where she fell, and affords lasting and unimpeachable evidence of the truth of the tradition."—*North American Review*, vol. 5, p. 318.

[*Indian Histories painted on Trees.*]

"NEAR our hut on the sides of large trees peeled for that purpose, were various representations of men going to, and returning from the wars, and of some killed in battle, this being a path heretofore used by warriors. Those Indian histories were painted mostly in red, but some in black."—JOHN WOOLMAN'S *Journal*, p. 134.

[*Notions of the American Indians relative to the Food they eat.*]

"THEY abhor moles so exceedingly, that they will not allow their children even to touch them, for fear of hurting their eyesight; reckoning it contagious. They believe that nature is possessed of such a property as to transfuse into men and animals the qualities, either of the food they use, or of those objects that are presented to their senses; he who feeds on venison is, according to their physical system, swifter and more sagacious than the man who lives on the flesh of the bear, or helpless dunghill fowls, the slow-footed tame cattle, or the heavy wallowing swine. This is the reason

that several of their old men recommend, and say, that formerly their greatest chieftains observed a constant rule in their diet, and seldom ate of any animal of a gross quality, or heavy motion of body, fancying it conveyed a dulness through the whole system, and disabled them from exerting themselves with proper vigour in their martial, civil, and religious duties.

"I once asked the Archimagus, to sit down and partake of my dinner; but he excused himself, saying, he had in a few days some holy duty to perform, and if he eat evil or accursed food, it would spoil him, —alluding to swines' flesh. Though most of their virtue hath lately been corrupted, in this particular they still affix vicious and contemptible ideas to the eating of swines' flesh, insomuch, that Shukapa, 'swine-eater,' is the most opprobrious epithet they can use to brand us with: they commonly subjoin Akanggapa, 'eater of dunghill fowls.'"—J. ADAIR, *History of the American Indians*, p. 134.

[*Indian Notion of the Joyful Fields.*]

VASCONCELLOS states it as the belief of the Brazilian tribes that the souls of women and warriors went to what they called the joyful fields,—those of cowards to the Anhargus, to be by them tormented. Cowardice being the only vice, it seems then that women by reason of their sex, could have no sin imputed to them.—*Vida de Alneida*, vol. 1, p. 5, § 7.

[*Sword of the Suyzaros—What?*]

D. BERNARDO DE VARGAS MACHUCA, 1599, says that the sword then in use was that which the Suyzaros invented. Does he mean the Swiss, and did they introduce a shorter sword which caused the estoque to be disused? A natural consequence when the chivalrous mode of war was growing obsolete, and battles were decided by infantry.—*Milicia Indiana*, ff. 2.

[*Iron sold by the Spaniards to the Indians, and used against them.*]

BERNARDO DE VARGAS MACHUCA, who was settled at Santa Fe de Bogota complains that the Spaniards sold iron to the Indians, which thus got round to the warlike tribes, and was used to their own destruction, many lives having been lost in consequence. The traffic he says, is *Cosa bien digna de castigo exemplar, que casi es traycion, o especie della.*—Ibid. ff. 3.

[*Santiago del Estero, or Mahomet's Paradise.*]

SANTIAGO DEL ESTERO, by a play upon words which holds good only in Spanish, was called Mahomet's Paradise,—the Mahoma women being favourites with the first ruffians who settled in that country. LOZANO says, "*El partido de Venus estaba en especial tan valido y poderoso, que llamaban a esta ciudad* el Paraiso de Mahoma; *nombre infame, que manifiesta bien la dissolucion que reynaba.*"—Vol. 1, p. 3, § 17.

[*Indian Stealth.*]

"THEY sometimes scatter leaves, sand, or dust over the prints of their feet; sometimes tread in each other's footsteps; and sometimes lift their feet so high, and tread so lightly, as not to make any impression on the ground."—CARVER, p. 330.

[*Indian Form of Submission.*]

"THE Indians consider every conquered people as in a state of vassalage to their conquerors.

"After one nation has finally subdued another, and a conditional submission is agreed on, it is customary for the chiefs of the conquered when they sit in council with their subduers, to wear petticoats as an ac-

knowledgment that they are in a state of subjection, and ought to be ranked among the women."—Ibid. p. 350.

[*Care of the Achaquas for their Graves.*]

"The Achaquas of the Oronoco take especial care to beat down the earth upon a grave, and when the heat makes fissures in it, instantly to fill them up, lest the ants should get at the dead. Their worst imprecation is, May the ants soon fall upon thee."—Gumilla, c. 14.

[*Lamentation of the Othomacos over their Dead.*]

"The Othomacos of the Oronoco every morning at cockcrow bewail their dead, with sighs, groans, tears, and loud lamentations."—Ibid. 1, c. 11.

[*Indian Kings—War-makers on their Accession.*]

"It was the custom of these Indian kings, always to undertake some hostile expedition, immediately after their accession, against rebels, or enemies, or if they had neither to make new nations tributary."—Torquemada, vol. 1, p. 195.

[*Iroquois Festival.*]

"Among the Iroquois there was a particular kind of festival at which all the food was to be eaten."—Charlevoix, P. Francis, t. 2, p. 85.

PHYSICA;

OR, REMARKABLE FACTS IN NATURAL HISTORY.

[*Jay Feathers.*]

THE blue feathers of the jay's wing were at one time fashionable in France, and four thousand jays are said to have been stript to furnish trimming for a single dress.

[*Albatrosses.*]

"AN immense number of albatrosses were swimming like geese about the ship; as soon as a shot was fired they flew away. They seemed to raise themselves with difficulty from the water, and made a vast circle in it before they had wind enough to fill their long wings and begin their ascent."—LANGSDORFF, vol. 1, p. 83.

[*The Albatross.*]

"THEY have very great strength in their large bills, and make a noise not unlike the bleating of a goat or sheep. It is probably from hence that they are called by the French *Moutons du Cap.* In February one of them was brought to me upon which I could not discover the slightest wound. On enquiry how it was caught, I was answered, *by the hand.* Upon a farther investigation into the matter, I was assured by the Aleutians unanimously, that in the calms, which commonly succeed to a violent gale of wind, they cannot fly; if pursued by land they will run to the water, endeavouring to escape by swimming; but it is then easy to follow them with the boidarkas, when they may be taken with the hand, or killed by a spear or the stroke of an oar.

"It seems easily to be comprehended, that such a bird, whose gigantic wings spread out to a breadth of ten or twelve feet, should not be able to fly in a dead calm."—Ibid. vol. 2, p. 105-6.

[*Power of the Conger Eel.*]

THE power of these snakes may, in some degree, be estimated from a circumstance related of a conger eel, in the Star, for March 30, 1808. This eel, measuring six feet in length, and twenty-two inches in girth, and weighing three stone and a half, was taken in Yarmouth Wash. Finding no way for escape, it rose erect, and knocked the fisherman down before he could take it.

[*Bread Fruit.*]

"THE ripe bread fruit will not keep good many days; in times of great abundance, therefore, it is cut into small pieces, when a hole is made in the ground about eight

feet long by four broad, and five and six feet deep, which is paved with large stones, and the pieces of fruit thrown into it. A strong fermentation ensues, and forms a leaven, which will then keep for months. This food is called *popoi*. When it is mixed with water, it makes a drink which has very much the appearance and taste of butter-milk, and is extremely cooling and refreshing." — LANGSDORFF, vol. 1, p. 125. *New Marquesas or Washington Islands.*

The leaner the Monkey the greater the Value of his Fur.

"LEAN foxes have better skins, and therefore the Ostiaks, who when they find cubs feed them with such care, that the women actually suckle them, break one of their legs some time before they are to be killed, that they may eat less and grow lean! Either of these customs is sufficiently shocking, but their co-existence renders them monstrous."—TOOKE's *View of the Russian Empire*, vol. 3, p. 44.

[*Olive Trees of the Morea.*]

"THE olive trees of the Morea are some of the finest to be found in any part of the world. The respect of the people for these trees is such, that they pay them a sort of veneration when they are loaded with fruit; to cut off a branch would be a crime against which the whole country would rise in arms. Every part of the province seems to suit this tree. Immense forests of wild olive trees had covered various districts before any attention was paid to them by the inhabitants. It was not till the country was occupied by the Venetians that the people became sensible of the treasure they possessed: these new guests instructed them in the art of grafting the trees, and since that time olives have become an article of the highest importance among them." — POUQUEVILLE, p. 201.

[*The Cayman.*]

DOBRIZHOFFER says that though the cayman would be good meat were it not for the odour of musk, none but the Payaguas eat them (vol. 1, p. 322). The Abate Jolis, on the contrary, says (p. 324) that many tribes eat them, first cutting out two glands in the mouth of the females, and the testicles of the males, which are the parts from whence this musky odour proceeds. These are sold to the Spaniards and Portugueze for medical uses, for keeping off reptiles and insects, and for preserving food. It is remarkable that parts which are cut from the cayman, because their scent would affect it as meat, should be used for this purpose.

[*Liannes.*]

"A GREAT variety of shrubs, all comprized under the general name of *liannes*, some of which are as thick as a man's leg, and grow round the trees, making the trunks look like a mast furnished with rigging. They, however, support the trees against the hurricanes, of whose violence I have seen frequent proofs. When they fell timber in the woods, they cut about two hundred trees near the root, which remain upright till the *liannes*, which hold them, are cut down also. When this is done, one whole part of the forest seems to fall at once, making a most horrid crash. Cords are made of their bark, stronger than of hemp." — SAINT PIERRE, *Voyage to the Isle of France.*

[*Introduction of Indigo into Surinam.*]

INDIGO was introduced into Surinam by a M. Destrades, who called himself a French officer. "I myself," says STEDMAN, "was well acquainted with this poor fellow, who since shot himself through the head at Demerary. The circumstances of his death were somewhat remarkable. Having involved himself in debt, he turned to ready

money his remaining effects and fled from Surinam; next setting up in the Spanish contraband trade, his all was taken. Deprived of every thing, he now applied for protection to a friend at Demerary, who humanely gave him shelter. At this time an abscess gathering in his shoulder, every assistance was offered, but in vain; M. Destrades refusing to let it be ever examined. His shoulder therefore grew worse, and even dangerous, but he persisted in not permitting it to be uncovered; till one day, having drest himself in his best apparel, the family were alarmed by the report of fire arms, when they found him weltering in his blood, with a pistol by his side; and then, to their surprize, having stript him, the mark of V, for *voleur*, or thief, was discovered on the very shoulder he had attempted to conceal. Thus ended the life of this poor wretch, who had for years at Paramaribo supported the character of a polite and well-bred gentleman, where he had indeed been universally respected."—Vol. 2, p. 316.

[*Snakes at Sea a Sign of Land.*]

"NEXT morning we saw two snakes upon the water, which occasioned great joy in the ship, for when they begin to see snakes it is an infallible mark that they are not above forty leagues off the land of the Indies. In the evening we saw upon the water a great many little yellow snakes, a foot long, and as big as one's little finger, which made us know that we were near the coast of Diu, along which the snakes are small, for from thenceforward along the coast of the Indies they are big."—THEVENOT.

[*The Trollhätta Falls.*]

"OF the rocky islands situated in the river near Trollhätta, two or three are quite inaccessible. One of them is overgrown with trees which have never been touched by human hands. A dog which attempted to swim across the river at some distance above, being carried away by the rapidity of the current, was cast upon this island. He there lived several days, but not having courage to plunge again into the impetuous torrent, he perished of hunger."—KUTTNER.

[*The Rein-Deer Moss.*]

"THE country around offered a scene very uncommon, and to us quite new. The moss on which the rein-deer feeds covers the whole ground, which is flat, and only skirted by hills at some distance; but these hills also are clothed with this moss. The colour of the moss is a pale yellow, which, when dry, changes to white: the regularity of its shape, and the uniform manner in which the surface of the ground is decked with it, appears very singular and striking: it has the semblance of a beautiful carpet. These plants grow in a shape nearly octagonal, and approaching to a circle; and as they closely join each other, they form a kind of mosaic work, or embroidery. The white appearance of the country, which thence arises, may for a moment make you imagine that the ground is covered with snow; but the idea of a winter scene is done away by the view of little thickets in full green, which you perceive scattered here and there, and still more by the presence of the sun and the warmth of his rays. As this moss is very dry, nothing can possibly be more pleasant to walk upon, nor can there be anything softer to serve as a bed. Its cleanness and whiteness is tempting to the sight; and when we had put up our tent, we found ourselves in every respect very comfortably lodged. I had many times before met with this moss, but in no place had I found it so rich. It was the only produce here which nature seemed to favour and support: no other herb was growing near it, nor any other vegetable on the spot, except a few birch trees, with their underwood, and some firs, dispersed on the hill by the river side. All these

seemed to vegetate with difficulty, as if deprived of their nourishment by the moss, and appeared withering and stunted. Some trees, indeed, which grow very near the water, had the appearance of being in a flourishing state, perhaps owing to the moisture they derived from the river: but, in short, this moss appeared to be the royal plant, which ruled absolute over the vegetable kingdom of the country, and distributed its bounty and influence amongst a particular race of men and animals."—ACERBI's *Travels.*

[*Aurora Borealis.*]

"ON the 30th of March, towards midnight, we were still upon the road, suffering from a cold of thirteen degrees of Celsius, when an Aurora Borealis presented us with a magnificent spectacle, which served to relieve the irksome monotony of our journey. The heavens began to appear illuminated in the north; presently it assumed a bright ruby colour, such as we have on a fine evening in Italy with the setting sun, when, as Virgil says, and as experience has often proved, a lively red as the sun goes down prognosticates fine weather for to-morrow. This phenomenon had just fixed our attention, when behold a luminous arch rose over the pole. This was accompanied by various other light and fleeting arches, which shifted from place to place every instant: they were bounded here and there by vivid flames and torches, which issued in rapid succession from the skies, communicating fire to the clouds in their vicinity, tinging their gilded edges, and exhibiting a picture highly interesting to us, unaccustomed as we were to such appearances."—Ibid.

[*Antipathy of Snakes and Vipers to the Beech Tree.*]

"THEN it was a marvellous thing to see with what unconcern he would lie down to sleep in places where snakes and vipers abounded, and other poisonous animals, surrounding himself with boughs of the beech, from the shade of which tree we saw by experience, that those animals strangely fly. He did another thing in our presence, that we might see the enmity they have to this tree, for he made a circle, half of fire and half of beech boughs, and threw a viper into the middle, which being only able to get out through the boughs or through the fire, to avoid them, chose the fire."—ALONSO PEREZ, *in his Continuation of George of Montemor's Diana.*

[*Finches' Nests.*]

"NESTS of finches (loxiæ) made of the stalks of grass, curiously interwoven, hung on the branches of trees over ponds, with a long and narrow neck, by which the bird used to enter. This neck prevented the birds of prey from getting at the young ones, and the water, over which the nest hung on low shrubs and bushes, kept off foxes and other beasts of prey."—THUNBERG.

[*The Mimosa Tree—the Guide to Water.*]

"THOUGH the surrounding country was destitute of vegetation, a thick forest of mimosas covered the banks of the Dwyka, and followed it through all its windings. This plant grows indeed on every part of the desert, on which it is the inseparable companion of all the rivers and all the periodical streamlets. Should a traveller happen to be in want of water, the appearance of the mimosa is a sure guide to the place where it occasionally, at least, is to be found."—BARROW.

[*The Loss, or Goupe.*

Lossen, som paa Norsk kaldes Goupe, &c.]

"THE Loss, which in Norway dialect is called Goupe, is something smaller than a

wolf, but as fierce and dangerous: it bites and tears all to pieces that it can master. This creature's skin is of a light grey, or white, with dark spots. They are very cunning in undermining a sheep-fold, where they help themselves very nobly. It happened lately in some of these, that a Goupe was found out by a sly he-goat, who perceived his subterraneous work, watched him narrowly, and as soon as his head came forth, before the body could be got out, butted him, and gave such home pushes, that he laid him dead in the grave of his own making."—PONTOPPIDAN, *Nores. Naturlige Historie*, pt. 2, p. 33.

[*Water-pools for the Elephant and Rhinoceros.*]

"GREAT rivers falling from the high countreys with prodigious violence, during the tropical rains, have in the plains washed away the soil down to the solid rock, and formed large basons of great capacity, where, though the water becomes stagnant in pools when the currents fail above, yet, from their great depth and quantity, they resist being consumed by evaporation, being also thick covered with large shady trees, whose leaves never fall. These large trees, which in their growth, and vegetation of their branches, exceed any thing that our imagination can figure, are as necessary for food as the pools of water are for cisterns to contain drink for those monstrous beasts, such as the elephant and rhinoceros, who there make their constant residence, and who would die with hunger and thirst, unless they were thus copiously supplied with both food and water."—BRUCE.

[*The Trade Winds.*]

"WE were in latitude 27° 49′, the thermometer at 69°. The morning was mild; the sea still smooth as a lake: all nature seemed hushed in silence, and no wind could be felt. We rose early, and enjoyed a steady walk on the now quiet deck. The sun, protruding from the bosom of a tranquil ocean, softly stole above the horizon, and, swelling into globular forms, mildly assumed refulgent brightness, and spread his genial rays around. From excess of motion we had now lapsed into perfect rest. We contemplated the change with admiration and delight: yet wished enough of wind to carry us on our voyage. The timoneer left the helm; and the ship remained immoveable upon the water. Casting our eyes over the silver surface of the sea, to behold the beauteous rising of the sun, we offered aspirations that fierce Eurus, in the placid humour of milder Zephyr, might follow in his train. Two strange vessels were observed to be in sight—a brig and a schooner. The former was directly in our wake, and viewing this, amidst the universal stillness that prevailed, we observed, with surprise, that she was moving towards us, with sails. At this moment the sky darkened; the thermometer fell to 64°; a gentle rippling spread, lightly, over the still surface of the water, and, almost imperceptibly, brought us—a favourable breeze! It was from the north-east; and so soft and steady that scarcely did we feel the vessel in motion, ere we were advancing at the rate of five knots an hour! What we had so long and anxiously sought, was now arrived, and we most cordially hailed—the trade wind! The sailors announced it in loud greetings: need I say that we partook in their liveliest joy. You will readily conceive, without expecting me to describe, our feelings upon the occasion. Never was a happier moment. All sense of our long sufferings vanished, and we were in perfect raptures on this glad event. Indeed we had much cause to think ourselves fortunate on being saluted by the favouring trades in their very earliest latitude. This was a most grateful period of our passage, and, together with the weather we have since experienced, has, in some degree, compensated former evils. The temperature grew cooler than it had been during

the few days of calm. The breeze freshened, and all hands were busily occupied in preparing and setting all possible sail, to obtain the full benefit of this great and constant trader's friend. Quickly new canvass stretched from every point of the ship, which winged with five additional sails, widely spread her expanded pinions to embrace the breeze. What a change! transported, at once, from the perils of severe tempest to the finest, smoothest sailing! During seven tedious weeks we had not known the wind from the point we wished; and we had been perpetually beset with all the dangers of a raging storm. Now, the breeze was all we could desire! Sickness, and other uneasy feelings were dispersed; we exercised freely upon the deck, and sailed on our passage almost without perceiving the vessel move. So rapid, indeed, was our progress, that the ship seemed to feel no resistance, but to fly, uninterrupted, through the water!

"The crowded sails now remained night and day. No change: no new arrangement — occasional bracing only was required! We stood before the wind, and, in all the delight of fair weather and fine sailing, made from 160 to 200 knots within the sailors' day—from noon to noon. In such seas, and with such a wind, the ship's company might have slept; leaving the helmsman only to steer the vessel's course. The delay, the difficulties and dangers we had met with, served but to augment the value of the ever-constant trades, and to render them even more enchanting than we had hoped. The steadiness of this friendly breeze, and its certainty of duration, likewise enhanced its charms. So truly delightful did we find it, and so pleasant were the wide ocean and the weather, that, had not former sickness, with the torment of repeated gales, already confirmed my abhorrence of the sea, I know not but I might have been led into the belief that discomfort and a sailor's life were not strictly synonymous!" — PINCKARD'S *Notes*, vol. 1, p. 184.

[*The Acacia Vera, or, Egyptian Thorn.*]

THE *Acacia vera*, or Egyptian thorn, the tree which in the sultry parts of Africa produces the gum-arabic, is described by BRUCE. "These trees," he says, "grow seldom above fifteen or sixteen feet high, then flatten and spread wide at the top and touch each other, while the trunks are far asunder; and under a vertical sun, leave you, many miles together, a free space to walk in a cool delicious shade."

[*Boiling Spring of Barbadoes.*]

"AMIDST these shades we descended to a narrow gully, between two mountains, to see one of the great curiosities—one of the reported phœnomena of Barbadoes—'a boiling spring!' On approaching the spot, we came to a small hut in which an old black woman, who employed herself as a guide to exhibit, under a kind of necromantic process, all the details of this boiling and burning fountain. The old dame, bearing in her hand a lighted taper, and taking with her a calabash, and all the other necessary apparatus of her office, led the way from the hut down to the spring.

"In a still, and most secluded situation, we came to a hole, or small pit filled with water, which was bubbling up in motion, and pouring, from its receptacle, down a narrow channel of the gully.

"Here our sable sorceress, in all the silence and solemnity of magic, placing the light at her side, fell down upon her knees, and, with her calabash, emptied all the water out of the hole, then immersing the taper in the deep void, she suddenly set the whole pit in a flame; when she instantly jumped upon her legs, and looked significantly round, as if anxious to catch the surprise expressed upon our countenances, from the workings of her witchcraft. The taper being removed, the empty space continued to burn with a soft lambent flame,

without the appearance of any thing to support the combustion.

"We observed fresh water slowly distilling into the pit, from the earth at its sides, and dropping to the bottom; and as this increased in quantity, it raised the flame higher and higher in the pit, supporting it upon its surface, and conveying the appearance of the water itself being on fire; although it was very clear and pure, and not spread with any oily or bituminous matter. When the water had risen to a certain height, the flame became feeble, then gradually declined, and presently was extinct. The water was now seen to boil and bubble as before, and soon overflowing the pit, resumed its course down the narrow channel of the gully, and all was restored to the state in which we had found it.

"You will, before this, have discovered that the water was cold, and that the boiling and burning of this fiery deep was only the effect of inflammable gas, which, escaping from the bowels of the earth, and rising from the bottom of the pit, supported the flame when it was empty, and, bubbling through it, when it was filled with water, gave it the appearance of a boiling spring.

"During the combustion, the smell of the inflammable air was very powerful.

"In the stones and soil, in the very rocks and roads we traced the origin of this phœnomenon of nature. Asphaltic productions abounded on every quarter: and, upon inquiry, we found that we were in the very part of the country which produces the celebrated Barbadoes tar; the smell of which saluted us as we rode along; and we even saw it distilling from the hills of hardened clay, and likewise issuing from the rocks at the sides of the road. The argillaceous soil of this neighbourhood is everywhere strongly impregnated with bitumen, in which you will readily perceive the origin of the 'boiling or inflammable spring.' "—PINCKARD'S *Notes*, vol. 1, p. 298.

[*Beautiful Appearance of Frozen Trees.*]

"SEVERE hoar-frosts had commenced in these regions before Christmas, and were followed by snow, mixed with rain or sleet, so that even the smallest branches of the trees were covered with ice an inch thick, by this all the flexible birch trees had been bent to the ground in semicircles. Their tops and branches were thus buried under the continual snow which lay upwards of a yard deep, and kept the trees in that recumbent state. The inflexible full grown birch and oak trees had been partly split and partly broken by the weight of the congelations on their tops, while their collateral branches were also bent to the ground. The thaw which began here towards the latter end of February, and the rays of the sun, had indeed melted the icy incrustations on the upper part of the trees, but it still remained undissolved on the branches which were fixed in the snow. The cylinders of ice, on one side, all appeared melted into a solid mass, but on the lower part they were crystallized, some according to the usual configuration of frozen water, in hexagonal and partly in rhomboid figures, while others consisted only of hexagonal sections. These bodies were, like the well known hollow cubes of salt, apparently formed of icicles of a pyramidal figure when inverted, broad on the surface, and narrow towards the inner part, where they were fixed in the ice."—PALLAS.

[*Origin of the Term Grass-Sea—from the Gulph Weed.*]

"IN the north latitude of 22° we saw for the first time the gulph weed. This sea weed consists of small green bunches, large fields of which are sometimes seen floating on the water; they are mostly disposed in long bands, separated from each other by narrow intervals, and lying longitudinally in the direction of the winds, it is not found

in such large quantities in any other part of the ocean, whence and from its verdant appearance, the sea hereabouts is called the grass sea by the seamen; it is mostly found between the lat. 21° and 34° N."—STAVORINUS.

[*Spuma Maris, or, Excrement of the Sea.*]

"WE now saw in the sea for the first time, a number of things which appeared to be serpents, or rather fish in the shape of serpents, like great eels, long and rounded in the same fashion, and which according to the agitation of the water, appeared to go serpentizing through the sea like snakes. I asked some intelligent persons concerning them, and they told me that what I had seen was not any living thing, but a certain kind of excrement of the sea, which had no other movement than what the waves gave it, though as our vessel was sailing swiftly, they appeared to be moving in a contrary direction; and they said the nearer we approached India the more we should see."—PIETRO DELLA VALLE.

[*Wine of Tertzena.*]

"THE wine made at Tertzena in the Morea, is said to be some of the best in the province, because the inhabitants twist the branches as they hang upon the stock, and then leave the grapes to wither in the sun."—POUQUEVILLE's *Travels*, p. 63.

[*Storks of Tripolitza.*]

"AT Tripolitza the storks build their nests peaceably among the planes and other large trees which shade the bazaar, though they who are sentenced to be hung are suspended from the branches."—Ibid. p. 36.

[*The Bupleurum Giganteum.*]

"A REPORT that was very general at Roode-zand, struck me with the greatest astonishment, and excited my curiosity in the highest degree. The inhabitants all assured me with one voice, that there was a bush to be found on the mountains, on which grew various wonderful products, such as caps, gloves, worsted stockings, &c. of a substance resembling a fine plush. I importuned almost every body in the neighbourhood, to procure me, if possible, some of these marvellous products, and I resolved not to leave the place till I should have unriddled this mystery. In the course of a few days, I had several of the leaves brought me down from the mountains, which were covered with a very thick shag or down (*tomentum*), and very much resembled white velvet. The girls, who were used to the management of these leaves, began immediately, with singular dexterity and nicety, to strip off this downy coat, whole and entire as it was, without rending it. After it had been taken off in this manner, it was turned inside outwards; when the green veins of the leaf appeared on one side. Accordingly as the leaf was more or less round or oval, divers of the above-mentioned articles were formed out of it, the shape being now and then assisted a little by the scissars.

"The stalks of the leaves furnished stockings, and ladies fingered gloves; the smaller leaves, caps. So that the matter was not quite so wonderful, as it was wonderfully related. But in the mean time, it remained still for me to find out to what plant these leaves belonged, and this forced me to climb up myself to the highest summits of the mountains, where they grew. The plant, indeed, was not scarce in those places, but it cost me a great deal of trouble before I could find one in flower, or in seed, and when I did, I was convinced that this plant belongs to the genus of Bupleurum (*Bupleurum Giganteum*). The downy coat, resembling fine wool, being dried, was also used

for tinder, and answered the purpose extremely well."—THUNBERG.

[*Ostriches.*]

"ON many parts of the great deserts ostriches were seen scouring the plains, and waving their black and white plumes in the wind, a signal to the Hottentots that their nests were not far distant, especially if they wheeled round the place from whence they started up: when they have no nest they make off, immediately on being disturbed, with the wing-feathers close to the body. There is something in the economy of this animal different in general from that of the rest of the feathered race. It seems to be the link of union in the great chain of nature, that connects the winged with the four-footed tribe. Its strong-jointed legs and cloven hoofs are well adapted for speed and for defence. The wings and all its feathers are insufficient to raise it from the ground; its camel-shaped neck is covered with hair; its voice is a kind of hollow, mournful lowing, and it grazes on the plain with the quacha and the zebra. Among the very few polygamous birds that are found in a state of nature, the ostrich is one. The male, distinguished by its glossy black feathers from the dusky grey female, is generally seen with two or three, and frequently as many as five, of the latter. These females lay their eggs in one nest; to the number of ten or twelve each, which they hatch all together, the male taking his turn of sitting on them among the rest. Between sixty and seventy eggs have been found in one nest; and if incubation has begun, a few are most commonly lying round the sides of the hole, having been thrown out by the birds on finding the nest to contain more than they could conveniently cover. The time of incubation is six weeks. For want of knowing the ostrich to be polygamous, an error respecting this bird has slipt into the Systema Naturæ, where it is said that one female lays fifty eggs.

"The eggs of the ostrich are considered as a great delicacy. They are prepared in a variety of ways; but that made use of by the Hottentots is perhaps the best: it is simply to bury them in hot ashes, and through a small hole made in the upper end to stir the contents continually round till they acquire the consistence of an omlet: prepared in this manner we very often, in the course of our long journeys over the wilds of Africa, found them an excellent repast. In these eggs are frequently discovered a number of small oval-shaped pebbles, about the size of a marrowfat pea, of a pale yellow colour, and exceedingly hard. In one were nine, and in another twelve of such stones."—BARROW.

[*The Blowing Cave of Virginia.*]

"AT the Panther gap, Virginia, in the ridge which divides the waters of the Cow and Calf pasture, is what is called the Blowing Cave. It is in the side of a hill, is of about an hundred feet diameter, and emits constantly a current of air of such force, as to keep the weeds prostrate to the distance of twenty yards before it. This current is strongest in dry frosty weather, and weakest in long periods of rain. Regular inspirations and expirations of air, by caverns and fissures, have been probably enough accounted for, by supposing them combined with intermitting fountains, as they must of course inhale the air while the reservoirs are emptying themselves, and again emit it while they are filling. But a constant issue of air, only varying in its force as the weather is dryer or damper, will require a new hypothesis. There is another blowing cave in the Cumberland mountain, about a mile from where it crosses the Carolina line. All we know of this is, that it is not constant, and that a fountain of water issues from it."—WINTERBOTHAM.

[*Volcanic Island.*]

"The little island in the midst of the lake is inhabited by Greeks, who have a village to the North, and a Monastery. But although most of the inhabitants were born and have constantly lived there, they have never been able to reconcile themselves to a phænomenon which occurs perpetually, and most commonly during the autumn.

"At this time the island seems as if it stood upon a moveable base; more perhaps than thirty shocks are felt in the course of a day, accompanied with explosions like the firing of a cannon. The Greeks, terrified by these subterranean commotions, and the noise which accompanies them, run out trembling from their houses, and invoke heaven with cries and lamentations. It does not appear that the danger is as great as might be imagined, since no apparent effect has hitherto been produced; though it is not improbable that the island may be destined to be swallowed up some day in the waters of Acherusia, or that other islands may rise, like those of Santorin or the Cameni, and forcing the waters over their present banks, inundate the whole of the Elysian Fields."—POUQUEVILLE, p. 371.

[*Butterflies at Catharina.*]

"I OBSERVED," says LANGSDORFF, speaking of the butterflies at S. Catharina, "that in their nature and habits these superb creatures differed in many respects as much from their brethren in Europe as in their exterior. They raise themselves with a light and rapid flight into the air, and hover abo' t the blossoms of lofty trees; they are sh and restless, and settle so seldom upon the flowers, that they must in general be caught in their flight. I observed with the utmost astonishment a particular species, *Februa Hoffmanseggi*, which, when it flew away from a tree, or when flying with the female, made a very clear and distinct noise, like a rattle, probably with its wings. This species lives in thick orange groves, settling upon the stem, with its wings spread out, and from being very much the colour of the tree, it is difficult to be discerned; but when any one approaches it flies away with the rattling noise above described. The *Archidamas* is a butterfly which emits a soft and not oppressive smell of musk; it lives upon flowers, and flies very quick and high. Another phenomenon I observed was that a butterfly, which I took to be the *Catilina Crameri*, through a very remarkable opening in the breast-plate, emitted a great quantity of a sort of froth; this seemed employed as a means of defence against its enemy, and resembled in some sort what is done by the caterpillar of the *Machaon*. Several species of the yellow diurnal butterfly, which are here among the most common sorts, live in societies and are seen in hundreds, nay, thousands together. Their favourite abode is in low, sandy, and sometimes moist districts, near rivers or brooks, where they often settle in large flocks together upon the sand. The *Philea*, the *Trite*, the *Alcmeone*, the *Sennæ*, the *Eubulus*, and the *Argante*, may be particularized among them."—Vol. 1, p. 74.

[*The White Eagle and the Kangaroo.*]

"A WHITE eagle, with fierce aspect and outspread wing, was seen bounding towards us; but stopping short at twenty yards off, he flew up into a tree. Another bird of the same kind discovered himself by making a motion to pounce down upon us as we passed underneath; and it seemed evident that they took us for kangaroos, having probably never before seen an upright animal in the island of any other species. These birds sit watching in the trees, and should a kangaroo come out to feed in the day time, it is seized and torn to pieces by these voracious creatures. This accounted for why so few kangaroos were seen, when traces of them were met with at every step; and for their keeping so much under thick bushes that it was impossible to shoot them.

Their size was superior to any of those found upon the more western islands, but much inferior to the forest kangaroo of the continent."—FLINDERS, vol. 1, p. 133.

[*Red-throated Diver of the Feroe Islands.*]

THE Feroe Islanders say that the red-throated diver (*colymbus septentrionalis*) foretels the weather by its different cries at sea. If it mews like a cat, or cries *varra-vi—varra-vi*—it is a sign of rainy weather; but if its cry be *gaa-gaa-gaa*, or *turkatræ—turkatræ*, the weather will be fine.[1]

This vocabulary of the red-throated diver's language is more extensive than that of "*cawation, chirp-ation, hoot-ation, whistle-ation, crow-ation, cackle-ation, shriek-ation,* and *hiss-ation.*"[2]

[*African Dragon engendered by the Great Eagle on the female Hyæna.*]

"*Bezz el Horreh* designates the largest species of eagle, with undescribably clear and beautiful eyes of an orange colour. This is the bird which is reported by the Africans to engender the dragon on the female hyena; a chimera originating undoubtedly in some Arabian fable or allegorical tradition, though generally credited by the inhabitants of Atlas, who affirm the dragon thus engendered to have the wings and beak of an eagle, a serpent's tail, and short feet like a hyena, the eye-lids never closed, and that it lives in caves like the hyena."—JACKSON'S *Morocco*, p. 118.

A Series of Experiments upon Odours and Insects might ascertain the only Preservatives against the greatest Plagues to which Men are subject.

THE Guaranies carry garlick about them because they believe that snakes will not come near its odour. (DOBRIZHOFFER, vol. 2, p. 341.) The musky parts of the cayman are supposed in like manner to keep these reptiles and insects also at a distance. (JOLIS, p. 324.) Dobrizhoffer says that gnats are driven away by the smell of burnt cow dung. (Vol. 2, p. 361.)

[*The Burning Well.*]

THE Burning Well is a little sorry hole in one of the grounds about 100 yards from the road between Wigan and Warrington, two miles from Wigan,—just by a hedge and bank; it is almost full of dirt and mud, but the water continually bubbles up as if it were a pot boiling. Nevertheless, I felt the water, and it was a cold spring. The man that shewed it me took out a good quantity of the water with a dish and threw it away: and then with a piece of rush he lighted by a candle that he brought in a lanthorn, he set the water in the well on fire, and it burnt blueish, just like spirits, and continued a good while; but by reason of the great rains that fell the night before, the spring was weaker, and had not thrown off the rain water, otherwise it used to flame all over the well a good height.—*Quære?*

[*Poisonous Effects of the Manchinelle Apple.*]

"THE Manchinelle apple is in smell and colour like a lovely pleasant apple, small and fragrant. The trees grow in green spots; they are low, with a large body, spreading out, and full of leaves—the very sap is poisonous. A Frenchman of our company lying under one of these trees to refresh himself, the rain water trickling down thence on his head and breast, blistered him all over as if he had been bestrewed with cantharides. His life was saved with much difficulty, and even when cured there remained scars like those after the small-pox."—LIONEL WAFER, *Voyage and Description of the Isthmus of America.*

[1] LANDT'S *Desc. of the Feroe Islands*, p. 132.
[2] RANDOLPH'S *Amyntas.*

[*Ammonianus and his Poetic Ass.*]

"AMMONIANUS the grammarian, had an ass, which, as it is said, when he attended the lectures upon poetry, often neglected his food when laid before him, though at the same time he was hungry; so much was the ass taken with the love of poetry."—PHOTIUS *in Lardner*, vol. 9, p. 80.

[*Monkey Catching.*]

THEY catch monkeys on the banks of the Oronoco by leaving pitchers full of maize in their way. The monkey puts his hand in, and cannot pull it out again when closed, and the brute stands screaming instead of letting go his booty.—*Voyage à La Guiane, par* L. M. B. p. 106.

[*Offensive Beast of Guiana.*]

A BEAST about the size of a little dog in Guiana defies all enemies, man or beast. If any one comes near him he stands still—"et lorsque son ennemi est à une portée convenable, il lui tourne le dos, et lâche un vent si empesté, qu'il est impossible d'y resister." One might compare this to the breath of a slanderer.—Ibid. p. 107.

[*Dish of Parrots' Tongues.*]

ROMAN absurdity has been rivalled at Guiana. Rich epicures have pies made of parrots' tongues—because the dish, though very bad, would be of such enormous expense in Europe.—Ibid. p. 108.

[*Dog's Tongue drives away Rats.*]

IF the common dog's tongue, (the Cynoglossum Officinale) is gathered in full sap, pounded and laid in any place frequented by rats or mice, they shift their quarters in consequence.

[*Plague of Rats between Muttra and Delhi.*]

1785. THE flat country between Muttra and Delhi presented a melancholy aspect, being almost depopulated by famine, and the oppressions of the late changeable and rapacious occupants. In consequence of its uncultivated state, rats had multiplied in the fields in a most extraordinary manner, and wolves had become formidably numerous."—CRUSO, *in Forbes's Oriental Memoirs*, p. 59.

[*Flamingoes.*]

"FLAMINGOES are in great flocks on the Caspian shores; they walk after their leader in a very regular order, and at a distance appear not unlike a regiment of soldiers following their commander; their legs are very long, of a scarlet red, and they have very long necks, the plumage of various colours: but their heads are like scarlet, their bodies are of different colours, beautifully variegated, and their wings scarlet. It is in every respect a most beautiful bird: they exceed in height a tall grenadier with his cap on his head, yet their bodies are not much bigger than that of the swan."—P. H. BRUCE, *Memoirs*, &c.

[*The Lacerta Gecko.*]

"THE Lacerta Gecko," says HASSELQUIST (p. 219), "is very frequent at Cairo, both in the houses and out of them. The poison of this animal is very singular, as it exhales from the lobuli of the toes. The animal seeks all places and things impregnated with sea salt, and passing over them several times leaves this very noxious poison behind it. In July, 1750, I saw two women and a girl at Cairo, at the point of death, from eating cheese new salted, bought in the market, and on which this animal had dropt its poison. Once at Cairo, I had an opportunity of observing how acrid the exhalations of the toes of this animal are, as it ran

over the hand of a man who endeavoured to catch it: there immediately rose little pustules over all those parts which the animal had touched; these were red, inflamed, and smarted a little, greatly resembling those occasioned by the stinging of nettles. The Gecko emits an odd sound, especially in the night, not unlike that of a frog.

[*Way of Propagating Fruit Trees in China.*]

"In China they have a common method of propagating several kinds of fruit trees, which of late years has been practised with success in Bengal. The method is simply this: they strip a ring of bark, about an inch in width, from a bearing branch, and surround the place with a ball of fat earth or loam, bound fast to the branch with a piece of matting: over this they suspend a pot, or horn, with water, having a small hole in the bottom, just sufficient to let the water drop, in order to keep the earth constantly moist. The branch throws new roots into the earth just above the place where the ring was stripped off. The operation is performed in the spring, and the branch is sawn off and put into the ground at the fall of the leaf; the following year it bears fruit."—BARROW's *Travels in China.*

[*Way of Watering the Ground at Bethlehem.*]

"At Bethlehem they fix a reed along the plough-handle to the share; at the upper end of the reed is fixed a leathern funnel. Under the ploughman's left arm comes a pipe from a leathern bag filled with water, which hangs on his shoulders; out of this he lets the water run into the funnel, and thus through the reed waters the ground as he is ploughing it."—HASSELQUIST, p. 146.

[*Coffee Balls—the Food of the Galla.*]

"It is not a matter of small curiosity to know what is the food of the Galla, that is so easy of carriage as to enable them to traverse immense deserts, that they may without warning, fall upon the towns and villages in the cultivated country of Abyssinia. This is nothing but coffee roasted, till it can be pulverized, and then mixed with butter to a consistency that will suffer it to be rolled up in balls, and put in a leather bag. A ball of this composition, between the circumference of a shilling and half a crown, about the size of a billiard ball, keeps them, they say, in strength and spirits during a whole day's fatigue better than a loaf of bread or a meal of meat."—BRUCE.

[*The Dimbios, or Great Red Ants of Ceylon.*]

"The dimbios, or great red ants, in Ceylon, make their nests upon the boughs of great trees, bringing the leaves together in clusters, it may be as big as a man's head; in which they lay their eggs and breed. There will be oftentimes many nests of these upon one tree, insomuch that the people are afraid to go up to gather the fruits, lest they should be stung by them."—R. KNOX, *Hist. Relation of the Island of Ceylon*, p. 23.

Sorbus Aucuparia. Mountain Service.

"The berries dried and reduced to powder make wholesome bread. An ardent spirit may be distilled from them, finely flavoured, but small in quantity. Infused in water they make an acid liquor, somewhat like perry, which is drunk by the poorer people in Wales."—WITHERING.

[*Herrera's Position—That "Religion has been communicated most to those countries which have the richest mines."*]

"Even these barbarous nations of the West Indies," says HERRERA, "held gold

and silver in esteem, and used it in their oratories and palaces; God being pleased that they should have abundance of these metals in order that men might be encouraged to seek them, and by this means communicate to them his holy religion; and thus it may be observed, that religion has been communicated most to those countries which have the best mines."—5. 3. 15.

[*The Mine of Condoroma—how discovered by the Spaniards.*]

"The mine of Condoroma was thus discovered. Some Spaniards, who had used every other means in vain to obtain the secret from a Peruvian, dressed themselves like devils, went into his hut at night, and began to torment him for having betrayed the entrance to the Christians. He, to convince these devils of his innocence, led them to the entrance, to show them how completely he had blocked it up."—MERC. PERNANS. No. 141.

[*Danger of Sharks, living or dead.*]

"The inexperienced should cautiously refrain from fixing their eyes intently on those of a shark while swimming near the ship. Females especially have been known to swoon in consequence of long continued attention, and to become the prey of this ferocious depredator."—*Panorama*, vol. 7, p. 1082.

The writer adds, "we have known the head of a shark taken in the morning, and separated from his body, to bite off the wrist of a man who incautiously ventured to put his hand into the mouth in the evening of the same day."

[*The Drinks Cosmos and Caracosmos.*]

"Their drinke called Cosmos, which is mare's milke, is prepared after this maner. They fasten a long line unto two posts standing firmely in the ground, and unto the same line they tie the young foles of those mares which they mean to milke. Then come the dams to stand by their foles, gently suffering themselves to be milked, and if any of them be too unruly, then one takes her fole, and puts it under her, letting it suck a while, and presently carying it away againe, there comes another man to milke the said mare. And having gotten a good quantity of this milke together (being as sweet as cowes milke) while it is newe they pour it into a great bladder or bag, and they beat the said bag with a piece of wood made for the purpose, having a club at the lower end like a man's head, which is hollow within: and so soone as they beat upon it, it begins to boile like newe wine, and to be sower and sharp of taste, and they beate it in that maner till butter come thereof. Then taste they thereof, and being indifferently sharpe they drinke it; for it biteth a mans tongue like the wine of raspes, when it is drunk. After a man hath taken a draught therof, it leaveth behind it a taste like the taste of almon milke, and goeth downe very pleasantly, intoxicating weake braines: also it causeth urine to be avoided in great measure. Likewise Caracosmos, that is to say, Black Cosmos, for great lords to drink, which they make on this maner. First they beat the said milke so long till the thickest part thereof descend right downe to the bottome like the lees of white wine: and that which is thin and pure remaineth above, being like unto whay or white must. The said lees or dregs being very white, are given to servants, and will cause them to sleepe exceedingly. That which is thinne and cleare their masters drinke; and in very deed it is marveilous sweete and holesome liquor.

"Out of their cowes milke they first churne butter, boyling the which butter into a perfect decoction, they put it into rams skinnes, which they reserve for the same purpose. Neither doe they salte their butter, and yet by reason of the long seething,

it putrifieth not, and they keepe it in store for winter. The churn milke which remaineth of the butter, they let alone till it be as sowre as possibly it may be; then they boile it, and in boiling, it is turned all into curdes, which curds they drie in the sun, making them as hard as the dross of iron; and this kind of food also they store up in satchells against winter. In the winter season when milke faileth them, they put the foresaid curds (which they call Gry-ut) into a bladder, and pouring hot water thereinto, they beat it lustily till they have resolved it into the said water, which is thereby made exceedingly sowre, and that they drinke instead of milke.

" Those that are Christians among them, as, namely, the Russians, Grecians and Alamans, wil in no case drinke thereof; yea, they accompt themselves no Christians after they have once drunke of it, and their priests reconcile them unto the church, as if they had renounced the Christian faith."—*Journal of Frier* WILLIAM DE RUBRUQUIS, 1253, *in Hakluyt.*

[*German Sauce of Cherries.*]

" THE Germans make good use of those fruits they have, not so much for pleasure when they are green, as for furnishing the table in winter. For their pears and apples, they pare them, and drie them under the oven of the stove, and then dresse them very savorly with cinamon and butter. In like sort they long preserve their cheries dry, without sugar, and the greater part of their cheries they boyle in a brass cauldron, full of holes in the bottome, out of which the juce falles into another vessell, which being kept, growes like marmalade, and makes a delicate sauce for all roasted meates, and will last very long, as they use it. The foresaid sauce of cheries, they thus prepare and keep. They gather a dark or blackish kind of cherry, and casting away the stalkes, put them into a great cauldron full of holes in the bottome, and presse them with their hands, so as the stones and skins remaine in this cauldron, but the juce by the foresaid holes doth fall into another vessel. Then againe they set this juce upon the fire, continually stirring it, least it should cleave to the bottome, and after two howers space, they mingle with it the best kind of peares they have, first cut into very small pieces, and so long they boile it and continually stirre it, till it was hard, and, notwithstanding the stirring, beginne to cleave to the vessell. This juce thus made like a marmalade, may long be preserved from moulding in this sort. They which desire to have it sweete mixe sugar with it, and others other things according to the taste they desire it should have. Then they put it into earthen pitchers, and if it beginne at any time to waxe mouldy, they put these pots into the oven, after the bread is baked and taken out: also these pitchers must be close stopped, that no aire may enter, and must be set where no sunne or continually heate comes. Lastly, when they will make ready this sauce, they cut out a peece of the saide juce, and mingle with it a little wine to dissolve it, (with vinegar, or sugar, or spices, according to their severall appetites,) and so boile it againe some halfe hower."—FYNES MORYSON'S *Itinerary, &c.*

[*Grapes preserved in Vinegar.*]

" THE Persians preserve another thing in vinegar, which I never saw done any where else; and that is grapes, which they gather half ripe, and the time of gathering them they take to be when the sparrows begin to peck them; they put these grapes into bottles with good store of vinegar, which so macerates them, that they lose their hardness, yet not so as to become too soft, or lose their greenness, only they look a little yellowish. These grapes, preserved in vinegar, have a certain sweet acidity, which is not unpleasant, especially in the great heats; and therefore they send great quantities of them into the Indies."—THEVENOT.

[*Imitation of Chinese Tea.*]

"A PERSON at Verdun has discovered a method of imitating Chinese tea, by heating the leaves of the horn-beam in a new earthen vessel, placed in the midst of boiling water, till they have acquired a brown hue, lighter or deeper at pleasure. They are then scented by being placed in a box together with the root of the Florence Iris in powder, during several days, after which they may be used as tea. The imitation is said to be so perfect as to deceive those who are not informed of the preparation."—*Panorama*, vol. 9, p. 768.

[*The Herb Moc-moco, used for preserving Butter fresh.*]

"IT will naturally occur, that, in a carriage, such as that of a hundred miles in such a climate, butter must melt and be in a state of fusion, consequently very near putrefaction; this is prevented by the root of an herb called Moc-moco, yellow in colour, and in shape nearly resembling a carrot; this they bruise and mix with their butter, and a very small quantity preserves it fresh for a considerable time, and this is a great saving and convenience, for supposing salt was employed, it is very doubtful if it would answer the intention; besides, salt is money in this country, being circulated in the form of wedges or bricks; it serves the purpose of silver coin, and is the change of gold; so that this herb is of the utmost use in preventing the increase in price of this necessary article, which is the principal food of all ranks of people in this country. Brides paint their feet likewise from the ancle downwards, as also their nails and palms of their hands, with this drug. I brought with me into Europe a large quantity of the seed, resembling that of coriander, and dispersed it plentifully through all the royal gardens: whether it has succeeded or not I cannot say."—BRUCE.

[*Swallows of Honduras.*]

"MYRIADS of swallows are the occasional inhabitants of Honduras. The time of their residence is generally confined to the period of the rains, after which they totally disappear. There is something remarkably curious and deserving of notice in the ascent of these birds. As soon as the dawn appears, they in a body quit their place of rest, which is usually chosen amidst the rushes of some watery savanna; and invariably rise to a certain height in a compact spiral form, and which at a distance often occasions them to be taken for an immense body of smoke. This attained, they are then seen separately to disperse in search of food, the occupation of their day. To those who have had an opportunity of observing the phenomenon of a water-spout, the similarity of evolution in the ascent of these birds will be thought surprizingly striking. The descent, which regularly takes place at sunset, is conducted much in the same way, but with inconceivable rapidity. And the noise which accompanies this can only be compared to the falling of an immense torrent, or the rushing of a violent gush of wind. Indeed, to an observer it seems wonderful that thousands of these birds are not destroyed in being thus propelled to the earth with such irresistible force."—HENDERSON'S *Account of Honduras.*

[*Food of the Tribe of Cinaloa.*]

P. ANDRES PEREZ DE RIBAS says of the tribes who inhabited Cinaloa. "*Tambien les sirve de sustento un genero de algarrovillas, que llevan arboles silvestres, que llaman Mezquites, y molidas las beven en agua; y por ser algo dulces, son para ellos lo que el chocolate a los Españoles; y desto abundan sus montes y selvas.*"—Lib. 1, cap. 2, p. 6.

[*Chocolatte.*]

"This name chocolatte is an Indian name, and is compounded from *atte*, as some say, or as other *atle*, which in the Mexican language signifieth water; and from the sound which the water, wherein is put the chocolatte, maketh as *choco, choco, choco*, when it is stirred in a cup by an instrument called a *molinet*, or *molinillo*, until it bubble and rise unto a froth."—Gage.

[*Cacao Nuts used as Money.*]

"The Spaniards immediately used the cacao nuts for money, and gave them in alms as they would do small coin."—Acosta, vol. 4, p. 22.

[*Heavy Dews in the Forests of the Ohio and Wabash.*]

"The first nights of my sleeping in the desert forests of the Ohio and Wabash, I thought when I awoke it was raining heavily; yet on looking at the sky it was clear and serene, and I presently perceived that the large drops, falling with such a noise from leaf to leaf, were nothing but the morning dew."—Volney, p. 244.

[*Effects of the October Frosts in America on the Autumnal Leaf.*]

"The frosts which come on in October wither the leaves of the forests, and from this moment their verdure assumes tints of violet, dull red, pale yellow, and *mordoré* brown, that, in the decline of autumn, impart to American landscapes a charm and splendour unknown to those of Europe."—Volney, p. 261.

[*Supposed Suction in the Rose-Lake.*]

"In part of the Rose Lake the bottom is mud and slime, with about three or four feet of water over it, and here I frequently struck a canoe pole of twelve feet long, without meeting any other obstruction than if the whole were water. It has, however, a peculiar suction or attractive power, so that it is difficult to paddle a canoe over it. There is a small space along the south shore where the water is deep, and this effect is not felt. In proportion to the distance from this part, the suction becomes more powerful. I have, indeed, been told that loaded canoes have been in danger of being swallowed up, and have only owed their preservation to other canoes which were lighter. I have myself found it very difficult to get away from this attractive power, with six men and great exertion, though they did not appear to be in any danger of sinking."—Sir Alexander Mackenzie, *Voyages from Montreal, &c.*

[*The Spirit Stones of the Indians.*]

"The mountains appeared to be sprinkled with white stones, which glistened in the sun, and were called by the Indians *manetoe aseniah*, spirit stones. I suspected that they were talc, though they possessed a more brilliant whiteness: on our return, however, these appearances were dissolved, as they were nothing more than patches of snow."—Ibid.

[*Description of the Zulaul, or Ice Worm.*]

"This is a worm which is found in the middle of ice and snow, as old as the creation. It is difficult to be found. It has forty feet, and forty black spots on its back, with two red eyes like rubies, all ice, without tongue, its interior filled with an icy fluid. Its size like cucumbers which are sold at Laungabestaun for the seed, sometimes larger, sometimes smaller. *The ice worm which I brought to Sultan Ibraham was smaller than a cucumber.* It shines like a diamond, but melts quickly away, because it is all ice. It is prolific, and gives strength in the plea-

sure of love. It sharpens also the sight, and restores man to a healthy state of vigour, as if he was a new-born child. It is seldom found, and may only be the lot of kings. On Caucasus, they are found, it is said, in the size of dogs, with four feet, living and walking in the ice and snow. Faith be upon the teller, I have not seen it."—EVLIA EFFENDI.

[*Hottentot Lion-takers.*]

"ONE of the Dutch writers says that the Hassaquans, a Hottentot tribe, were expert in taking lions, which they tamed and trained to war, letting them loose in the heat of battle."—*Modern Universal History*, vol. 6, folio edit. p. 395.

Capivari.

LABAT hazards an unlucky guess at this name. *Certains autres animaux aquatiques que tiennent un peu de l'ours et du cochon, et que l'on trouve aussi dans le Brésil, à qui un voiageur moderne a donné le nom de Capivard, peut-être parce qu'il en a vû, ou oui dire qu'il y en a au Cap Verd.*—Afr. Occ. t. 4, p. 168.

[*Bats of Brazil attack the Poultry.*]

THE poultry in Brazil are frequently attacked by these bats, and appear in the morning with their wings hanging down, and their combs of a pale and ghastly colour.

[*Herring Roe of Norfolk Sound.*]

"AT Norfolk Sound, on the north-west coast of America, the herrings come up into the Sound in April to spawn. At that time the natives lay a number of little rods of pine-wood, smoothed over with stones tied to them, under the water; among these the fish cast their roes, which, on account of its naturally slimy nature, sticks fast to them. When the rods are taken out of the water, smeared over with the roe, they have very much the appearance of coral: the roe is scraped off, and is considered as a great dainty, having acquired a pleasing flavour from the pine-wood."—LANGSDORFF, vol. 2, p. 108.

[*Baskets of New California.*]

"AMONG their household utensils, I observed baskets made of the bark of trees, very ingeniously woven together, and so firm and water-tight, that they would hold any kind of liquid, without its oozing out in the smallest degree. They even besides make use of them as roasters, putting into them corn or pulse, and drawing them quick backwards and forwards over a slow charcoal fire, so that every grain, like our coffee, gets thoroughly browned, without the basket being the least injured."—*New California*, LANGSDORFF, vol. 2, p. 165.

[*The Mouse and the Scorpion.*]

"THE officers of the garrison told us, that they had often matched the scorpions against mice, and uniformly observed, in the onset of the combat, that the reptile had the advantage of the animal; but afterwards, the mouse, by tearing out a part of the scorpion's back, and eating it, recovered new vigour, and ultimately became the victor. Expecting to have had the gratification of seeing one of these contests, I omitted to enquire more particularly into the circumstances. If the fact be really as I understood and have described it, the sagacity of the mouse entitles it to the consideration of philosophers, as well as of cats."—JOHN GALT, *Voyages and Travels, &c.* p. 144.

[*Suggestion why the Danes have few Coughs, Catarrhs, and Consumptions, &c.*]

LORD MOLESWORTH says, "Few or none of the Danes are troubled with coughs, ca-

tarrhs, consumptions, or such like diseases of the lungs: I am persuaded," (he adds,) "their warm stoves, with the plenty and pureness of their firing, (which is beech-wood,) contributes as much to their freedom from these kinds of maladies, as the grossness and unwholesomeness of our coals in London doth to our being so universally troubled with them."—*An Account of Denmark, as it was in the Year* 1692, p. 91.

[*Scalping, &c.*]

[Ἐπεὰν τὸν πρῶτον ἄνδρα καταβάλῃ ἀνὴρ Σκύθης, τοῦ αἵματος ἐμπίνει, κ.τ.λ.]

"Every Scythian drinks the blood of the first prisoner he takes, and presents the king with the heads of the enemies he has killed in fight. For if he brings a head, he is entitled to a share of the booty, otherwise not. They flay these heads, by cutting a circle round the neck, close under the ears, and stripping off the skin, as they would do that of an ox; then they soften the skin with their hands, and these skins, thus prepared, serve instead of napkins, hanging on the bridles of their horses when they ride. He who has the greater number of these thinks best of himself, and is accounted the most valiant man. Many Scythians clothe themselves with the skins of men, sewed together, as others with the skins of beasts; and frequently stripping the right hands of the enemies they have killed, extend those skins with their nails, and use them for coverings to their quivers. For the skin of a man is thick, and of a brighter white than that of any other animal. Many take off the skins of men entire, and carry them about on horseback, stretched out upon a board. These usages are received among the Scythians: yet they are not accustomed to use all heads alike, for those of their greatest enemies are treated in the following manner. They cut off the whole face, from the eye-brows downwards, and having cleansed the rest, if they are poor, they content themselves to cover the skull with leather; but the rich, besides this covering of leather, gild the inside with gold, and these serve instead of cups for their drink."— Herodotus, *Melpomene*, cc. 64, 65.

[*Facilities of Breeding Fish in Breconshire.*]

"In the county of Brecon," says Theophilus Jones, "may be found at least one thousand acres of land, which either are or may be covered with water at a trifling expense, and which are unfit for the general purposes of agriculture: the number of brooks intersecting it in all directions, and the quantity of water they convey, is amply sufficient for forming a reservoir or pond in almost every farm within this district, that, if stocked with fish, would furnish a ready supply for the tables of private families, or for sale in the public markets, and yet none of our farmers, and few of our gentry, seem to be fully sensible of these advantages. It is surely unnecessary to point them out, or to observe at how cheap a rate they may be obtained and secured: they lack neither labour nor manure, and the husbandman derives from them a never failing annual crop, without the trouble of sowing or the expense of seed. Surely, then, I may be permitted to recommend to my countrymen that they would avail themselves of those capabilities (not everywhere attainable,) of adding to their stores, and multiplying their resources, when this end can with so much facility be promoted, and with so little difficulty be preserved."— Jones, *Hist. of Breconshire*, vol. 1, p. 18.

[*Phænomenon on the Sea of Azof.*]

"A remarkable phænomenon occurs in the Sea of Azof during violent east winds: the sea retires in so singular a manner, that the people of Taganrog are able to effect a passage upon dry land to the opposite coast,

a distance of twenty versts; but when the wind changes, and this it sometimes does very suddenly, the waters return with such rapidity to their wonted bed, that many lives are lost. In this manner, also, small vessels are stranded. We saw the wrecks of two; these had cast anchor in good soundings near the coast, but were unexpectedly swamped upon the sands."—CLARKE's *Travels*, vol. 1, p. 325.

[*Evergreen Oak of Devonshire.*]

MENTION is made in a *Magazine*, of the year 1773, that a species of oak had been discovered in Devonshire, which was evergreen, as straight in its growth as a fir, and growing so quick, that in twenty or thirty years it exceeded in height and growth the common oak of a century.

[*The Russian Drink Quash.*]

"THE common drink of the Russians at Taganrock, is made by pouring hot water upon rye bread, and leaving it to ferment. This liquor, which they call Quash, is at first disagreeable, but afterwards very grateful." — T. MACGILL, *Travels in Turkey, Italy, and Russia, &c.* vol. 1, p. 230.

[*Russian Urns heated by Charcoal.*]

"THE Russians heat their tea-urns by live charcoal in a long tube, which receives its air from small holes at the bottom, and thus keeps the water boiling." — Ibid. vol. 1, p. 231.

[*Infants about Pittsburg, in Pennsylvania, subject to Rheumatism.*]

"IN this part of Pennsylvania, (about Pittsburgh,) if I am rightly informed, there are instances of small children being afflicted with rheumatism, and even infants inheriting it from their parents like the podagria." — *Travels in the Int. of North America.*

[*Horse Bread.*]

"COLONEL KOWATCH, who in the American service commanded the infantry of Pulaski's legion, had been an old partisan officer in the north of Europe, and had commanded a large corps of irregular horse, either Cossacks, Croats, or Pandours. He fled to America after the troubles of Poland. 'He told me,' says MR. PETERS, 'that they often baked the chopped or ground grain for their horses, having previously formed it into portable cakes. It was fermented, or raised, in an expeditious and simple way, by a kind of leaven. With this they sometimes used oil cakes.' He said, 'baked provender went twice as far as raw meal or grain.' The saccharine quality was, no doubt, produced by this process, and its alimentary properties increased. General Pulaski had a favourite charger, to whom he often gave bread, which the animal seemed to enjoy far beyond any other food. In Holland, it is a common practice to give horses rye-bread, or baked provender. The late Sheriff Penrose, who had a fine team of working horses, was in the habit of buying condemned ship bread, as the most nutritious and cheapest horse-feed. He said, others knew and profited by its advantages."— *Memoirs of the Philadelphia Agricultural Society*, vol. 1.

[*Salt Provisions quicker lose their Saltness by soaking in Salt Water than in Fresh.*]

SALT provisions, of whatever kind, are said to lose more of their saltness by being soaked in sea water than in fresh. "This," says an excellent old traveller, "I have often wondered at, and leave to be explained by philosophers." — LERY, c. 4. *Query*, LERI, JOHN DE, *Account of Voyage to Brazil*, 1577?

[*Dry rotten Wood—Advantages of to Swine when parked up to feed.*]

"SOUR food is the most grateful and alimentary for swine; one gallon of sour wash

goes farther than two of sweet. Dry rotten wood should be constantly in the pen, that the hogs, when confined for fattening, may eat it at pleasure. Nature points out this absorbent, (or whatever it may be,) as a remedy or preventive: they will leave their food to devour rotten wood when they require it. I have not lost a fatting hog for more than thirty years, when I used it, but have suffered by neglecting it. Some of my neighbours met with frequent losses of fattening hogs till I informed them of my practice, of which I was told by a woman from East Jersey, before our revolutionary war: she said it was then known and practised there."—RICHARD PETERS, *Memoirs of the Philadelphia Society for Promoting Agriculture*, vol. 1. *Panorama*, vol. 7, p. 108.

[*Sliced Sugar Cane.*]

"THE sugar-cane, cut in pieces about three inches long, slit, and steeped in water, gives a most agreeable taste and flavour to it; while, by imbibing the water, the canes become more juicy, and lose a part of their heavy clammy sweetness, which would occasion thirst."—BRUCE.

[*White Sand sprinkled on Stacks a Preventative against Mice.*]

To preserve corn stacks from mice, sprinkle from four to six bushels of dry white sand upon the roof of the stack before the thatch is put on. *Query?*

[*Anchovies taken by Flame, not so good as those not so taken.*]

"ANCHOVIES, like many other fish, are attracted by flame; but it is asserted as a fact proved by experience, that anchovies taken by fire, are neither so good, so firm, nor so proper for keeping, as those which are taken without fire."—REES's *Cyclopædia.*

[*The Anemoscope of Væroe.*]

"THE anemoscope of Væroe is famous. It is made of the bird *Lunde*, whose feathers are picked, the skin stript off, viscera taken out, and the skin in this state drawn anew over the bones: this being hung up in the chimney, is said always to direct its bill to the point from whence the wind is like to blow.[1]"—Ibid.

[*The King Fisher.*]

DU PRATZ, (vol. 2, p. 83,) says, "It is well known the King-Fisher goes always against the wind; but perhaps few people know that it preserves the same property when it is dead. I myself hung a dead one by a silk thread, directly over a sea-compass, and I can declare it as a fact, that the bill was always turned toward the wind."

[*Remedy against Snow-blindness.*]

"IN Kamtschatka where the snow and sunshine grievously injure the eyes, Steller devised a remedy which generally gave relief in six hours. It was the white of an egg, with some camphire and sugar, which he rubbed upon a pewter plate till it foamed, then tied it in a handkerchief and bound it upon the forehead. This he found to succeed in every inflammation of the eyes."—I. GRIEVE's *Hist. of Kamtschatka.*

[*Remedy for Dogs supposed to be mad.*]

"To about six grains of calomel add thirty of powdered jalap and ten of scam-

[1] The same used to be done with the King-Fisher in this country, as I very well recollect in my childhood. SHAKSPEARE alludes to the custom in *King Lear*, act 2, sc. 2.

"Renege, affirm, and turn their *halcyon* beaks
With every gale and vary of their masters."

See YARRELL's *British Birds*, vol. 2, p. 210, &c.—J. W. W.

mony; make them into a pill with honey, or any other convenient vehicle, and give it to the dog immediately. In all probability an abundant evacuation will succeed, from which alone the cure sometimes results. This medicine, however, should not be solely relied on, but should be followed up by pills of about the size of a very large marrow-fat pea, given half-hourly. These pills are to be made of pure camphor, dissolved sufficiently to be worked into a mass, by means of a few drops of spirit of wine, which should be added drop by drop, as it is very easy to render the camphor too liquid. A short time will decide the case: if the medicine take proper effect, the jaws will be freed from that slimy, ropy excretion occasioned by the disease; and in its stead a free discharge of saliva will appear, rather inclined to froth like soap-suds. I can only assure the reader, that I have more than once saved the life of dogs by these means, although they were so far gone as to snap at me while administering the medicine."—*Oriental Sports*, Vol. 2, p. 197.

[*The Tail of the Flying Fish.*]

"The lower half of the tail in the flying fish is full twice the length of the upper. "I have by the hour," says Captain Tobin, "watched the dolphins and bonitos in pursuit of them; when without wholly immersing themselves, which would have proved fatal to them, they have disposed in their progressive motion the lower part of the tail in such a manner as to supply their wings with moisture so as to support them above the surface. I never saw one exceed the distance of one hundred yards without being obliged to dip for a fresh supply."

[*Pomegranate Seeds.*]

"The Persians dry the pomegranate seeds, and boil them, to flavour their ragouts with the infusion."—Pietro della Valle.

[*Change of Colour in the Camelion.*]

The Camelion, according to Hasselquist, (p. 216,) seldom changes colour unless it is angry, and then from iron grey to a yellow or greenish hue, evidently occasioned by gall.

Prunus cerasus.

The gum of the cherry-tree is as valuable as gum arabic. Hasselquist relates that more than a hundred men during a siege, were kept alive for near two months, without any other sustenance than a little of this gum, kept in the mouth and suffered gradually to dissolve.

[*Age of the Tortoise.*[1]]

Among the inmates of the Banian hospital at Surat, Mr. Forbes mentions a tortoise which was known to have been there seventy-five years.

[*Puff-ball,—a Styptic.*]

John Wesley asserts that the powder of the ripe Puff-Ball will stop the bleeding of an amputated limb.

Rosa canina—Dog-rose—Hep-tree.

The leaves of every species of rose, but especially of this, are recommended in the *Eph. nat. curiosor.* as a substitute for tea, giving out a fine colour, a sub-astringent taste, and a grateful smell, when dried, and infused in boiling water.—Pilkington's *Derbyshire.*

[1] White says in his *Natural History of Selbourne*, "In a neighbouring village one was kept till by tradition it was supposed to be an hundred years old." Seventh Letter to Daines Barrington.—J. W. W.

[*The Scorpion the Cure of his own Poison.*[1]]

"The capuchin, as we were conversing by the window of his apartment, put his hand incautiously on the frame, and, suddenly withdrawing it, complained of a painful puncture. A Turk, who was with us, on examining the wall, found a scorpion of a pale green colour, and near three inches long, which he crushed with his foot, and bound on the part affected, as an antidote to its own poison. The smart became inconsiderable after the remedy was applied; and as no inflammation followed, soon ceased. The sting, if neglected, produces acute pain attended with a fever and other symptoms for several hours; the malignancy of the virus as it were decaying, the patient is left gradually free. Some preserve scorpions in oil in a viol, to be used if that which commits the hostility should escape, though it seldom happens but in turning up a log or stone another may be found to supply its place."—Chandler's *Travels in Greece.*

[*The Oak-rod, a Means of producing Yeast.*]

"A rod of oak, of four, five, six or eight inches about, twisted round like a wyth, boiled in wort, well dried and kept in a little bundle of barley-straw, and being steeped again in wort, causeth it to ferment, and procures *yeast:* the rod is cut before the middle of May, and is frequently used to furnish *yeast*, and, being preserved and used in this manner, it serves for many years together. I have seen the experiment tried, and was shewed a piece of a thick wyth, which hath been preserved for making ale with, for about twenty or thirty years."—Martin's *Account of the Western Islands.*

He says elsewhere—"The natives preserve their yeast by an oaken wyth, which they twist and put into it; and for future use, keep it in barley-straw."

[*Attraction of Clouds.*]

"Colonel Mackenzie who watched the approach of a monsoon on the summit of the Bednore hills, distinctly observed the clouds, in rolling along, frequently to diverge from their direct course, apparently attracted by some hills more powerfully than by others of equal or superior height; and every successive cloud diverging in the same line. This phenomenon appears to merit farther investigation, and may be found to explain why places similar in situation have unequal proportions of rain."—Wilkes, *Historical Sketches of the South of India*, vol. 1, p. 449. N.

[*Antagonistic Action of all Simples and Nostrums and Panaceas.*]

"A happy truce, if a happy truce; and an honourable triumph if durable. I say *if* and *if*, because I have known many a truce like scammony, that weakeneth the liver; or cassia, that enfeebleth the reins; or agarick, that overthroweth the stomach, —the stomach that must work the feat. And who hath not, either by experience, or by hear-say, or by reading, known many a triumph like senna, that breedeth wind; or rhubarb, that drieth overmuch; or euforbium, that inflameth the whole body,—the body that must strike the stroke. Take

[1] Jeremy Taylor says, "We kill the viper and make a *treacle* of him." vol. vi. p. 254. The original word is "*Theriacum*,"—whence the French *Theriaque*, and the English *treacle*,—now particularly applied to the dregs of Sugar, and other dregs of the Sugar-tub. "Any sovereign remedy was at this time" (i. e. in the 13th century) "called treacle."—Ellis's *Specimens of English Poetry*, vol. 1, p. 89. Hence Quarles says in his *Emblems*,

"If poison chance to infest my soul in fight,
Thou art the *treacle* that must make me sound."
Book v. Embl. xi.

Pliny's words are "Fiant ex viperâ pastilli, qui *theriaci* vocantur à Græcis."—*Nat. Hist.* lib. xxix. c. 4. J. W. W.

away the overthrowing or weakening property from truce, and truce may be a divine scammony, cassia, or agarick, to purge noisome and rebellious humours. Oh that it might be such a purge in France! Correct that ventosity or inflammation that accompanieth triumph, and lo, the gallantest physic that nature hath afforded, wit devised, or magnanimity practised to abate the pride of the enemy, and to redouble the courage of the friend. No tobacco or panacea so mightily virtuous as that physic."—GABRIEL HARVEY'S *New Letter of Notable Contents.*

[*Large double-cropped Strawberry.*]

THERE is a large garden strawberry which gives two crops. The second crop the fruit is flat like a button. In 1697 it grew in Sir Charles Woolsley's gardens, at Woolsley in Staffordshire.—MRS. FIENNES'S MSS.

[*Nutritive Powers of the Fuci and Algæ.*]

"ALL the gelatinous substances derived from the sea, whether animal or vegetable, are considered by the Cochin Chinese among the most nutritious of all aliments; and on this principle various kinds of *Algæ* or sea-weeds, particularly those genera which are known by the names of *Fuci* and *Ulvæ*, are included in the list of their edible plants.

"In the populous islands of Japan the natives of the sea-coasts derive part of their sustenance from various kinds of sea-weeds, and from none more than that species of *Fucus* which is called *Saccharinus*. It would appear from Mr. Thunberg's account of its leaves being used to ornament and embellish packages of fruit or other presents offered to strangers, that this plant is there in high estimation, being considered perhaps as the representative of those resources of sustenance which the sea so amply supplies to such nations as from choice or necessity may be led to avail themselves of its various productions. The *chin-chou* jelly of China may probably be made, in part, of the *Fucus Saccharinus;* for it would appear, from samples brought to England, that the leaves from which this jelly is made are taken from three or four distinct species of this extensive genus.

"There is reason indeed to believe that most of the species both of the *Fuci* and the *Ulvæ* might be employed for similar purposes. From the shores of Robben Island, at the Cape of Good Hope, the slaves are accustomed to bring away baskets of a species of *Fucus*, whose leaves are sword-shaped, serrated, and about six inches long. These leaves being first washed clean and sufficiently dried to resist putrefaction are then steeped in fresh water for five or six days, changing it every morning; after which if boiled for a few hours in a little water they become a clear transparent jelly, which being mixed with a little sugar and the juice of a lemon or orange, is as pleasant and refreshing as any kind of jelly whatsoever. And as few countries perhaps can boast of a greater number of species of the *Fuci* and *Ulvæ* than are found on the coasts of the British islands, future generations may discover those nutritive qualities which many of them contain, and not limit the use of them as articles of food to a few species, which is the case at present; for excepting the *Esculentus* or Tangle, the *Saccharinus*, better known in Iceland than in Britain, the *Palmatus* or *Dulse*, which the Scotch say is not only rich and gelatinous, but communicates to other vegetables with which it may be mixed, the fragrant smell of violets, and that species of *Ulvæ* well known on the coast of Wales by the name of *Laver*, all the rest seem to be neglected."—J. BARROW, *Voyage to Cochin-China*, &c.

[*Sand-filtering.*]

"I TOOK a quantity of fine sand, washed it from the salt quality with which it was impregnated, and spread it upon a sheet to

dry; I then filled an oil-jar with water, and poured into it as much from a boiling kettle as would serve to kill all the animalculæ and eggs that were in it. I then sifted my dried sand, as slowly as possible, upon the surface of the water in the jar, till the sand stood half a foot in the bottom of it: after letting it settle a night, we drew it off by a hole in the jar with a spigot in it, about an inch above the sand; then threw the remaining sand out upon the cloth, and dried and washed it again. This process is sooner performed than described. The water is as limpid as the purest spring, and little inferior to the finest Spa."—BRUCE.

[*Sea Calves and Seals of the Gulph of Bothnia.*]

"THE only animals that inhabit those deserts (the frozen gulf of Bothnia) and find them an agreeable abode, are sea calves or seals. In the cavities of the ice they deposit the fruits of their love, and teach their young ones betimes to brave all the rigours of the rudest season. Their mothers lay them down, all naked as they are brought forth, on the ice; and their fathers take care to have an open hole in the ice near them, for a speedy communication with the water. Into these they plunge with their young, the moment they see a hunter approach: or at other times they descend into them spontaneously in search of fishes, for sustenance to themselves and their offspring. The manner in which the male seals make those holes in the ice is astonishing; neither their teeth nor their paws have any share in the operation, but it is performed solely by their breath."—ACERBI's *Travels.*

Cameleopard.

MR. BARROW is mistaken in saying that since the time of Julius Cæsar when the Cameleopard was publicly exhibited in Rome, this animal had been lost to Europe till within the present century. "The accounts given of it," he adds, "by ancient writers were looked upon as fabulous."—(*South Africa*, vol. 1, p. 316.)

[*Fish stunned by the Striking of the Ice.*]

"IN autumn when the frost begins to set in, the fisherman courses along the rivers, and when he observes a fish under the ice in shallow water, he strikes a violent blow with his wooden mallet perpendicularly over the fish, so as to break the ice. The fish stupified by the blow communicated to it by the water, in a few seconds rises quite giddy to the surface, where the man seizes it with an instrument made for the purpose."—ACERBI's *Travels.*

[*Medicinal Effects of the Elder Tree.*]

"SHEEP which have the rot will soon cure themselves if they can get at the bark and young shoots of the elder."—WITHERING.

"ANY tree or plant which is whipped with green elder branches will not be attacked by insects."—*Phil. Trans.* vol. 62, p. 348.

[*How to get Fresh-Water on the Sea-shore.*]

"DIGGE a pit upon the sea-shore, somewhat above the high-water marke, and sinke it as deepe as the low-water marke; and as the tide commeth in, it will fill with water, fresh and potable. This is commonly practised upon the Coast of Barbarie, where other fresh water is wanting, and Cæsar knew this well, when hee was besieged in Alexandria: for by digging of pits in the sea-shore, hee did frustrate the laborous workes of the enemies, which had turned the sea-water upon the wels of Alexandria; and so saved his armie, being then in desperation. But Cæsar mistooke the cause;

for he thought that all sea-sands had naturall springs of fresh-water. But it is plaine, that it is the sea-water; because the pit filleth according to the measure of the tide: and the sea-water passing on straining thorow the sands, leaveth the saltness."—LORD BACON, *Natural History*, *Century* 1, p. 1.

THE Indians of Tabasco who would admit the Spaniards into their houses, said that if the strangers "woulde needes have water, they might take river water, or else *make welles on the shore, for so did they at theyr neede*."—Conquest of the Weast India.

Prunus Spinosa. Black-thorn. Sloe-tree.

"THE young leaves of the black thorn are recommended as a substitute for tea. Letters written upon linen or woollen with the juice of the sloe will not wash out."—PILKINGTON'S *Derbyshire*.

Oxalis Acetosella. Wood Sorrel. Cuckow-Meat.

"AN infusion of the leaves of wood sorrel is a pleasant liquor for the feverish, boiled with milk they make a pleasant whey."—LEWIS.

"THE essential salt of lemons, as it is called, is made from this plant, the expressed juice depurated, properly evaporated, and set in a cool place, affording a crystalline acid salt in considerable quantity."—WITHERING.

[*Regrets for the Flowers and Insects of one's Childhood.*]

ANNA SEWARD says in one of her letters that she went into Warwickshire to hear the nightingale, Lichfield being north of the line which that bird never crosses. Here in Cumberland I miss the nightingale and the violet,—the most delightful bird and the sweetest flower. There are other natural objects which, having been the delight of my own childhood, I regret for the sake of my children. That green-gold beetle, the most splendid of British insects, which nestles upon roses, is unknown here; and the varieties of butterflies are by no means so numerous as in the southern counties.—ROBERT SOUTHEY.

[*Sulphureous Rain like Ink.*]

"IN the year 1762, in the month of July, it rained on this town and the parts adjacent, a sulphureous water of the colour and consistence of ink; some of which being collected into bottles, and wrote with, appeared perfectly intelligible on the paper, and answered every purpose of that useful liquid. Soon after, the Indian wars already spoken of broke out in these parts. I mean not to say that this incident was ominous of them, notwithstanding it is well known that innumerable well attested instances of extraordinary phænomena happening before extraordinary events have been recorded in almost every age by historians of veracity; I only relate the circumstances as a fact of which I was informed by many persons of undoubted probity, and leave my readers, as I have hitherto done, to draw their own conclusions from it."—CARVER, *Travels through the interior Parts of North America, &c.* p. 153.

[*The Balachaun and the Nuke-mum of the Tonquinese.*]

"BALACHAUN is a composition of a strong savour, yet a very delightsome dish to the Tonquinese. To make it they throw the mixture of shrimps and small fish into a sort of weak pickle made with salt and water, and put into a tight earthen vessel or jar. The pickle being thus weak, it keeps not the fish firm and hard, neither is it probably

so designed, for the fish are never gutted. Therefore in a short time they all turn to a mash in the vessel; and when they have lain thus a good while, so that the fish is reduced to a pap, they then draw off the liquor into fresh jars, and preserve it for use. The mashed fish that remains behind is called Balachaun, and the liquor poured off is called Nuke-mum. The poor people eat the Balachaun with their rice; it is rank-scented, yet the taste is not altogether unpleasant, but rather savoury, after one is a little used to it. The Nuke-mum is of a pale brown colour, inclining to grey, and pretty clear; it is also very savoury, and used as a good sauce for fowls, not only by the natives, but also by many Europeans, who esteem it equal with soy."—DAMPIER.

[*The Acorn Bird of the Sierra de Topia.*]

P. ANDRES PEREZ DE RIBAS also describes them as existing in the Sierra de Topia. "They are like large thrushes," he says, "and the trunks of pine trees serve them as granaries or cupboards wherein they secure their food that it may not decay. For making two thousand little holes in the large trunk of a pine, dry, and free from moisture, in every one of them it encases, or sets, an acorn gathered at fit season, and fits it with its bill so nicely, that very difficultly can a man with his ten fingers extract it; thus has God given industry to this little bird to keep his food, which would otherwise rot upon the earth."—Lib. 8, c. 1, p. 470.

["*Crocodilon adorat Pars hæc.*"—Juv. Sat. xx. 2.]

[Οἱ δὲ περί τε Θήβας καὶ τὴν Μοιρίας λίμνην, κ.τ.λ.]

"THOSE who inhabit the country of Thebes, and that adjoining to the Lake of Mœris, pay a peculiar veneration to the Crocodile. For each of these people train up one to be so tame as to endure the hand, putting strings of jewels or gold through his ears, and a chain on his fore feet. While he lives he is used with great respect, and fed with consecrated provisions at the public charge; and when he is dead he is preserved in salt, and buried in a sacred coffin." HERODOTUS, *Enterpe.* c. 69.

["*Numina vicinorum Odit uterque Locus.*"—Juv. Sat. xv. 36.]

[Ἐπεὰν νῶτον ὑὸς δελεάσῃ περὶ ἄγκιστρον κ.τ.λ.]

THOSE of the Egyptians who were wise enough not to worship Crocodiles, had an excellent method of destroying them. "They fasten the chine of a hog to an iron hook, which they let down into the river, beating a living pig on the shore at the same time. The crocodile hearing the noise, and making that way, meets with the chine, which he devours, and is drawn to land; where, when he arrives, they presently *throw dirt in his eyes*, and by that means do what they will with him, which otherwise would be difficult."—Ibid. c. 70.

[*Steller's Sea-Cow.*]

"MY curiosity was particularly directed to the *Trichecus Mamatus Stelleri*, or Steller's Sea-Cow. This curious animal, of which we first received an account from the above-named votary of science, and which in former times abounded upon the coasts of Kamschatka or Behring's, and other islands in these seas, when it was a favourite food of the Russian Promuschleniks, or fur-hunters, has not been seen now for some years; it has disappeared even from Tschuktschkoi-noss, the most northern point of the Asiatic continent in these parts. It seems, therefore, very probable that though known to be in existence not more than forty years ago, it must now be ranked among the list of beings lost from the ani-

mal kingdom, like the dudu, the mammoth, the carnivorous elephant of the Ohio, and others." [1]—LANGSDORFF, vol. 2, p. 23:

[*Immense Flight of Birds.*]

"WHEN we were at the distance of about a sea-mile and a half, a cannon was fired to attract the observation of the inhabitants, and invite them to the vessel. At the same moment, while the echo of the fire resounded along the steep cliffs, an innumerable flight of birds of various kinds rose terrified all along the coast. Without any exaggeration, or seeking to exhibit an overcharged picture, I can assert, that literally a thick living cloud spread itself around, and that the sea as far as our horizon reached, was absolutely blackened by the animal."—Ibid. vol. 2, p. 27.

Anas Glacialis.

"THIS is a species not common in Norfolk Sound, but abounding much at Kodiak: it breeds chiefly on that island, and on the peninsula of Alaksa. The harmonious trumpet-like noise of this bird distinguishes it from every other species of duck. It dives very deep under the water, and lives principally upon shell-fish: it draws in a large provision of air in diving, a small part of which it exhales from time to time, so that in calm weather, by the little bubbles which ascend from this emission of air, its course under the water may be easily tracked: it swims very fast, making very long strokes."—Ibid. vol. 2, p. 104.

[1] In the German translation of Sauer's Travels, it is asserted that the last animal of this species was killed at Behring's island in the year 1768, and that since that time it has not been seen in these parts.

[*Sea Snake formed from Mollusca.*]

"WE perceived in the water, near the ship, off Cape Mendocino, a sort of riband-like object, perfectly clear and transparent, which had the direct form and figure of a snake: it was probably composed of a number of salpen or mollusca of a particular species, mentioned by Forskal as hanging to each other in so extraordinary a manner." —Ibid. vol. 2, p. 147.

[*Foxes of N. California.*]

"BESIDES these herds, we met a great number of foxes, who appeared to live upon the most friendly terms with the young calves, and followed the cows about as if they had been equally their children."—Ibid. vol. 2, p. 192.

[*Indian Bark as Food.*]

"IN the spring of the year the Naudowssies eat the inside bark of a shrub, that they gather in some part of their country; but I could neither learn the name of it, nor discover from whence they got it. It was of a brittle nature, and easily masticated. The taste of it was very agreeable, and they said it was extremely nourishing. In flavour it was not unlike the turnip, and when received into the mouth, resembled that root both in its pulpous and frangible nature."—CARVER, p. 264.

[*The Charming of the Rattle-Snake.*]

"IT has been observed, and I can confirm the observation, that the Rattle-snake is charmed with any harmonious sounds, whether vocal or instrumental. I have many times seen them, even when they have been enraged, place themselves in a listening posture, and continue immoveably attentive and susceptible of delight all the time the music has lasted."—Ibid. p. 483.

[*Slow Lizard.*]

"The Slow Lizard is of the same shape as the swift, but its colour is brown; it is moreover, of an opposite disposition, being altogether as slow in its movement, as the other is swift. It is remarkable that these lizards are extremely brittle, and will break off near the tail as easily as an icicle."—Ibid. p. 489.

[*N. American Fire Fly.*]

CARVER (p. 491) remarks of the North American Fire-fly, or Lightning Bug, that "in dark nights, when there is much lightning without rain, they seem as if they wished either to imitate or assist the flashes, for during the intervals they are uncommonly agile, and endeavour to throw out every ray they can collect."

[*The Buzo, or, White Wood.*]

"THE Buzo, or White Wood, is a tree of a middling size, and the whitest and softest wood that grows; when quite dry it swims on the water like a cork: in the settlements the turners make of it bowls, trenchers, and dishes, which wear smooth, and will last a long time; but when applied to any other purpose it is far from being durable."—Ibid. p. 499.

Shin Wood.

"THIS extraordinary shrub grows in the forests, and, rising like a vine, runs near the ground for six or eight feet, and then takes root again; in the same manner taking root, and springing up successively, one stalk covers a large space; this proves very troublesome to the hasty traveller, by striking against his shins, and entangling his legs; from which it has acquired its name."—Ibid. p. 506.

[*Indian Manner of taking Fish.*]

"BUILDING two walls obliquely down the river from either shore, just as they are near joining, a passage is left to a deep well or reservoir; the Indians then scaring the fish down the river, close the mouth of the reservoir with a large bush or bundle made on purpose, and it is no difficult matter to take them with baskets, when inclosed within so small a compass."—TIMBERLAKE.

[*Psophia Crepitans.*]

PSOPHIA crepitans,—the Aganis or Gold-breasted Trumpeter, S. America; they may be trained like dogs, and become as fond and as faithful. It is said that they may be trained to tend sheep.—BUFFON referred to, vol. 4, p. 390, English Translation.

Was Forbes's bird of this family?

[*American Eagle.*]

"THE American Eagle is smaller than the Eagle of the Alps, but much more beautiful, being entirely white, except the tips of his wings, which are black. As he is also very rare, this is another reason for heightening his value to the natives, who purchase at a great price the large feathers of his wings, with which they ornament the Calumet."—DU PRATZ, vol. 2, p. 75.

[*Vivaciousness of the Acacia Tree.*]

DU PRATZ says that posts made of acacia must be entirely stript of their bark: for if the least bark be left upon them they will take root.—Vol. 2, p. 30.

CURIOUS FACTS, QUITE MISCELLANEOUS.

[*Superstition in the Philippines.*]

IN the Philippine Islands it appears they had one principal god, called by the Tagalians, Barhalamay-capal; that is, the god-maker. They adored birds and beasts, like the Egyptians; and the sun and moon, like the Assyrians. There was not a rock, stone, promontory or river but what they sacrificed to; nor any old tree to which they did not pay divine honours, and it was looked upon as a sacrilege to cut it down on any account whatsoever. This superstition continues among them still; so that no force could prevail with the Indians to make them cut down a certain great old tree, called Bolette, whose leaves are like those of a chesnut tree, and its bark good for some wounds, nor some ancient tall canes, vainly believing the souls of their ancestors dwell in them, and that the cutting of those trees or canes would put them into a fever; and that therefore an old man they call Nuno would appear to complain of their cruelty. This is to be understood of such as are not Christians, or not well instructed. This vain belief continues among them, because sometimes they fancy they see several apparitions, called Tibalong, on the tops of the trees; and they are fully persuaded that the same appear to children in the shape of their mothers, and carry them to the mountains without doing them any harm. They say they see them vastly tall, with long hair, little feet, long wings, and their bodies painted, and that their coming is known by the smell.

"They also adored some particular gods, left them by their ancestors, and called by the Bisayans, Davata, by the Tagalians, Anito. One of these was believed to keep in the mountains and fields, to assist travellers; another to make the seed sprout up, and they left him things in certain places to gain favour. There was also a sea Anito for the fishery, and another belonging to the house, to take care of the children. Among these Anitos, were placed their grandfathers, and great grandfathers; whom they called upon in all their troubles; keeping little ugly statues of stone, wood, gold, and ivory, in memory of them, which they called Liche, or Laravan. They also accounted among their gods, all those that died by the sword, or were killed by lightning, or eaten by crocodiles, believing their souls ascended to heaven, by way of an arch they called Balangao. For this reason, the eldest among them choose to be buried in some remarkable place on the mountains, and particularly on the promontories that run into the sea, that they might be adored by sailors."—GEMELLI CARERI.

[*Attestation of the Lieutenant of the Bailiff of Mantes and Meulont, of the expenses incurred in the execution of a Sow that had devoured a Child.*]

"To all those to whom these letters shall come, Simon de Baudemont, Lieutenant, at

Meulont, of the noble Monsieur Jhean, Lord of Maintenon, knight, chamberlain of our lord the king, and his bailiff of Mantes and Meulont, greeting: Be it known, that in order to execute justice on a sow that devoured a child, it has been found necessary to incur the expenses herein aftermentioned: that is to say, for expenses within the gaol, 6 sols. Item, to the executioner, who came from Paris, to Meulont, to put the sentence in execution, by the command of our said lord the bailiff, and of the king's attorney, 54 sols. Item, for the carriage that conveyed her to execution, 6 sols. Item, for ropes to tie and haul her up, 2 sols 8 deniers. Item, for gloves, 12 deniers: amounting in the whole to 69 sols 8 deniers; and the above we certify to be true, by these presents, sealed with our seal, and in confirmation and approbation of the above, sealed also with the seal of the Castellany of Meulont, this 15th day of March, in the year 1403." SIMON DE BEAUDEMONT. —*Journal de Troye et de la Champagne Meridionale.*

[*Leibnitz's Opinion.*]

"MEA opinio est, omnia ut sic dicam plena esse animarum, vel analogarum naturarum, et ne brutorum quidem animas interire."—LEIBNITZ, p. 189.

[*Lord Holland and Æsculapius.*]

"ON an ancient altar, once devoted to Æsculapius, the first Lord Holland thought fit to renew the like devotion to the God of Health in this form:

Ob salutem in Italiâ
Anno 1767 recuperatam,
Hanc columnam
Olim D. Æsculapio sacram,
Nunc iterum donat dedicatque.
HOLLAND.

PENNANT'S *Tour from London to Dover.*

[*Belief of the Modern Athenians that the ancient Statues are real Bodies.*]

"THE common Athenians believe that the ancient statues are real bodies, mutilated and enchanted into their present state of petrifaction by magicians, who will have power over them as long as the Turks are masters of Greece. The spirit within them is called an Arabian, and is not unfrequently heard to moan and bewail its condition. Some Greeks in our time, conveying a chest from Athens to Piræus, containing part of the Elgin marbles, threw it down, and could not for some time be prevailed upon to touch it again, affirming they heard the Arabian crying out, and groaning for his fellow spirits detained in bondage in the Acropolis. It is to be added that the Athenians consider the condition of these enchanted marbles will be bettered by a removal from the country of the tyrant Turks." —HOBHOUSE'S *Travels*, p. 348.

[*The Old Camel.*]

MACGILL mentions an old camel whom he saw near a hut passing the evening of her days in plenty and tranquillity; "for it is a humane principle of the Turks," he adds, "that an old servant ought never to be deserted when age or sickness has disabled him from being any farther useful. Here she lay basking in the sun's rays beside a fountain, or browsing in the shade, while the children of the village playing around her were taught by their parents to be grateful for past services, and to respect and venerate old age."—Vol. 1, p. 144.

[*The Broadside and the Bantam Cock*]

"IN the famous victory of the 12th April, a little Bantam Cock perched himself upon the poop of Rodney's ship, and at every broadside that was poured into the Ville de Paris, clapt his wings and crew. Rod-

ney gave special orders that this cock should be taken care of as long as he lived."—*Life of Rodney*, vol. 2, p. 375.

[*Tobacco introduced into Italy from England.*]

A CERTAIN Dom Virginio Ursino is said by PIETRO DELLA VALLE to have been the first person who introduced tobacco from England into Italy; "now some years ago," says he, writing in 1614.

[*Evil from Failure of the Wheat Crop.*]

"THE great magnitude of our consumption, as compared with former periods, must render the pressure of any deficiency more severe, and the means of providing against it more difficult and more costly. A harvest which should be one third below an average in wheat, would bring upon this country a very different degree of suffering, and would require a very different degree of exertion and sacrifice to supply the deficiency, from what would have been required under a similar failure fifty years ago."—*Report of the Agricultural Committee.*

[*Inflammatory Causes.*]

"THOUGH the beginnings of great fires are often discovered," says SIR WM. TEMPLE, "and thereby others easily prevented with care, yet some may be thrown in from engines far off and out of sight; others may fall from Heaven: and 'tis hard to determine whether some constellations of celestial bodies, or inflammations of air from meteors or comets, may not have a powerful effect upon the minds as well as bodies of men, upon the distempers and diseases of both, and thereby upon heats and humours of vulgar minds, and the commotions and seditions of a people who happen to be most subjected to their influence. In such cases, when the flame breaks out, all that can be done is to remove as fast as can be all materials that are like to increase it, to employ all ways and methods of quenching it, to repair the breaches and losses it has occasioned, and to bear with patience what could not be avoided, or cannot be remedied."

[*Derivation of Medoc.*]

IN his *prolegomena* concerning S. Aidanus, sive Ædanus, Edanus, Aidus, Edus, Eda; alio nomine Maidoc, Maedoc, Moedoc, Modoc, Mœdog, Moeg (to which aliases Madoc and Madog may certes be added) BOLLAND tells us, upon the authority of Colgan, the Irish antiquarian and Hagiologist, that all these names have the same meaning, being in fact one: *Nam diminutivorum nominum, (quod huc facit) duplex apud veteres Scotos est nota,* an *et* oc. *Si ergo nomini* Aid *sive* Ed (*quod ferè Gallorum aut Germanorum* Eudo, Udo, Otto *respondet*) an *addideris,* Aidan, *sive* Edan *efficies. Si vero* oc, *præfixâ litterâ* M (*quæ sic propriis nominibus addita,* meum *sonat, atque amorem reverentiamque indicat, quod et in Gallicis ac Teutonicis vocabulis propriis, et sæpius appellativis, observare licet*) *erit* Maidoc *sive* Mœdoc, *aut* Medoc."—*Acta Sanctorum*, Jan. t. 2, p. 1111.

[*Death from the Effects of Joy.*]

"AFTER our arrivall at Santa Helena I Edmund Barker went on shore with foure or five Peguins, or men of Pegu, which we had taken, and our Surgion, where in an house by the Chappell I found an Englishman, one John Segor of Burie in Suffolke, who was left there eighteene monthes before by Abraham Kendall, who put in there with the Roiall Marchant, and left him there to refresh him on the Land, being otherwise like to have perished on shipboard: and at our coming we found him as fresh in colour and in as good plight of body, to our seem-

ing, as might be, but crazed in minde and half out of his wits, as afterward we perceived: for whether he were put in fright of us, not knowing at first what we were, whether friends or foes, or of sudden joy when he understood we were his old consorts and countrymen, hee became idle-headed, and for eight days space, neither night nor day, took any naturall rest, and so at length died for lack of sleep."—HAKLUYT, vol. 2, part 2, p. 108.

[*Catapulta at the last Siege of Gibraltar.*]

A CATAPULTA was constructed at Gibraltar during the last siege, at General Elliot's desire, under the direction of General Melville, so well known for his knowledge of military antiquities. It was for throwing stones a very little way over the edge of the rock in a place where the Spaniards used to resort to the foot of it, and where neither shells nor shot could annoy them.

[*Increased Danger of Pauperism.*]

"IT is certain that the State, or the parish, ought to provide for old age, not having any resources, for the infirm and necessitous, and for young orphans; and this will never be contested where humanity has not lost all its rights. It is, however, difficult to decide whether taxes which are applied to relieve *all sorts* of paupers are consistent with justice and equity; particularly if it is considered that the progressive advantages of industry are never of a nature to balance the progress of population and poverty, even supposing that these advantages were exclusively dedicated to these latter. The mass of paupers among several nations of Europe is prodigiously increasing, and will at length render the situation of the landowners dangerous, where they are surrounded by a population destitute of all civility and virtue, jealous of the prosperity of the rich, the idea of pillage becoming continually more familiar to them because they have nothing to lose; and seeing in the disorders of anarchy and the subversion of social institutions nothing but the silence of the law, and impunity for crimes."—KASTHOFER'S *Travels in the Lesser Cantons of Switzerland.* From an extract in the *Standard*, 27th July, 1827.

[*The Tholsel at Dublin.*]

THERE is a building in Dublin called the Tholsel, i. e. Toll-Stall—being the place where the toll-gatherers formerly sat to receive the toll for such goods as were liable to city duties. This is probably the origin of the word Tolsey; the corruption is very easy—Toll-stall, Tollstle, Tollsel—Tollsey.

[*The Lake of Buchcinoe.*]

"THE lake of Buchcinoe, according to the testimony of the inhabitants, is endued with miraculous powers; it sometimes assumed a greenish hue; in our days it has appeared to be tinged with red, not universally, but as if blood flowed partially through certain veins and small channels. Moreover it is sometimes seen by inhabitants covered and adorned with buildings, pastures, gardens, orchards. In winter, when it is frozen over, and the surface of the water is converted into a shell of ice, it emits an horrible sound resembling the moans of many animals collected together, but this perhaps may be occasioned by the sudden bursting of the shell and the gradual ebullition of the air through imperceptible channels."—HOARE'S *Giraldus*, vol. 1, p. 39.

[*Informers against Christians punished.*]

"INFORMERS against the Christians were at one time punished, though Christianity was at the same time regarded as treason." See EUSEBIUS, l. 5, c. 20. Probably this law came from one of the Antonines.

[*Sugar of the Canaries.*]

If Thevet's authority may be taken, the best sugar, and the greatest supply of it, at this time came from the Canaries. The Greek islands used to supply it, but when they fell under the yoke of the Turks, every thing was soon neglected."—*Frana Antarctique*, ff. 9.

[*Short-lives the Result of hot-bed Culture.*]

Hakewill says that "the Highlanders and the wild Irish commonly live longer than those of softer education, a nice and tender bringing up being no doubt a great enemy to longevity, as also the first feeding and nourishing of the infant with the milke of a strange dug; an unnaturall curiosity having taught all women but the beggar to finde out nurses which necessity only ought to commend unto them. Whereunto may be added, hasty marriages in tender yeares, wherein nature being but yet greene and growing, we rent from her and replant her branches, while herselfe hath not yet any roote sufficient to maintaine her owne top, and such halfe-ripe seedes, for the most part, wither in the bud and waxe old even in their infancy. But above all things the pressing of nature with over-weighty burdens, and when we finde her strength defective, the helpe of strong waters, hot spices and provoking sauces, is it which impaires our health and shortens our life."—P. 169.

[*Mandive Juice made to resemble Soy.*]

The juice of the mandive is also so prepared as to resemble soy.—Pinckard, vol. 2, p. 257.

[*The Cataract of Yervenkyle.*]

"We had been extremely anxious to see a cataract in winter, and that of Yervenkyle did not disappoint our expectations.

"It is formed by the river Kyso, which, issuing from a lake of the same name, precipitates itself through some steep and rugged rocks, and falls, so far as I can guess, from a height of about seventy yards. The water dashing from rock to rock, boils and foams till it reaches the bottom, where it pursues a more tranquil course, and, after making a large circuit, loses itself again between mountainous banks, which are covered with fir trees. That we might have a more commanding view of the picture, we took our station on a high ground, from which we had a distant prospect of a large tract of country of a varied surface, and almost covered with woods of firs, the pleasing verdure of which, acquiring additional lustre from the solar rays, formed an agreeable contrast with the snow and masses of ice hanging from the margin over the cascade.

"The fall presented us with one of those appearances which we much desired to see, as being peculiar to the regions of the north, and which are never to be met with in Italy. The water, throwing itself amidst enormous masses of ice, which here and there have the aspect of gloomy vaults, fringed with curious crystallizations, and the cold being of such rigour as almost to freeze the agitated waves and vapours in the air, had formed gradually two bridges of ice across the cascade, of such solidity and strength, that men passed over them in perfect security. The waves raging and foaming below with a vast noise, were in a state of such violent motion, as to spout water now and then on the top of the bridge; a circumstance which rendered its surface so exceedingly slippery, that the peasants were obliged to pass it creeping on their hands and knees."—Acerbi.

[*Block and transparent Ice.*]

"Hitherto the ice, being covered with snow of a dirty surface, and far from showing the smallest transparency, made us for

the most part forget that we went upon water: we were now to learn what sort of sensation we should experience in passing over a river, where the ice, transparent as crystal, discovered under our feet the whole depth of the element below, insomuch that we could see even the smallest fishes. In the first moment of surprise, having had no previous notice of the change, we fancied ourselves inevitably lost, and that we should be swallowed up and perish in the awful gulf. Even the horse himself was startled at the novelty of his situation; he suddenly stopped short, and seemed unwilling to go forward. But the impulse he had acquired in travelling, pushed him forward in spite of himself, and he slid, or rather skated, upon his four jointless legs, for the space of eight or ten yards.

"I was at some pains to satisfy myself as to the reason why the ice was so clear and pellucid in particular parts of the river only, and I think I discovered it in the united action of the solar rays and of the wind. The wind having swept away the snow, and cleared the surface of the ice, the sun, at the end of March and beginning of April, having acquired considerable force, had melted and rendered smooth the surface, which at first is always somewhat rough and uneven; this being frozen during the night, formed a mirror of the most perfect polish. The lustre of the ice on this river is very remarkable; had it not been for the little shining and perpendicular fissures, which shewed the diameter of the ice's thickness, it would have been utterly impossible for us to distinguish it from the water below. Where the river happened to be of a profound depth, we could perceive our vast distance from the bottom, only by an indistinct greenish colour: the reflection that we were suspended over such an abyss, made us shudder. Under this terrifying impression, the vast depth of the river, and dazzled by the extraordinary transparency and brilliancy of the ice, we crept along the surface, and felt inclined to shut our eyes, or turn away our heads, that we might be less sensible of our danger. But when the river happened to be only a yard or two deep, we were amused to be able to count the pebbles at the bottom of the water, and to frighten the fishes with our feet." —Ibid.

[*Broken Ice—Danger of.*]

"You meet often in those parts with what may be termed disruptions of the ice, which form a strange picturesque appearance, sometimes resembling the ruins of an ancient castle. The cause of these disruptions is the rocks, which happen to be at the depth of some feet under the surface of the water. During the prevalence of the intense cold, the water freezes frequently three feet or more in thickness; the elevation of the sea is consequently diminished, and sinks in proportion to the diameter of the ice that is formed: then those shelves and rocks overtop the surface, and break the cohesion of the ice, while accident deposits the detached masses and fragments in a thousand irregular forms. It is extremely dangerous to traverse the ice in those parts during night, unless you have the compass in your hand, and even with it you are not always safe."—Ibid.

[*Destructive Winds in the Forests of Northern Europe.*]

"It seems wholly inconceivable in what manner the wind pierces through the thick assemblage of those woods, carrying ruin and desolation into particular districts where there is neither opening nor scope for its ravages. Possibly it descends perpendicularly from heaven in the nature of a tornado, or whirlwind, whose violence nothing can oppose, and which triumphs over all resistance. Trees of enormous size are torn from their roots, magnificent pines, which would have braved, on the ocean, tempests more furious, are bent like a bow, and touch the earth with their humbled

tops. Such as might be thought capable of making the stoutest resistance are the most roughly treated; and those hurricanes, like the thunder of heaven, which strikes only the loftiest objects, passing over the young, and sparing them, because they are more pliant and flexible, seem to mark the strongest and most robust trees of the forest, which are in a condition to meet them with a proud opposition, as alone worthy of their rage. Let the reader fancy to himself three or four miles of forest, where he is continually in the presence of this disastrous spectacle; let him represent to his imagination the view of a thick wood, where he can scarcely see one upright tree; where all of them being thus forcibly inclined, are either propped by one another, or broken in the middle of the trunk, or torn from their roots and prostrated on the ground: everywhere, trunks, branches, and the ruins of the forest, interrupting his view of the road, and exhibiting a singular picture of confusion and ruin."—Ibid.

[*Journey over the Ice.*]

"This passage over the frozen sea is, doubtless, the most singular and striking spectacle that a traveller from the south can behold. I laid my account with having a journey more dull and unvaried, than surprising or dangerous. I expected to travel forty-three miles without sight of land, over a vast and uniform plain, and that every successive mile would be in exact unison and monotonous correspondence with those I had already travelled; but my astonishment was greatly increased in proportion as we advanced from our starting post. The sea, at first smooth and even, became more and more rugged and unequal. It assumed, as we proceeded, an undulating appearance, resembling the waves by which it had been agitated. At length we met with masses of ice heaped one upon the other, and some of them seeming as if they were suspended in the air, while others were raised in the form of pyramids. On the whole, they exhibited a picture of the wildest and most savage confusion, that surprised the eye by the novelty of its appearance. It was an immense chaos of icy ruins, presented to view under every possible form, and embellished by superb stalactites of a blue green colour.

"Amidst this chaos, it was not without difficulty and trouble that our horses and sledges were able to find and pursue their way. It was necessary to make frequent windings, and sometimes to return in a contrary direction, following that of a frozen wave, in order to avoid a collection of icy mountains that lay before us.

"During the whole of this journey, we did not meet with, on the ice, so much as one man, beast, bird, or any living creature. Those vast solitudes present a desert abandoned, as it were, by nature. The dead silence that reigns, is interrupted only by the whistling of the winds against the prominent points of ice, and sometimes by the loud crackings occasioned by their being irresistibly torn from this frozen expanse; pieces thus forcibly broken off, are frequently blown to a considerable distance. Through the rents produced by these ruptures, you may see below the watery abyss; and it is sometimes necessary to lay planks across them, by way of bridges, for the sledges to pass over."—Ibid.

[*Rein-deer Moss, and Morasses.*]

"After we had ascended four miles, the mountain began to assume a flattish and naked aspect, without a single tree. It was wholly covered with the common moss of the rein-deer, save where this extensive carpet was broken and chequered with morasses, basons of water, and lakes, altogether forming a landscape the most dreary and melancholy conceivable. There was nothing to engage our attention, to amuse our fancy, or to console and cheer our spirits. A vast expanse lay before us, which

we were to measure with our feet, through morasses in which we were not without danger of being swallowed up."—Ibid.

[*The Swedish Shepherd's Horn of Birch-wood.*]

"The shepherds in Sweden, as well as in Iceland, have horns made of birch-wood. Two excavated pieces of birch-wood are clapped close together, and bound tightly round with the bark of the same tree; so that one circular pipe is formed. The sound made with the horn is shrill and woodland, but not unpleasant. The sheep and cattle will come together at certain places and times, obedient to this call."—Ibid.

[*Romaic—Origin of the modern Term.*]

Romei, (Romans.) "How much," says Pouqueville, (p. 125,) "was I struck with this word when I first heard the Greeks called by it! Fallen from their ancient splendour, they have lost their liberty with their days of glory, even the name by which their forefathers were known. Children of Sparta, inhabitants of Tegea, of Athens, and of Argos, all are confounded under one general name; and that name taken from the Romans, their first conquerors, seems to have been preserved by the Mussulmans as a badge of humiliation; for in the estimation of these barbarians, the name of Romans, of the people-king, is equivalent to that of vassal or slave."

[*The River Selemnus; or, the Lover's Cure.*]

"At the bottom of the gulf of Lepanto, the river Selemnus is seen running into it. It was the peculiar property of these waters to procure the unhappy lover who bathed in them complete forgetfulness of the cruelties he had experienced from an unkind mistress. This ceremony, without doubt, could only have taken place in winter, for in summer far the greater part of the river is entirely dry, and its bed is a complete grove of oleanders. The small quantity of water that remains here and there in a few excavations is full of leeches: these, by their suction, might doubtless be well calculated to cool the ardour of any lover who was disposed to furnish them with a dinner."—Pouqueville, p. 53.

[*Elephantiasis and Slavery correlative.*]

"'It is chiefly,' says Raimont, 'in his History of the latter complaint, 'in those parts of the globe which are under a tyrannical government, that the elephantiasis plays a principal part among the prevailing diseases, in concert with its allies, leprous affections and pestilential fevers: good health does not go hand in hand with extreme slavery.

"'Under an inhuman despotism, the greater part of the lands are left uncultivated; they are often covered with stagnant waters. People who have no property, think of nothing but making a scanty provision for their mere physical necessities; their food is consequently not abundant, and seldom very wholesome; their habitations are damp, and often placed in the most unhealthy situations. Such is now the lamentable situation of the Greek states.' In Greece, free and flourishing, the leprosy and the elephantiasis were alike unknown; they have only been introduced into Greece enslaved, oppressed, and wretched."—Ibid. p. 188.

[*Capitation Tax on Christians in Turkey—how taken.*]

"The caratch, or capitation tax, to which Christians are subject under the Turkish-government, includes all above twelve years of age; and as there are no public registers by which the age may be legally ascertain-

ed, if any doubt should arise on this point, the cadi measures the head of the person in question with a cord, and according to this measurement the decision is made: for it is considered an incontrovertible fact, that at such a certain age the head must be of such a certain dimension."—Ibid. p. 118.

[*Modern Greek equivocal Words.*]

Mathi, in modern Greek, means equally a spring, and an eye.—Ibid.

So in Spanish, ojos.

[*The tesserated Mosaic of St. Sophia.*]

"The tesserated mosaic, in S. Sophias, with which the concave above the windows and the dome are encrusted, and specimens of which, taken from the ceiling of an adjoining oratory, are sold to strangers, is not visible to those standing in the body of the mosque. It is composed of very minute squares, formed of some vitreous substance, gilded and tinged with paint." — Hobhouse's *Travels*, p. 969.

Just such squares may be seen upon Edward the Confessor's tomb in Westminster Abbey.

[*Pumpkin Pies on Thanksgiving Days in New England.*]

Silliman was at Edinburgh on the day of thanksgiving for the battle of Trafalgar. "We did not forget," says he, speaking of his American friends, "that pumpkin pies were an indispensable article in a New England thanksgiving; but as they are unknown in Scotland, we substituted a plumb-pudding in their stead."—Vol. 2, p. 291.

[*A Woman and an Ass yoked together in France—the Land of Gallantry.*]

"I recollect," says M. Simond, "to have seen in France, that land of gallantry, a woman and an ass harnessed together to the same plough; and the tattered peasant behind, stimulating his team with a seemingly impartial whip."—Vol. 1, p. 276.

[*Beautiful green Clouds under the Tropic of Cancer.*]

"The inclination which I have for painting made me remark under the tropic of Cancer, clouds of a beautiful green at sunset. I had never seen anything approaching to it in Europe, nor have I ever since seen them of so bright and lively a colour."—Frezier. *Voyage de la Mer du Sud.*

[*Chopping Seas.*]

"We have been cruizing," (said my brother, in a letter to me,) "in the latitude of sixty degrees north, to intercept any Batavian ships that might be going north about, round the Orkneys. Worse weather I never recollect to have experienced. Those seas are hardly navigable so late in the year (November). Kræsvelger does not allow mortals to approach so near his den. He shook his eagle pinions over us most violently, and tossed the sea about in such a way as I had never seen before. Not long,—the long Atlantic swell, rolling on, wave after wave, in one direction,—but waves equally lofty impelled in all directions. A magnificent sight, though very bad for the ship. It was like a race upon a large scale, when a rapid tide is forcing its course one way, and the wind violently driving it another."—R. Southey.

[*Fardles.*]

The Commentators on Shakespeare cannot understand *Fardles*. Your order of consignment shews it to be bundles packed.

Query, in what shape and material?

J. Rickman.

[*The Rising Moon dispels Clouds.*]

"I HAVE always remarked," says ST. PIERRE, "that the rising of the moon dispels the clouds very perceptibly.

"The rising moon dispels the vapours with which the air is impregnated. I have so often made this remark, that I am of the sailors' opinion, who say that the moon swallows up the clouds." — *Voyage to the Isle of France.*

So the Spanish expression in PEDRO NINO.

[*Anecdote of Dr. Doddridge.*]

"DR., or MR. FOSTER, (if I rightly remember the name,) called on Dr. Doddridge, and, though an Arian, was asked by him to preach in his pulpit, which he declined. He mentioned this afterwards as an honourable proof of the liberality of this truly good man: this liberality, as might be expected, greatly displeased some of the red hot Calvinists of the Doctor's flock, and one of them, an elder in Israel, came abruptly into his study, and said to him, with a tone which evinced to what a persecution the fact would expose him, that he had heard he had asked this heretic to preach. Doddridge was intimidated, and in a moment of weakness, replied that he had not.

"This denial was now triumphantly repeated by the bigots, and soon reached Foster's ears, who could not imagine how it had arisen: he heard it, however, so confidently affirmed, that it could not but stagger him. One day, when he was talking with a friend in a shop upon this subject, Doddridge passed by. 'There goes the Doctor,' said he, 'I will call him in, and have the matter explained.' He took him aside, and said, 'Dr. D., I have one question to ask you, which I am sure you will answer truly, did you, or did you not, ask me to preach for you?' The good man burst into tears, and answered, 'Certainly I did, and not one moment's peace have I had since I denied it.' When this undoubted anecdote was related to Priestley, by Foster, he replied, like a good man himself, 'I love him the better for it.'

"Priestley related this to Estlin, and he to me. I record it, God knows, not in any disparagement of so excellent a man, but in the same spirit with which it has always been related, as a proof of Doddridge's goodness, and of the evil effects of congregational tyranny." — *Quære?*

[*Wonderful Cave at the Foot of a steep Mountain between Baruthum and Tripoli.*]

"THE *Venetian* consul at *Tripoli*, who perfectly understood the modern and ancient state of that country, observing us to be inquisitive to know all we could learn of it, he told us, that there was one thing very amazing and remarkable which we had not yet heard of; and therefore, said he, this old gentleman (pointing to a reverend old man that stood by) and I will tell you the matter, which we were both eye-witnesses of. Between *Baruthum* and *Tripoli* is a mountain so steep, and hanging over the sea, that there is no coming at what I am going to give a description of, but in ships. At the foot of this mountain is a large, wide cave, that continually vomits out cold water; to which, when you approach near, you shall see a hand reaching a dish from the mouth of the cave. And if your curiosity is not herewith satisfied, and you attempt to come nigher; all of a sudden the whole vision disappears, and if again you withdraw back, you shall see the same hand and vessel again very clearly. The consul added moreover, that this cave was perfectly inaccessible, the place was so steep and dangerous to come at."—BAUMGARTEN.

[*Polygamy of the Galla.*]

"POLYGAMY is allowed among the Galla, but the men are commonly content with

one wife. Such indeed is their moderation in this respect, that it is the women that solicit the men to increase the number of their wives. The love of their children seems to get a speedy ascendancy over passion and pleasure, and is a noble part of the character of these savages that ought not to be forgot. A young woman, having a child or two by her husband, intreats and solicits him that he would take another wife, when she names to him all the beautiful girls of her acquaintance, especially those that she thinks likeliest to have large families. After the husband has made his choice, she goes to the tent of the young woman, and sits behind it in a supplicant posture, till she has excited the attention of the family within. She then with an audible voice declares who she is; that she is the daughter of such a one; that her husband has all the qualifications for making a woman happy; that she has only two children by him, and as her family is so small, she comes to solicit their daughter for her husband's wife, that their families may be joined together and be strong; and that her children, from their being few in number, may not fall a prey to their enemies in the day of battle; for the Galla always fight in families, whether against one another, or against other enemies."—BRUCE.

[*Simeon Stylites and the Bucket Rope.*]

"SIMEON STYLITES, when he served in the monastery of S. Timotheus, went to draw water from a well; the bucket rope was made *de palmâ asperrimâ, quæ ruscus dicitur*. He wound this about his naked body, from the loins to the shoulder blades, and returning to the convent, said that he could draw no water, for the bucket rope was gone. It soon fretted the aspirant to the bone."—*Acta Sanctorum, Jan. 5*, tom. 1, p. 269.

[*Local Difference of Day and Night.*]

"THE mountains here extend from north to south, just as they do near the town; and this direction of them is the cause that the farms that are situated in valleys between two mountains have their day and night at different times. Those who live under the mountains on the western side, have daylight first; as the sun having reached the tops of the mountains, which are frequently covered with hail and thence appear white, in an instant illuminates the whole western side; while on the other hand, those who lie on the eastern side of the valley see the sun longer in the evenings, the other side at the same time appearing to them enveloped in darkness and a light blue mist, while they themselves continue to enjoy the most delightful sunshine."—THUNBERG.

[*Table Mountain.*]

"IN the month of March, when I passed a whole day on the top of the Table Mountain, I was gratified in the evening with a singular and most beautiful prospect from this considerable eminence. Table Mountain, like all other mountains in this country, lies in a direction from north-west to south-east, thus leaving one of its long sides open to the north-east and the other to the south-west. The sun rising in the east does not here proceed towards the south, as in Europe, but towards the north, and at last sinks into the ocean to the westward of the mountain. This makes an earlier morning, and exhibits the sun sooner on the north-east side; and a longer afternoon and later sun on the south-west side. So that on the top of this mountain, about five o'clock in the afternoon, two different worlds, as it were, presented themselves to my view, of which the western still enjoyed the finest sunshine and a clear horizon, while the eastern was already covered with darkness and a thick impending mist. This mist, which had exhaled from the heated plain,

and was now condensed in the suddenly cooled air, was so thick that no part of the whole country was to be seen, but the whole region resembled a smooth, unbroken cloud, and did not a little contribute to render the view on each side of the mountain remarkably different, though a moment before they were much the same."—Ibid.

[*Huge Portugueze Carrack.*]

"In the year 1592, a Portugueze carrack was captured by Sir John Barrough, which is thus described. This carrack was in burthen no less than one thousand six hundred tons, whereof nine hundred were merchandize: she carried thirty-two pieces of brass ordnance, and between six and seven hundred passengers: was built with seven decks, seven story, one main aslope, three close decks, one forecastle, and a spare deck, of two floors apiece. According to the observations of Mr. Robert Adams, an excellent geometrician, she was in length from the beak head to the stern, one hundred and sixty-five feet; in breadth near forty-seven feet; the length of her keel one hundred feet; of the main-mast one hundred and twenty-one feet; its circuit at the partners near eleven feet; and her main-yard one hundred and six feet."

[*The Warriors of Gwent-land.*]

"It seems worthy of remark, that the people of Gwent-land are more accustomed to war, more famous for valour, and more expert in archery, than those of any other part of Wales: the following examples prove the truth of this assertion. In the last assault of the aforesaid castle, which happened in our days, two soldiers passing over a bridge to a tower built on a mound of earth, in order to take the Welsh in the rear, penetrated with their arrows the oaken portal, which was four fingers thick: in memory of which circumstance the arrows were preserved in the gate. William de Breusa also testifies that one of his soldiers in a conflict with the Welsh, was wounded by an arrow, which pierced his armour, doubly coated with iron, and passing through his hip entered the saddle, and mortally wounded the horse. Another soldier, equally well guarded with armour, had his hip penetrated by an arrow quite to the saddle, and on turning his horse round, received a similar wound on the opposite hip, which fixed him on both sides to his seat. What more could be expected from a balista. Yet the bows used by this people are not made of horn, ivory, or yew, but of wild elm; unpolished, rude, and uncouth, but stout; not calculated to shoot an arrow to a great distance, but to inflict very severe wounds in close fight."—Hoare's *Giraldus*, vol. 1, p. 92.

[*Entrance effected into the Harbour of Damietta.*]

"About the same time, the Emperor Frederic, Philip, King of France, Richard, King of England, with many Dukes, Earls, and Christian Princes, went to besiege Damietta in Soria, that they might have a port at sea, and a safe harbour for the Christian ships; but at the entrie of the haven there were two great towers, the which having great chains of iron drawn across, stopt the entrie, so as no ship might enter. William, son to Count Floris of Holland, concluded with his Hollanders of the town of Harlem to arm the forepart of this ship with a long and strong saw of steel, made of purpose, expecting the first strong gale of wind that should blow into the haven: the which they effected upon occasion, so as through the violence of the wind, the force of the ship, and the cutting of this saw, they brake the chain in pieces, and gave entrie to all the whole fleet of the Christians into the haven of the city of Damietta, by which only means it was taken."—*Hist. of the Netherlands*, p. 38.

[*Oars by Way of Sails.*]

"We often see parties of negroes, boatmen, and sailors scud indolently about the bay, employing their oars by way of sails. They fix the handles of them at the bottom of the boat, and setting them up, two on each side, with the flat surface to the wind, collect a sufficiency of the breeze to carry the boat along without the trouble of rowing."—PINCKARD'S *Notes*, vol. 1, p. 325.

[*How Alexander got rid of his Horns.*]

"ALEXANDER is said by drinking the water of the Mined river to have been cured from his two horns, which he lost at the town of Bedlis, and built this town in remembrance, called in Armenian, Tshapaktshoor."—EVLIA EFFENDI, vol. 3.

[*Description of Scenery.*]

"THE ground rises at intervals to a considerable height, and stretching inwards to a considerable distance: at every interval or pause in the rise, there is a very gently ascending space or lawn, which is alternate with abrupt precipices to the summit of the whole, or at least as far as the eye could distinguish. This magnificent theatre of nature has all the decorations which the trees and animals of the country can afford it: groves of poplars in every shape vary the scene, and their intervals are enlivened with vast herds of elks and buffaloes, the former choosing the steeps and uplands and the latter preferring the plains. At this time the buffaloes were attended with their young ones, who were frisking about them, and it appeared that the elks would soon exhibit the same enlivening circumstance. The whole country displayed an exuberant verdure; the trees that bear a blossom were advancing fast to that delightful appearance, and the velvet rind of their branches reflecting the oblique rays of a rising or a setting sun, added a splendid gaiety to the scene, which no expressions of mine are qualified to describe. The east side of the river consists of a range of high land, covered with the white spruce and the soft birch, while the banks abound with the alder and the willow."—MACKENZIE.

[*Forms of Speech among the Greek Women.*]

"A GREEK woman who wants to enforce strenuously any thing she has advanced, says, *May I live! May I preserve my sight!* If she wants to make a falsehood pass current, a thing which happens occasionally in Greece as well as in all other countries, she changes the latter phrase, and expresses herself thus, *May I lose my sight!* Though the imprecation is generally uttered with a kind of hesitation which betrays some apprehension for the safety of the eyes."—POUQUEVILLE, p. 131.

[*Effect of the Hot Winds.*]

"IT was one of those hot winds, such as we had once before experienced on the banks of the Great Fish River. They happen most frequently upon the Karroo plains, where they are sometimes attended with tornadoes that are really dreadful. Waggons are overturned, men and horses thrown down, and the shrubs torn out of the ground. The dust and sand are whirled into the air in columns of several hundred feet in height, which at a distance look like the waterspouts, seen sometimes at sea; and with those they are equally, if possible, avoided, all that falls in their way being snatched up in their vortex. Sometimes dust and small pebbles are hurled into the air with the noise and violence of a sky-rocket. Rain and thunder generally succeed those heated winds, and gradually bring about a decrease of temperature to the common standard."—BARROW.

[*Negligence of the English.*]

Captain Topham mentions it (1775) as an instance of the negligence of the English, that "the youth of seventeen is seen with his hair dishevelled, in the dress of an infant."—*Letters from Edinburgh*, p. 341.

[*Use of Wine and Oil for Curing Wounds.*]

"Home is he brought, and layd in sumptuous bed:
Where many skilfull leaches him abide
To salve his hurts, that yet still freshly bled.
In wine and oyle they wash his woundes wide,
And softly gan embalme on everie side."
Faery Queen, 1. 5. 17.

[*Imperiousness of Fashion.*]

"There is in this kingdom some foolish and unnecessary customs, which have been brought from foreign parts, which ought to be abolished. One is to dig holes in the ears to set pendants in, which puts the kingdom to a charge of pain, and also is a heavy burthen therein. The second is to pull up the hedges of the eyebrows by the roots, leaving none but a narrow and thin row, that the eyes can receive no shade therefrom. The third is, to peel the first skin off the face with oil of vitriol, that a new skin may come in the place, which is apt to shrivel the skin underneath." — Countess of Newcastle. *The Annual Parliament.*

[*Forest-work Hangings.*]

Cowley speaks of "a convenient brick house, with decent wainscot, and pretty *forest-work* hangings."

[*Gascoigne's Country Delight.*]

"To plant strange country fruits, to sow such seeds likewise,
To dig and delve for new-found roots, where old might well suffice;
To proyne the water bowes, to picke the mossy trees,
(Oh how it pleased my fancy once) to kneel upon my knees,
To griffe a pippin stock when sap begins to swell;
But since the gains scarce quit the cost, Fancy, quoth he, farewell."
Gascoigne.

[*Early Marriages.*]

"Many giglets I have married seen,
Ere they forsooth could reach *eleventeen*."
Wither. *Weakness.*

[*The Poem of Robin Conscience, or Conscionable Robin.*]

In the poem of Robin Conscience, or Conscionable Robin, "his Progress through Court, City, and Country, with his bad entertainment at each several place," &c. Edinburgh, 1683, reprinted in the Harleian Miscellany, it appears that haberdashers sold hats when those verses were written, and that Paternoster Row was inhabited by mercers and silkmen.

[*Latimer on City Monopoly.*]

"Yea, and as I hear say, Aldermen now a days are become colliers. They be both woodmongers and makers of coals. I would wish he might eat nothing but coals for a while till he had amended it. There cannot a poor body buy a sack of coals but it must come through their hands."—Latimer.

[*Tirante establishes a Military Watch at Constantinople.*]

When Tirante undertakes the defence of Constantinople, he finds the city full of

thieves, in consequence of the war; and to prevent their depredations he establishes a military watch, and orders that half the houses in every street should place lights on the outside of their windows from close of day till midnight, and the other half from midnight till morning.—P. 1, c. 43, ff. 202.

[*Destruction of a great Vastil House of James Douglass.*]

"After that I made a road in by Crawfurth Castle to the head of Clyde, where we sieged a great *vastil* house of James Douglass, which they held till the men and cattle were all devoured with smoke and fire; and so we returned to the Loughwood. At which place we remained very quietly, and in a manner in as civil order both for hunting and all pastime, as if we had been at home in our own houses."—1547. *Account by* Sir Thomas Carleton, *in* Nicolson *and* Burn's *Westmoreland and Cumberland*, vol. 1, p. 55.

[*Low Entrances of all uncivilized Nations.*]

"It has always appeared to me extraordinary," says Langsdorff, "that in the habitations of all uncivilized nations the entrance should be so disproportionably low. In cold climates, inhabited by a pigmy race of men, a good reason may be assigned for it, that the smaller the opening the more easily can the cold be kept out; but it is incomprehensible how the custom can have become universal among the large and robust inhabitants of warm climates, who must find the inconvenience of it very sensibly."—Vol. 1, p. 127.

It is evidently a defensive precaution.

[*An Extract from the Limbo of Etymology.*]

"*Appel, abel, afel,* is common to the Saxon, Belgic, Danish and other northern languages; and, by universal consent, hath been appropriated to particularize the forbidden fruit. *Abel*, or, as the Hebrews soften it, *avel* (by a transmutation frequent in all languages of the letters b, f and v), signifies sorrow, mourning and woe. And it is exactly agreeable to the figurativeness of that language, to transfer the word to this fruit upon the aforesaid consideration. Our English-Saxon word *evil* seems to spring from the same source, and a *doer of evil*, for the same reason, is contracted into *Devil*. *Malum* to signify an apple, may possibly have been received into the Latin tongue from the like cause."—Nicolson *and* Burn's *Westmoreland*, vol. 1, p. 309.

[*Chain-pump.*]

"In the lower deck they had a very convenient pump; it is an iron chain in form of a chaplet, that reaches down to the sink, having little pieces of leather about half as long as one's hand, and somewhat hollow, and fastened to it at every half foot's distance; this is turned by two handles, one on each side, and it is incredible how much water it will raise; insomuch, that if a ship were full, she might be emptied by such a pump in two hours."—Thevenot.

[*Subterraneous Fires.*]

The Continuator of Monstrellet says, that in 1477, "in some parts subterraneous fires broke forth, from the vehemence of which may God preserve us."—Johnes's *Monstrellet*, vol. 11, p. 277.

[*Early Street Lighting in Paris.*]

"July 14, 1465. Proclamation was made in all the public places at Paris, that every householder should keep a lanthorn and candle burning before his dwelling during the night."—*Continuation of* Monstrellet, vol. 10, p. 389.

[*The Image of the Virgin at Venice.*]

"I would passe over the image of the Virgin Mary, painted *a la Mosaica*, that is, as if it were engraven, but that they attribute great miracles to it, so as weomen desirous to know the state of their absent friends, place a wax candle burning in the open aire before the image, and believe that if their friend be alive, it cannot be put out with any force of wind; but if he be dead, that the least breath of wind puts it out, or rather of itself it goes out: and besides for that I would mention that those who are adjudged to death, offer waxe candles to this image, and as they passe by, fall prostrate to adore the same. To conclude, I would not omit mention thereof, because all shipps coming into the haven, use to salute this image, and that of Saint *Marke*, with peeces of ordinance, as well and more than the Duke. A merchant of *Venice* saved from shipwreke, by the light of a candle in a darke night, gave by his last will to this image, that his heirs for ever should find a waxe candle to burn before the same."—Fynes Moryson.

[*Coracles—and the Superstition grounded upon the Use of them.*]

"The boats which they employ in fishing or in crossing the rivers are made of twigs, not oblong nor pointed, but almost, or rather triangular, covered both within and without with raw hides. When a salmon thrown into one of these boats strikes it hard with his tail, he often oversets it, and endangers both the vessel and its navigator. The fishermen, according to the custom of the country, in going to and from the rivers, carry these boats on their shoulders; on which occasion that famous dealer in fables, Bledhere, who lived a little before our time, thus mysteriously said: 'There is amongst us a people who, when they go out in search of prey, carry their horses on their backs to the place of plunder; in order to catch their prey, they leap upon their horses, and when it is taken, carry their horses home again upon their shoulders."—Hoare's *Giraldus.*

[*Influence of Superstition.*]

During the captivity of the Infante D. Fernando the plague raged at Fez, and the Moors asked of their prisoners what remedies they used in Christendom; when it was answered that they removed from the infected places, they laughed at them as fools. —*Chronica do Infante Santo D. Fernando*, cap. 27.

It should be added, to characterize both superstitions, that these very prisoners carried about them written prayers and the names of Saints as amulets, and drew crosses upon their doors.—Ibid.

[*Millstone of Novogorod and St. Anthony.*]

"In Novogorod they shew a great millstone, upon which they say St. Anthony performed his devotions from Rome to this place: that he came down the Tiber into the Mediterranean, through the streights, over all the seas in his way to the Baltick, on this stone, and going up the Wologda, at last fixed his residence at Novogorod: after he came ashore, he agreed with some fishermen for the first draught of their net, which proved to be a large chest, containing the Saint's canonical robes, his books and money; with the money he built this monastery, where he ended his days, and his body still remains uncorrupted."—P. H. Bruce.

[*Indian Superstition—Preservation of their dead Warriors.*]

"The people who dwell upon those branches of the *Oroonoko* called *Capuri* and *Macureo* when their commanders die they use great lamentation, and when they think the flesh of their bodies is putrefied, and

fallen from the bones, they take up the carcase again, and hang it in the *cassqui's* house that died, and deck his skull with feathers of all colours, and hang all his gold plates about the bones of his arms, thighs, and legs."—SIR WALTER RALEIGH.

[*Dead Warriors taken out to Battle.*]

THE Panches, a tribe with whom the people of Bogota had many wars, used to carry the bodies of their bravest warriors into battle with them. The bodies were preserved with a sort of gum, and there were men appointed to carry them on their backs—as banners.—HERRERA, 6. 5. 5.

[*Soothsayer, or Book,—as a Cure for Witchcraft.*]

THERE is among the Cotton MSS. (Nero B. vii. 5) a letter from some Duke of Milan to a King of England, requesting that a certain soothsayer, or a book on divination which he had heard existed in England, might be sent him, to free him from a disorder which he ascribed to witchcraft.

[*Why the Swallow is the Friend of Man, and nestles in his Dwellings.*]

"ADAM, when descending from Paradise to the earth, first put his foot on the Island of Serendib, and Eve descended at Jedda. Adam being alone, began to lament his fate in so piteous a manner, that the Cherubim, touched by his lamentations, complained to the Almighty. God sent the swallow which came to Adam, and begged him to give her some hair of his whiskers. Some historians say that Adam had neither beard nor whiskers in Paradise, and that it began to grow only after his having been driven from the presence of the Lord. Some say that it grew when he first saw Eve lying in labour. However this may be, the swallow having got some of his whiskers flew to Jedda, where she took also some of Eve's hair, and made in that way the first steps towards uniting them again. In recompense for what the swallow carried on as internuncio between Adam and Eve, she is allowed to nestle in the dwellings of men."—*Quære?*

[*Travel to the Nigra Rupes by the Aid of Negromancy.*]

"CONCERNING those places which may be supposed to be near unto the Northern Pole, there hath in times past something been written, which for the particularity thereof might carry some shew of truth, if it be not thoroughly looked into. It is therefore by an old tradition delivered, and by some written also, that there was a Friar of Oxford who took on him to travel into those parts which are under the very Pole; which he did partly by negromancy, wherein he was much skilled, and partly again by taking advantage of the frozen times, by means whereof he might travel upon the ice even so as himself pleased. It is said of him that he was directly under the Pole, and that there he found a very huge and black rock, which is commonly called *Nigra Rupes*, and that the said rock being divers miles in circuit, is compassed round about with the sea; which sea being the breadth of some miles over, doth run out into the more large ocean by four several currents, which is as much as to say that a good pretty way distant from the *Nigra Rupes* there are four several lands of reasonable quantity, and being situated round about the rock, although with some good distance, are severed each from other by the sea running between them, and making them all four to be islands almost of equal bigness. But there is no certainty of this report, and therefore our best mathematicians in this latter age have omitted it."—ARCHBISHOP ABBOT'S *Brief Description of the World*, p. 326.

In the City of Orfimo near Loretto, an old Lady and her Niece made their Maid try this Experiment in Witchcraft.

"THE receipt was an old woman's. It is that a young virgin should fast for nine weeks together three times a week, to the honour of the Indian King; that during all this time she should never name the names of God, Jesus, and the Blessed Virgin; that she was to take once a week the Holy Sacrament to the honour of the Indian King or Emperor. Then, after the nine weeks were expired, she should make ready a room where there were no pictures or images, but only a new table, a new chair, a new candlestick, and new linen to overspread the table withal. In this room she was to wait alone, drest in white, for the coming of the Indian King, who should then certainly appear with a great purse full of gold in his hands. She was to say nothing to him except, Welcome the Indian King! Welcome the Indian Emperor! upon which he would leave his purse on the table and disappear." —BAKER'S *History of the Inquisition.*

[*The Caparisoned Horse of Tripolitza.*]

AT the palace of the Pashaw at Tripolitza a horse is always kept ready caparisoned, with a squire watching by him; "not," says M. POUQUEVILLE, "as some travellers have asserted, under the superstitious idea of waiting for the Prophet's passing, but to be ready for the Pasha to mount immediately in case of his presence being required in any part upon a sudden emergency."—P. 28.

[*Superstitious Appeal to Misfortune!*]

"A SINGULAR custom which prevails in Greece is, that when any one has fallen under the influence of that metaphysical allegorical being called Misfortune, he salutes it, not in terms of anger or reproach, but with this simple sentiment—'Welcome Misfortune, if thou art alone!'"—Ibid. p. 130.

[*Whirlwinds called Dragons dispersed by the Beating of new Swords crossways.*]

"OFTEN they see come afar off great whirlwinds, which the mariners call dragons; if this passeth over their ship it bruiseth them, and overwhelmeth them in the waves. When the mariners see one come, they take new swords, and beat one against the other in a cross upon the prow, or toward the coast from whence the storm comes, and hold that this hinders it from coming over their ship, and turneth it aside."—PYRARD DE LAVAL. *Purchas*, 1646.

[*The Getæ.*]

Διὰ πεντετηρίδος κ. τ. λ.

"EVERY fifth year they elect a person by lot, and send him to Zamolxis, with orders to let him know what they want. This messenger they dispatch thus. Certain persons are appointed to hold three javelins erected, whilst others, taking the man they are to send by the hands and feet, throw him up into the air, that he may fall down upon the points. If he dies in their presence they think the god propitious; if not, they load him with reproaches, and affirming he is an ill man, send another, whom they furnish with instructions while he is yet alive."—HERODOTUS, *Melpomene*, c. 94.

[*Bardic Use of the Letters O. I. W.*]

"THE three letters O. I. W, are with the Bards the unutterable name of the Deity: they therefore make use of another term, known only to themselves, just as the Jews, who always make use of Adonai when the name of Jehovah occurs. Each of the letters in the Bardic name is also a name of itself: the first is the word when uttered,

that the world burst into existence; the second is the word, the sound of which continues, by which all things remain in existence; and the third is that by which the consummation of all things will be in happiness, or the state of renovated intellect, for ever approaching to the immediate presence of the Deity."—HOARE's *Giraldus.*

[*Marvellous Account of Sylvester II.*]

"SYLVESTER THE SECOND, a Frenchman, brought up in the Abby of *Floriack*, (where Necromancy at that time was held an eminent piece of learning,) to perfect his skill that way, gets to a Sarazen in *Civil*, and cozens him of his chief conjuring book, by being inward with the magician's daughter. Then he contracts with the Devil to be his wholly, upon condition he would conduct him back to *France* and fit him with promotions. Upon his return into *France* he became admirable for his deep learning, and (amongst others of great state) had these chieftains his scholars in the black-art, *Theophilact*, *Laurence*, *Malfitans*, *Brazutus*, and *John Gratian.* By help of these and of his other arts, he became first Bishop of *Rhemes*, and then Archbishop of *Ravenna*, and thence to be Pope; in which seat he concealed (but ever practised) his devilish mystery, having in secret a brazen-head instead of a Delphick Oracle. Consulting with this on a time how long he should live, answer was given, Until he said mass in *Jerusalem.* This made him confident of a long continuance; but he was cozened by the Devil's equivocation, who seized upon him saying mass in the church of St. Crosse, in one of Lent stations, which was otherwise called *Jerusalem*, that he little thought on. He is said to have then repented, and in token thereof, to have requested that his hands, tongue, and secret members might be cut off, wherewith he had offended God, and so be put into a cart, which was done, and the beasts of their own accord drew him to *Laterane* Church, where he lyeth buryed; by the ratling of his bones in the sepulchre, prognosticating the death of his successors." — PRIDEAUX's *Introduction for Reading all sorts of Histories.* 1682.

[*The Mountain of Skopshorn.*]
I Oerskoug Sogn, &c.

"IN the parish of Oerskoug is the mountain called Skopshorn, of which the mariners and fishermen have a view at sixteen leagues distance, when they have lost sight of the rest. On the highest crest of this mountain, it has the appearance of a complete well-built fort, or old castle, with regular walls and bastions. It is an old tradition, that a girl who was attending a flock or herd, for a wager climbed up to the top, and, according to agreement, there blew her horn, but was never seen after; upon which her relations, according to an ancient superstition, imagined she had fallen into the hands of the pretended subterraneous inhabitants of the mountains. Perhaps the truth is, that the girl was not so fortunate in coming down as in getting up, and that she fell into some cavity, where her body never could be discovered." — PONTOPPIDAN. *Norges Naturalize Historie*, p. 74, ed. 1759.

[*The Sea-Woman of Harlaem.*]

"AT that time there was a great tempest at sea, with exceeding high tides, the which did drowne many villages in Friseland and Holland; by which tempest there came a sea-woman swimming in the Zuyderzee betwixt the townes of Campen and Edam, the which passing by the Purmeric, entered into the straight of a broken dike in the Purmermer, where she remained a long time, and could not find the hole by which she entered, for that the breach had beene stopt after that the tempest had ceased. Some country women and their servants, who with bankes of Edam, did dayly passe the Pourmery to milk their kine in the next

pastures, did often see this woman swimming upon the water, whereof at the first they were much afraid; but in the end, being accustomed to see it often, they viewed it neerer, and at last they resolved to take it if they could. Having discovered it, they rowed towards it, and drew it out of the water by force, carrying it in one of their barkes unto the town of Edam. When she had been well washed and cleansed from the sea moss which was grown about her, she was like unto another woman, she was appareled, and began to accustome herself to ordinary meats like unto any other, yet she sought still means to escape and to get into the water, but she was straightly guarded. They came from farre to see her. Those of Harlem made great sute to them of Edam to have this woman, by reason of the strangenesse thereof. In the end they obtained her, where she did learn to spin, and lived many years (some say fifteen), and for the reverance which she bare unto the signe of the cross, whereunto she had beene accustomed, she was buried in the church yarde. Many persons worthy of credit have justified in their writings, that they had seene her in the said town of Harlem." —*History of the Netherlands*, p. 116.

[*Prodigy on the Death of Henry I.*]

" It came to pass in the province of Elvenia, which is separated from Hay by the river Wye, on the night in which Henry I. expired, that two pools of no small extent, the one natural, the other artificial, suddenly burst their bounds: the latter, by its precipitate course down the declivities, emptied itself; but the former, with its fish and contents, obtained a permanent situation in a valley about two miles distant."—Hoare's *Giraldus*, vol. 1, p. 6.

[*The Witch.*]

" Shee, that before
Resembled one of those grim ghosts (of yore)
Which she was wont with her un-wholsom breath
To re-bring-back from the black gates of death,
Growes now more ghastly, and more ghost-like grim,
Right like to Satan in his rage-full trim.
The place about darker than night she darkes,
She yels, she roars, she houles, she brayes, she barks,
And in un-heard, horrid, barbarian termes,
Shee mutters strange and execrable charms;
Of whose hell-raking, nature-shaking spell,
These odious words could scarce be hearkned well:
' Eternal Shades, infernal Deities,
Death, Horrors, Terror, Silence, Obsequies,
Demons dispatch: *if this dim stinking taper*
Be of mine owne Sons fat; if here, for paper,
I write (detested) on the tender skins
Of time-less infants, and abortive twins
(Torn from the wombe) these figures figureless:
If this black sprinkle, tuft with virgins tress,
Dipt, at your altar, in my kinsmans bloud;
If well I smell of humane flesh (my food):
Haste, haste, you fiends.'"

Sylvester's *Du Bartas.*

Bouce.

" Insula parva quidem, miro sed prædita fonte
Cujus sorbitio, quâcunque potentior herbâ
Colchidis et cantu; vix irrigat hausta medullas,
Annosæ positâ confestim pelle senectæ
Luxuriant tumidæ juvenili sanguine venæ,
Incolumes redîre genæ, nivibusque fugatis
Atrati crines umbram sparsêre priorem."

Columbus.

[*The Delta.*]

" If the eye is carried to the other side of the river, a plain expands to view which has no boundary but the horizon, this is the

Delta. Issuing out of the bosom of the waters, it preserves the freshness of its origin: to the golden tints of exuberant autumn succeeds the very same year, the verdure of the meadows. Orchards, similar to those in the vicinity of Rossetta, groups of trees, green all the year round, others scattered about at random, flocks of every kind diversify the points of view and enliven this rich and verdant portion of Egypt. Numerous towns and villages enhance the beauty of the landscape; here, the cities display in vista their lofty and pointed turrets; there, expand lakes and canals, a source of fecundity inexhaustible; every where are distinguishable the signs of an easy cultivation, of an eternal spring, and of a fertility incessantly renovated and endlessly varied."—SONNINI.

[*Tonga Mythology.*]

MR. MARINER relates a very curious piece of Tonga mythology, "giving," he says, "as nearly as possible a literal translation of the language in which they tell it." It is very curious, because the invention is manifestly so recent, and yet the fable is received.

"Tongaloa (the God who fished the earth out of the sea) being willing that Tonga should be inhabited by intelligent beings, he commanded his two sons thus, 'Go and take with you your wives, and dwell in the world at Tonga; divide the land into two portions, and dwell separately from each other.' They departed accordingly. Now the name of the eldest was Tooboo, and the name of the youngest was Vaca-acow-oole, who was an exceeding wise young man, for it was he that first formed axes, and invented beads, and cloth, and looking glasses. The young man called Tooboo acted very differently, being very indolent, sauntering about, and sleeping, and envying very much the works of his brother. Tired at length with begging his goods, he bethought himself to kill him, but concealed his wicked intention. He accordingly met his brother walking, and struck him till he was dead. At that time their father came from Bolotoo with exceeding great anger, and asked him, 'Why have you killed your brother? could not you work like him? O thou wicked one, begone! Go with my commands to the family of Vaca-acow-oole, tell them to come hither.' Being accordingly come, Tongaloa straightway ordered them thus, 'Put your canoes to sea, and sail to the west, to the great land which is there, and take up your abode there. Be your skins white like your minds, for your minds are pure. You shall be wise, making axes and all riches whatsoever, and shall have large canoes. I will go myself, and command the wind to blow from your land to Tonga: but they (the Tonga people) shall not be able to go to you with their bad canoes.' Tongaloa then spake thus to the others. 'You shall be black, because your minds are bad, and you shall be destitute. You shall not be wise in useful things, neither shall you go to the great land of your brothers: how can you go with your bad canoes? But your brothers shall come to Tonga and trade with you as they please.'"

[*Tonga Bolatoo—or, Island of the Gods.*]

THE people of Tonga (Tongataboo) believe "that all Egi, or nobles, have souls which exist hereafter in Bolatoo (the Island of the Gods) not according to their moral merit, but their rank in this world, and there they have power similar to the original gods, but less. The Mataboolies also go to Bolatoo after death, where they exist as Mataboolies or ministers to the gods, but they have not the power of inspiring priests. The Mooas, according to the belief of some, also go to Bolatoo, but this is a matter of great doubt. But the Tooas, or lower class of people, have no souls, or such only as dissolve with the body after death, which consequently ends their sentient existence."—Ibid.

[*The Indian Reserve-lands at Gay Head.*]

"The west end of Martha's vineyard, containing three thousand acres of the best land in the island, and including Gay Head, is reserved for the Indians established at this place and their descendants. The whole number of proprietors is said to be two hundred and fifty; only one hundred and fifty reside here at present. The land is undivided; but each man cultivates as much as he pleases, and no one intrudes on the spot which another has appropriated by his labour. They have not the power of alienating their lands, being considered as perpetual children, and their property committed to the care of guardians appointed by the government of Massachusetts. These guardians let a part of the territory to whites, and appropriate the income to the support of the Indians. Intermarriages between the members of this tribe and negroes are so common, that there now exist very few of pure Indian descent. One of these few we had the pleasure of seeing, when, tempted by curiosity, we had entered her miserable dwelling. It did not require a very powerful imagination to convert her into another Meg Merrilies. Her countenance bore the traces of extreme age, but her form, though slender, was erect, her voice firm, and her remarks shrewd and pertinent. The muscles of her face possessed a calmness and immobility, which seemed to prove that nothing agitated her feelings, while the quickness of her eye denoted that nothing escaped her observation. This cast of countenance, and the character it expresses, are not however peculiarities of the individual; they distinguish the whole race.

"The Indians of Gay Head have lately sent a memorial to the General Court, stating their grievances, and a committee has been appointed to examine into the ground of their complaints. Idleness is undoubtedly the great evil that afflicts them. Can it be remedied? We should not be discouraged because the efforts hitherto made for the improvement of their characters have been ineffectual; for it is not certain that they have been properly directed. Schools have been occasionally established among them to teach them reading and writing, arts of which they know not the value. Missionaries are constantly employed to preach the gospel to them. But beings so indifferent to their fate that they will not make provision even for to-day, cannot be expected to take much pains to prepare for futurity. They need some strong and direct excitement to rouse them from their torpor. It has been proposed to give them the power of alienating their property, which would soon be squandered. They would then be compelled to toil for a subsistence; and habits of industry once acquired might last longer than the necessity in which they originated. Nor would there be any cruelty in thus permitting them to waste their property, if it were certain that the experiment would succeed. Could they obtain industrious habits in exchange for their lands, it would be a profitable bargain to them, as well as to the community. But it may be said, and I fear too truly, that the present generation, palsied by inveterate indolence, and ignorant of any occupation capable of affording them immediate subsistence, would sink in despondency, and find it easier to die than to labour. Is there however no hope for their children? Might they not be collected in one seminary, where they should be taught the mechanic arts, and incited to exertion by emulation, the hope of reward, and the fear of punishment; and when their education should be completed, instead of being left here to be corrupted by their predecessors, sent forth to make their way in the world. The Indians are not incapable of serving themselves and the publick. Many of them are employed in the whaling vessels of New Bedford, and are distinguished by their activity and expertness. Such a project would indeed be expensive, but might ultimately prove less so than the present mode of providing for their support. We ought not to despise them because they are

ignorant and degraded; for perhaps they are ignorant and degraded only because they have already been so much despised. There is no school now at Gay Head."—*North American Review*, vol. 5, p. 319.

[*House and Church of the Franciscans at Nanking.*]

"As far as their religious poverty will allow, the house and church of the Franciscans at Nanking are decently adorned. They pass to their apartments through five little galleries or courts adorned in the middle with pleasant rows of flowers, for the ingenious Chinese plant several flowers along the crannies between the bricks that make the flooring, which grow up as high as a man, making fine flowery hedges on both sides. They grow up in forty days, and last four months. The flowers are peculiar to that country, and found no where else. One sort of them is called Kiquon, which has several shapes, colours, and strange forms, but very beautiful; some being of a cane colour, some like a dry rose, others yellow, but soft as any sleft silk. Among those crannies there grows an herb which, though it produce no flower, is very pleasant to behold, the leaves of it being in streaks, and painted by nature with a lively yellow, red, and green. The tulips growing about those courts are bigger than ours in Europe. Tube-roses are plentiful enough and very sweet, being mixed with the other flowers in all the alleys; so that the eyes and smell are sufficiently entertained all the way to the apartment of the bishop and religious men."—GEMELLI CARERI.

[*The Island of Saint Borondon.*]

"SOME affirm that above one hundred leagues west of the Canaries, there is sometimes seen an island called St. Borondon, which, they say, is very delightful and fertile, and inhabited by Christians; yet can it not be said what language they speak, nor how the island came to be peopled. The Spaniards of the Canaries have often endeavoured to find out the said island; but whether it be that it is always covered with a thick mist, which hinders it from being discovered, or that the current of the water thereabouts was so strong that it is a hard matter to land thereat, certain it is, that as yet, it subsists only in the opinion wherewith most seamen are prepossessed, that certainly there is an island in those parts."—MANDELSLO.

[*Zante—its Value.*]

ZANTE—the ancient Zacynthos,—called by Botero the Golden Island—it truly merits that name, says WHELER, from the Venetians, who draw so much gold by the Currant trade from hence and Cephalonia, as beareth the ordinary charge of their armada at sea.

Very populous; fifty towns or villages, in an island not above thirty miles about.

[*The Causey leading from Chippenham Clift to Wick Hill.*]

"THERE is a Causey extending from a place called Chippenham Clift to Wick Hill, a distance of about four miles. At the first mentioned place is the following couplet, inscribed on a large upright stone.

'Hither extendeth Maud Heath's gift,
For where I stand is Chippenham Clift.
Erected in 1698, and given in 1474.'

"At Wick Hill is a stone with another couplet:

'From this Wick Hill begins the praise
Of Maud Heath's gift to these highways.'

"Some account of the charity and the time when it was given are recorded on another stone pillar at Calloways, near the further end of the Causey from Chippenham:

'To the memory of the worthy Maud Heath, of Langley Burrell, Spinster, who, in the year of grace 1474, for the good of travellers, did in charity bestow in land and houses, about eight pounds a year for ever, to be laid out on the high way and causey leading from Wick Hill to Chippenham Clift.

This pillar was set up by the Feoffees in 1698.

Injure me not.'"

BRITTON'S *Beauties of Wiltshire.*

[*Icebergs.*]

"SOON after eight, suddenly cold and a thick fog, which circumstances confirmed to Captain Smith that ice was near, and we soon perceived a large piece a head, of a scraggy form, the colour white, tinged with azure, the azure the more prevalent. The ice became more frequent, the small pieces mostly white, but the large azure, with an upper coat or rind of white. The sea calm and perfectly smooth, though the wind was freshened, the water making a roaring through cavities wrought by it in the large pieces; and a rushing noise as it passes over or aside of the small and low pieces, dipping as they swim, from their being impelled by the wind, or from their motion not being proportionably fast with that of the current. Soon after falling in with what is termed heavy ice — passing in narrow straits between these hills of white and azure—the roar and rush of the sea heard on all parts, the fog confining our view to a very narrow distance.

"The morning clear, with an extraordinary bright whiteness in some parts of the sky; the like we also saw on the evening before, between nine and ten, an indication of ice beneath. Heard frequently a great rush and roar in the water from the pieces of ice which broke off. The ice islands are easily avoided, as they move but slowly; their height and colour make them very distinguishable even in the dark nights."— *Voyage for the Discovery of a N. West Passage by Hudson's Straits*, 1746, 1747, by CAPTAIN FRANCIS SMITH, *in the Ship California.*

[*French Fashions.*]

"OUR fashions," says RIESBECK (writing in the assumed character of a Frenchman), "reach to the borders of Moldavia and Wallachia, and from Presburg to Cronstadt, all that is called the fine world speaks our *Patois*. Formerly they used their own language, at least to express common things, but every body now gives *dinés*, *soupés*, and *déjeunés*. There are balls *paré* and balls *masqué*; every town with four or five houses in it has its *assemblées*, and *redoutes*. The men play whist, and the women wear *poudre à la Maréchale*, and have vapours. The booksellers sell Voltaire in secret, and the apothecaries sell mercury openly. The men have an *ami de la maison* for their wives, and the wives a *fille de chambre* for their husbands. They have men cooks and *maître d'hotels*; they have ballets, comedies, and operas, and they have debts upon debts."

[*The Typhoon.*]

"APRIL 12. We set sail, going along the shore; the wind came fresher and larger, that is at E. S. E. About noon it blew very hard, and it came with so great gales that it raised the sands of the coast very high, raising them toward the heavens, in so great whirlwinds that they seemed like great smokes. About even-song time the armie (*fleet*) coming together, the wind calmed altogether to some ships; and some other that came hard by, or a little behind, or more to the sea, or to the land, had the wind so strong that they could bear no sail. The distance from those that were in calm and those that were in the storm being no more than a stone's cast, and presently within a

little space, it took the ships that were in calm with their sails up to the top, so that they had the wind very fresh, and the other that went very swift remained in calm, and so in short time the one was revenged of the other. This chanced going close all together, in such sort, that it seemed a thing done for the nonce and in mockage. In this chance there came some gales of E. and E. N. E. wind very great, and so hot that in their scorching they made no difference from flames of fire. The dusts that were raised on the shore went sometimes to one place and sometimes to another, as they were driven and cast with the winds: many times we saw them make three or four ways before they were alayed, or did fall into the sea, with the counter winds that took them from divers parts. This mystery and chance among hills and high grounds had not been much, nor any new thing to have happened, but so far from the coast with the sea winds, certainly it ought to be much regarded. When these counter-winds began to take us, we were at a port that is called Xaona; and going on in this sort, now striking sail, now hoysing, sometimes taking pastime at that which we saw, and other whiles dread and fear, we went almost till sunset, when we entered into a port called Gualibo, which is to say in Arabic the port of trouble."—D. JOAM DE CASTRO. *Purchas.* 1138.

[*A certaine Fierie Mountain of Weast India.*]

"A CERTAINE fierie mountaine of Weast India hath farre more friendly censurers, and historiographers than our Hecla, who make not an infernall gulfe therof. The history of which mountain (because it is short and sweete) I will set downe, being written by Hieronimus Benzo, an Italian, in his History of the New World, lib. 2. These be the words. About thirty-five miles distant from Leon there is a mountaine which at a great hole belcheth out such mightie balles of flames, that in the night they shine farre and neare, above one hundred miles. Some were of opinion that within it was molten gold ministring continuall matter and nourishment for the fire. Hereupon a certain Dominican Frier, determining to make trial of the matter, caused a brasse kettle, and an iron chaine to be made: afterward ascending to the top of the hill with four other Spaniards, he letteth downe the chaine and the kettle one hundred and forty elnes into the fornace: there, by extreme heate of the fire, the kettle and part of the chaine melted. The monke in a rage ran back to Leon, and chid the smith, because he had made the chaine far more slender than himself had commanded. The smith hammers out another of more substance and strength than the former. The monke returnes to the mountaines, and lets downe the chaine and the cauldron: but with the like success that he had before. Neither did the caldron only vanish and melt away, but also, upon the sudden there came out of the depth a flame of fire, which had almost consumed the frier and his companions. Then they all returned so astonished that they had small list afterward to prosecute that attempt."—ARNGRANIUS JONAS, *in Hakluyt.*

[*Hecla the Prison of unclean Souls.*]

"I THINKE it not amisse to tell a merie tale, which was the originall and ground of this hellish opinion, that Hecla is the prison of uncleane soules: namely that a ship of certaine strangers departing from Island, under full saile, a most swift pace, going directly on her course, met with another ship sailing against winde and weather and the force of the tempest as swiftly as themselves; who, halling them of whence they were, answere was given by their governoure, *De Bischop van Bremen;* being the second time asked whether they were bound, he answered, *Thom Heckelfeld tho, Thom Heckelfeld tho.* I am afeard lest the reader at the sight of these things should call for

a bason, for it is such an abominable lie, that it would make a man cast his gorge to heare it."—Ibid.

[*The Death of Pietro Della Valle's Wife.*]

I THINK of this last siege of Ormuz with the more regret as it proved fatal to the happiness of PIETRO DELLA VALLE,—the excellent traveller so often here referred to. After a long residence in Persia he arrived with his family on the coast, thinking to return by way of Ormuz to Europe,—he was near enough to hear the guns of the fortress,—and the coast was so well guarded that it was impossible to effect a passage. While waiting with the English at Mina for passage in one of their ships, the pestilential fever of the country attacked all his party, and killed his wife. His account is very affecting. With great difficulty he succeeded in bringing her body to Rome.—*Quære?* ROBERT SOUTHEY.

[*In Touraine.*]

"THE hills near the river Loire are excavated into cellars, wine vaults, cottages, and even gentlemen's houses, with the different offices hewn in the rock, and presenting a very singular spectacle. "I took a few sketches," says MR. FORBES, "in this picturesque district, and particularly of a villa, consisting of three stories, each containing a suite of four or five large rooms, with recesses, chimney-pieces and other ornaments cut in the rock; the front being neatly fitted with doors and glass windows; the ascent to each floor is by a flight of rocky steps without, leading to a terrace in front of the apartment: the stairs and general face of this singular habitation were softened by vines, trained over the windows, in flaunty festoons of purple grapes, enriched by the autumnal leaves of crimson, green and gold in endless variety. The wine vaults and caverns beneath the house are of great extent; and its rocky surface is covered with vineyards and orchards of apples, pears, peaches, almonds, walnuts, and mulberries, which actually form the roof of this romantic villa and the surrounding cottages."

[*Niwegal Sands.*]

"AT Niwegal Sands (during the winter that King Henry the Second spent in Ireland) as well as in almost all the other western ports, a very remarkable circumstance occurred. The sandy shores of South Wales being laid bare by the extraordinary violence of a storm, the surface of the earth, which had been covered for many ages, reappeared, and discovered the trunks of trees cut off, standing in the very sea itself, the strokes of the hatchet appearing as if made only yesterday: the soil was very black, and the wood like ebony; by a wonderful revolution, the road for ships became impassable, and looked not like a shore, but like a grove cut down perhaps at the time of the deluge, or not long after, but certainly in very remote times being by degrees consumed and swallowed up by the violence and encroachments of the sea. During the same tempest many sea-fish were driven, by the violence of the wind and waves, upon dry land."—HOARE's *Giraldus*, vol. 1, p. 217.

[*Dreadful Storm of* 1196.]

"IN the year 1196 there was a dreadful storm of mortality over the whole Isle of Britain and the borders of France, so that infinite number of the common people died, as well as of the nobility and princes. And in that tempestuous year Atropos distinguished herself from among her sisters, who heretofore were called the Goddesses of Destiny, by employing her malignant and baneful powers against a most illustrious prince, so that neither the relation of Tacitus the historian, nor the strains of Virgil the poet, could express what lamentation,

grief and misery came upon the whole nation of the Britains, when death, in that accursed year, broke the course of her destinies, to bring the Lord Rhys ap Gruffydth under his triumphant dominion: the man who was the head, the shield, the strength of the south, and of all Wales; the hope and defence of all the tribes of the Britains; descended of a most illustrious line of kings; conspicuous for his extensive alliance; the powers of whose mind were characteristic of his descent. A counseller in his court, a soldier in the field; the safeguard of his subjects; a combatant on the ramparts; the nerve of war; the disposer of the battle; the vanquisher of multitudes, who, like a maddened boar rushing onward, would vent his fury on his foes. Fallen is the glory of the conflicts! the shield of his knights, the protection of his country, the splendour of arms, the arm of power, the hand of liberality, the eye of discrimination, the mirror of virtue, the summit of magnanimity, the soul of energy! Achilles in hardiness, Nestor in humanity, Tydeus in valour, Sampson in strength, Hector in prudence, Hercules in heroism, Paris in comeliness, Ulysses in speech, Solomon in wisdom, Ajax in thought, the foundation of all excellence."—HOARE's *Giraldus.*

[*Babylonian Fish-eaters.*]

"THE Babylonians have three tribes among them who eat nothing but fish; which they order in this manner. When they have taken and dried the fish in the sun, they throw them into a mortar; and after having reduced the whole substance to a kind of meal, they cleanse it through a linen search, making it up into cakes as they have occasion, and baking it as bread."—HERODOTUS, *Clio.* c. 200.

[*Longevity of the Arabs.*]

"THE Arabs are long lived. It is common for them to exceed a century, and at an age," D'ARVIEUX says, "when in other places men are decrepid and afflicted with the maladies of decaying nature, they are as hale and as vigorous as we are at thirty." —T. 4, p. 29.

[*Northern Signs of Spring and Summer.*]

SOME general signs of Spring and Summer at Uleaborg, according to twenty-four years' observation, by J. JULIN.

About

March 5. The melting ice and snow begin to trickle from the roofs of the houses.

April 1. The snow bunting (Emberiza nivalis) appears.

April 25. The wild geese and the birds of the lakes arrive.
The papilio urticæ makes its appearance.
The lark (alauda arvensis) sings.
The fields are bare, i. e. free from snow.

May 5. The white wagtail (motacilla alba) shows itself.
The wheatear or white tail (motacillo ænanthe.)

May 15, 20. The rivers open and the ice melted.
A beginning may be made of planting in the kitchen gardens.

May 25. The martin (hirundo urbica) comes.
The cuckoo (cuculus canorus) calls.
The spring corn is out.

May 30. Marsh marigold (caltha palustris) flowers.
Trees, for instance the birch (betula alba) put forth their leaves.

June 12. Summer's warmth of 12 degrees above O.

Aug. 10. Night frosts begin.

Aug. 20. Harvest begins. Winter Rye (secalo) is sown.

Sept. 25. The birch sheds its leaves.

Nov. 20. The ice bears: the ground is covered with snow. ACERBI.

[*Incivilization of the Laplander.*]

"The lake was surrounded with little hills covered with rein-deer moss, interspersed with woods of birch and fir. We were every where presented with the contrasted view described before, which acted so forcibly upon our imagination, that we could not but fancy ourselves upon some enchanted island. When we looked round us, we discovered nothing that resembled any country we had hitherto seen, and we seemed to be transported into a new world. The sun, which shone upon us, never sunk below our horizon; and we beheld almost no colour but white intermixed with green. These objects, joined to the habitation of the fishermen, the novelty of the flowers which ornamented the isle, that of the birds which made the woods resound with their notes, all contributed to astonish our senses, that had not anticipated such extraordinary scenes. Our tent, when set up, appeared to be the palace of the island, and was as strikingly superior to the hut of the Laplanders, as the residence of sovereign princes to the dwellings of their subjects. We got into our boat on purpose to take a survey of our situation from the lake, and we pleased ourselves with the contemplation of the magnificent appearance of our new kingdom. The inside of our tent was carpetted with birch-leaves strewed over the moss, which afforded a delicious perfume. Our fishermen seemed surprised at the splendour of our mansion, and for the first time had a pattern of luxury exhibited before them of which they had conceived no idea."—Ibid.

[*The River Alten.*]

"The river of Alten we found one of the most beautiful we had yet viewed in the course of our travels. It is at its commencement a continued succession of lakes of different size and shapes, and interspersed with islets that are covered with the birch-tree. These presented a scenery of landscape which, far from having a wild and harsh appearance, was such as might beseem a gentler climate. Those lakes inspired us with an inclination for bathing: their waters were clear as crystal, and their edges formed of the softest sand, which sloped by degrees into a greater and greater depth."—Ibid.

[*Bog Iron Ore of the Assawampset Pond.*]

"In the town of Middleborough, thirty-eight miles from Boston, we stopped a few moments on the banks of Assawampset pond, a lake six miles in length and three in breadth, whose deep coves, and bold and extensive promontories, present many beautiful scenes, agreeably diversified by wildness and cultivation. It is very shallow and its bottom consists of bog iron ore, which has been an article of commerce ever since its discovery in 1747. The lake is owned in seventy undivided shares by the assignees of the original settlers of the town. Any person may dig the ore, which is sold on the banks of the lake at from four to seven dollars per ton, according to its quality. The purchaser pays the further sum of one dollar per ton to the proprietors, and the ore is then smelted, and cast into hollow ware in this and the neighbouring towns. The quantity now dug here is much less than formerly, hardly exceeding one hundred tons a-year. We rode two miles along the western bank of this lake, and before we quitted it, saw on our right Long Pond, which in one place approaches so near it as to leave only a passage for the road between them.

"On Assawampset was committed the murder of Sausaman; the immediate occasion of the war between our ancestors and King Philip, professedly a war of extermination, in which the two parties, struggling for existence, displayed a foresight and sagacity in planning their military enterprises, and a rapidity, fearlessness, and perseve-

rance in executing them which render that age one of the most interesting periods of our history; though the occasional acts of perfidy and atrocity committed on both sides make it one of the least honourable." —*North American Review*, vol. 5, p. 313.

[*Barbarity of the Indians of Cinaloa.*]

"Some of the Indians in Cinaloa had a most barbarous dexterity in decapitating their enemies, they dislocated the neck with a twist, and if they had no knife to cut with, the thumb nail was cultivated to serve as an instrument for cutting throats!—*lo hazen con grande facilidad y destreza, torciendola, y desencaxando el huesso del celebro, la tronchan; y si o no tienen cuchillo para cortar la carne. O lo hazen con la uña del pulgar, que traen muy crecida.*"—P. Andres Perez de Ribas, l. 2, c. 16, p. 76.

[*Indian Tattooing.*]

"Their success in war is readily known by the blue marks upon their breasts and arms, which are as legible to the Indians as letters are to Europeans.

"The manner in which these hieroglyphics are made, is by breaking the skin with the teeth of fish, or sharpened flints, dipped in a kind of ink made of the pitch pine."—Carver, p. 337.

[*Dreadful Storm!*]

"A storm more tremendous than any I had ever witnessed suddenly broke upon us from the north-west and continued with unabated fury for several days. In former voyages I had never beheld any thing so dreadful. The raging billows seemed more like moving mountains of a black metallic substance than an undulating fluid; while the sky, hard, dark, and dismal, was without a cloud."—Forbes, vol. 4, p. 256.

[*Otaheitan Funeral Prayer.*]

At a funeral which Capt. Vancouver witnessed in Otaheite, *Mowrea*, who performed the office of chief priest, made a long prayer. "This prayer seemed, at intervals, like an expostulation with the Divinity, by adverting to the different productions of the island remaining, and still flourishing in the greatest plenty, and yet *Matooara Mahow* was suffered to die."

[*Skill of the Hottentot in Pottery.*]

The potter's art is one of the earliest which savages acquire, and the first which is brought to perfection among nations in a state of improvement. Later writers make no mention of the skill which the Hottentots formerly possessed in this art;—and which has probably been lost among them.—R. Southey.

[*The Kalmuck Dread of Fire Arms.*]

"The Kalmucks stand in great awe of fire-arms, because a bullet will break the *pantzer*—the iron net work which covers their head and body,—and generally carries some broken pieces into the wound."—P. H. Bruce.

[*Water Hollows formed by the Falls of the River Lidda.*]

"The small river of Lidda, in the country of the Shangalla, falling from a high precipice, when swelled with the winter rains, hollows out deep and large reservoirs below, which it leaves full of water when the rains cease, so that the people are well supplied with water."—Ibid.

[*Gardefui, or, the Straits of Burial.*]

"*Gardefui* has no signification in any language; but in that of the country where

it is situated, it is called *Gardefan* and means the Straits of Burial."—Ibid.

Ronsard makes Venus say in her Lament for Adonis.

"Je suis maintenant veufve, et porter je ne veux
Ny des bagues aux doigts ny l'or en mes cheveux;
Et si veux pour jamais (tant la douleur me tue)
Que la mere d'Amour de noir soit revestue:
Je veux que mon Ceston soit acoustré de noir,
Et que plus je ne porte en la main de miroir."—T. 4. p. 39.

[*Graal, or, Greal,—Meaning of.*]

Graal or *greal* in the *Langue Romane* signifies a cup or dish.[1]

[*King Loth.*]

The descent of King Loth of Orcanie from Perron, one of the companions of Joseph of Arimathea, is given in S. Greall, pt. 1, ff. 115.

[*King Loth's Children.*]

"Si eut la femme au Roy Loth quatre enfans, cest assavoir Gauvain, Aggravain, Gaheret, Gaberiet, ces quatre enfans furent filz au Roy Loth: mais sa femme en eut encore ung qui fut nomme Mordrec, et lengendra le Roy Artus a Logres, quant il estoyt jeune escuyer et quil estoit encores avec son pere Arthor qui le nourrissoit, car qui la verité en sçauroit ou cuyderoit que lenfant Mordrech seroit filz au Roy Loth comme les aultres."—Merlin, 1, ff. 92.

The story is not to Arthur's credit,—but he knew not his own parentage at the time, and therefore the incest was committed ignorantly, and the adultery was innocent on the lady's part, for she thought Arthur had been her husband.

[*King Arthur's Hall.*]

K. Arthur's hall. "*Bien jonchée estoit de plusieurs sortes et manieres de bonnes herbes et fleurs qui rendoient leans une grant ondeur ainsi comme basme.*" — Sainct Greall, p. 2, ff. 128.

[*The Washing of the Knight.*]

"Adonc le varlet print le cheval de Gauvain et le mena a lestable, et messire Gauvain et la dame sen vont au chasteau en la salle, et la dame le fait desarmer, et luy fait apporter de leaue pour laver ses mains et sa face, car il estoit moult noir pour le haulbert que il avoit long temps porte."—Ibid. p. 2, ff. 132.

[*Creature Comfort previous to the Fight.*]

"Le lendemain apres la messe ouye, print et mengea troys souppes en vin,—puis s'arme de toutes pieces."—Ibid. 2, ff. 133.

Sir Gavain before he undertakes the cause of Sir Perceval's mother for the Vaulx de Kamelot.

[*Gorgeous Banner.*]

"Adonc vint le Roy Ban de Benoic a quil il tardoit moult qu'il nestoit ja a l'assemblée. Si tenoit lenseigne de son seneschal a une couronne dor et dazur, et bendes de travers a lytes jaunes comme fleur de cipre, et avoit seize langues qui luy batoyent jusques aux poings."—Merlin, vol. 1, ff. 85.

[1] See Nares's *Glossary* inv. Graal or Grayle, and Sangraal or Saint-Greal. It is described in the Romance next quoted as "*L'escuelle ou le Fiex* (Fils) *Dieu avoit mengie*"—J. W. W.

And again "Lors vint le Roy Boors a tout la grant enseigne paumoyant, dont le champ estoit pres a menues bendes de or froye de belic fait si delie comme homme vivant le eust sceu faire, a cinq longues langues."—Ibid.

[*Knightly Dress.*]

When Perceval is entertained by the old knight who instructs him in the use of arms, the good knight makes him lay aside the hempen shirt and leathern suit in which his mother had drest him. "*Puis fist apporter chemises fines, braies de mesmes, et chausser de drap taint en bresil et escarlate, et robbe de soie de coulleur inde, la quelle estoit subtillement faicte et richement brodée.*" —ff. 10. Perceval le Galloys.

[*Exquisite Beauty.*]

—"La pucelle estoit si formellement belle, que Dieu ne nature ny avoit rien delaisse quelle ne fust en tout accomplie. Premierement les cheveulx sembloient mieulx estre de fin or que de poil, tant estoient luysans et bien colorez. Le fronc avoit hault et plain comme s'il fust faict de fine yvoire, Sourcilz brunetz assez menus. Les yeulx vers et rians en la teste avoit; ne trop grans ne trop petis. Le nez droit et estendu. Les joues blanches taintes de rougeur proporcionnée. Que vous diray je; tant fut de grant beaulte souverainement remplie, que je ne croy pas que Dieu en ait depuis forme une pareille."—Ibid. ff. 11.

[*Knightly Collation.*]

"Cependant fist la collation apporter de confitures et espiceries, comme figues, et dactes, confites, noyz, muscades, girofile et grenades en dragée, electuaire doulx de gingembre alexandrin. Et tant d'aultres choses confites que nen ay sceu le nombre retenir. Apres furent les vins apportez de tant de diverse sorte que je ne lay peu retenir. Et en la fin fut lypocras tant claret que blanc apporte."—Ibid. ff. 19.

[*Deserted Castles the Haunt of Assassins.*]

"Li due Cavalieri fecero spianare il castello et torretta, ne si partirono di la per insino che'l videro desolato sino à fondamenti, si che non vi potesse restare memoria, il che parve loro il dovere di fare, però che castelli edificati ne deserti et asprezzi de monti, non servono ad altro che à ricetto d'assassini; onde il signore Dio viene ad essere sommamente offeso, et rei huomini ad essere salvi."—J Due Tristani, ff. 80.

[*The fabulous Story of K. Arthur referred to as true History.*]

In "the very Beggar's Petition against Popery, wherein they lamentably complain to K. Henry VIII. of the Clergy," speaking of the money which the Friars, Pardoners, and Somners obtained, it is said—"the noble King Arthur had never been able to have carried his army to the foot of the mountains, to resist the coming down of Lucius the Emperor, if such yearly exactions had been taken of his people."—The story is referred to as true history.

[*Splendour of a Novus Homo.*]

"The Spanish minister, Eusenada, a man without a foot of land, and not allied to any one that had, wore about his person on every gala day jewels nearly to the amount of £100,000."—Walpole *Papers. MSS.*

[*Robin Hood's Bottle.*]

Mr. Rayner of Covent Garden theatre has become the purchaser, at a sale at St.

Anne's Well in Yorkshire, of a leathern bottle holding three pints, which has been time out of mind exhibited at the Inn there, as having belonged to Robin Hood.—*Nov.* 12, 1826.

[*The Woman of Bedlam's Epigram on Madan's Book.*]

Upon hearing of Madan's book, a woman in Bedlam is said to have spoken this epigram.

"If John marry Mary, and Mary alone,
It is a good match between Mary and John:
But if John marry more wives, what blows
and what scratches!
'Tis no longer a match, but a bundle of
matches."

[*A Greyhound's "Jaque."—What?*]

Cotgrave speaks of a "*jaque* or jack for the body of an Irish greyhound, &c. made commonly of a wild boar's tanned skin, and put on him when he is to cope with that violent beast."

Description de la Composition qu'on met dans les Canons.

"Savoir; *Bardouk*[1] dix; charbon deux drachmes; soufre une drachme et demie. Pilez-le bien et remplissez-en precisement le tiers du canon. Faites faire un refouloir de bois chez le tourneur, suivant le calibre de l'embouchure du canon, et introduisez-le avec force. Vous y mettrez ensuite le boulet ou la flèche (incendiaire) et vous mettrez le feu à la poudre contenue dans la chambre du canon. Il doit être perforé à la profondeur de la lumière, car s'il étoit perforé plus bas, ce seroit un défaut; et malheur alors à celui qui tire."—*Fundgruben des Orients*, vol. 1, p. 248.

[1] *Bardouk* is supposed to be a corruption for *Barout* powder, unless there be, which is more probable, some mistake or omission of the word which should designate nitre.

[*On a Leaden Bullet.*]

"When I look on a leaden bullet, therein I can read both God's mercy, and man's malice: God's mercy, whose providence foreseeing that men of lead would make instruments of cruelty, did give that metal a medicinal virtue: as it hurts so it also heals; and a bullet sent in by man's hatred into a fleshly and no vital part, will with ordinary care and curing, out of a natural charity work its own way out. But oh! how devilish were those men, who to frustrate and defect his goodness, and to countermand the healing power of lead, first found the champing and impoisoning of bullets! Fools who account themselves honoured with the shameful title of being the inventors of evil things, endeavouring to out-infinite God's kindness with their cruelty."—Fuller's *Good Thoughts.*

[*Enactment against the Prognosticators of Elizabeth's Days.*]

A statute of the 5 Elizabeth sets forth, it had been the practice of some malcontents, to prognosticate fortunes and events from colours, and changes, and crests, belonging to persons of quality; and that this conjectural presumption had made bold with the Queen herself. The penalty of doing this with an intention of raising any insurrection or public disturbance, is the forfeiture of ten pounds, and a year's imprisonment for the first, and the forfeiture of all goods and chattels for the second offence.

[*Wormwood used as an Antidote against Fleas.*]

"While wormwood hath seed, get a handfull or twain

To save against March to make flea to refrain.
Where chambers is sweeped, and wormwood is strown,[1]
No flea for his life dare abide to be known."
TUSSER.

[*A Black Guard.—What?*]

"SINCE my Lady's decay I am degraded from a cook, and I fear the devil himself will entertain me but for one of his black guard,—and he shall be sure to have his roast burnt."—THOMAS NABBES. *Microcosmus.*[2]

[*Initiation of the Boys of the Tonga Islands in Cruelty.*]

IN one of the battles in the Tonga Islands, as described in MR. MARINER'S most interesting book, the wounded "were stuck with spears, and beaten about with clubs by boys, who followed the expedition to be trained to the horrors of war, and who delighted in the opportunity of gratifying this ferocious and cruel disposition."—Vol. 1, p. 102.

[*Ring and Sarazen.*]

FLECKNO seems to indicate the Moorish origin of these sports. At Rome he speaks of "a solemn justing, or running at Ring and *Sarazen.*" I do not remember to have seen this word elsewhere,—yet so it must have been called in Italy at that time.—*Relation of Ten Years' Travels*, p. 26.

[*Jesuits—not confined to the Romish Faith.*]

"*Amisimus nuper, vel præmisimus potius Bongarsium, virum omni laudatione majorem. Beatum illum, qui non vidit mala patriæ quæ parant duo genera hominum, Jesuitæ τὸ τύγιον γένος, et οἱ ἐν τοῖς ἡμετέροις Ἰησουιτίζοντες: habemus enim et nos Jesuitas.*"—CASAUBON'S Epist. p. 880.[3]

[*An Enemy's Account of Parnell the Quaker.*]

SEWELL'S account of this poor youth bears with it but too convincing marks of truth. The case is very differently stated by an enemy. "In Colchester jail," he says, "within this last two years, Parnell the Quaker would needs fast forty days and nights as Christ did: who after he had fasted eight or nine days, suffered some food to be applied to him, but his body by fasting having lost its power of reception and concoction he died. And after he was laid in his grave, a man-Quaker, (how many more than one I cannot say,) waited by his grave until the end of three days, expecting his resurrection, but James not rising, the poor man ran mad upon it, and so continued many weeks, but at last got loose both from his madness and quaking, through God's mercy to him."—UNDERHILL'S *Hell Broke Loose*, p. 36.

[*Factious Affection to the Spaniards in Elizabeth's Reign.*]

BURLEIGH, in his Advice to Queen Elizabeth, saying how greatly Philip was beloved among all the discontented party of her subjects, adds, "a more lively proof whereof one would never see than in the poor Don Antonio, who when he was here was as much at mass as any man living, yet there did not so much as one papist in England give him any good countenance, so factious an affection is borne to the Spaniards."

[1] When I was a child, it was a common thing in Shropshire to put bunches of dried wormwood between the ticking and the mattress.—J. W. W.

[2] See GIFFORD'S *Note.* BEN JONSON'S *Works*, vol. 2, p. 169.—J. W. W.

[3] See SOUTH'S *Sermons*, vol. 4, p. 192, &c.—J. W. W.

[*English Women Frenchified.*]

R. B. says of the English women that they were of high esteem in former times among foreign nations, for the modesty and gravity of their conversation, but the women of his own times were so much addicted to the light garb of the French that they had lost much of their honour and reputation among sober persons abroad, who before admired them."

[*Invention of Gunpowder.*]

Count Rzevuski promises the translation of an Arabic manuscript written about the time of St. Louis, and treating of the art of war, which contains the composition of gunpowder.—*Fundgruben des Orients*, vol. 1, p. 189.

Nurses.

If the child should prove a boy, said Gonzalo Gustios of the unborn Mudarra Gonzales,—let him have *two* nurses.—*Cor. del* R. D. Alonso.

[*Stags as Coach-drawers.*]

"Send for the gentleman
That bridles stags, and makes them draw caroches."

Cartwright's *Lady Errant.*

[*Striking Illustration.*]

One of the examples in the Guarani Grammar is—"God help us, you see that even the fathers themselves die."—P. 175.

[*Mrs. Dunton's Funeral Sermon.*]

Mrs. Dunton's Funeral Sermon, by Timothy Rogers, is swoln into a substantive volume, by a Preface "containing a brief History of several excellent Women," and by an Epistle Dedicatory "to the Ladies that are religious and good-humoured, both in a single and a married state." In this epistle, Timothy says to the ladies, "*The Atheist that disbelieves an heaven, may look in your faces, and see a great deal of it there.*"

"She was the daughter of an ambassador," he says, in the sermon, "I mean the Reverend and Excellent Dr. Samuel Annesley, your late pastor. When we speak of him, so many were his graces, and so flourishing his soul, that we open a box of ointment that yields a grateful smell and perfumes us all."

Mrs. Dunton kept a diary which "would have made a very considerable folio." It was mostly written in a short hand of her own invention, and at her death she desired that all her papers might be burnt.

[*Levelling Fraternity.*]

The extent to which the levelling principle was carried in the French armies, is shown by a thorough-paced soldier of the revolutionary school, when he describes his own entrance into the service as a conscript. "*Ce qui me surprit et m'étonna d'abord, c'est ce mélange des diverses classes de la société qu' avait préparé la sagesse de la loi. La même chambrée rassemblait les fils du laboureur, de l'artisan et du commerçant; le même lit réunissait le fils du noble à celui du plébéien. C'était vraiment là que les hommes n'étaient jugés que ce qu'ils valaient.*" He proceeds to say, that "*camarade de lit*" is a sacred name among the soldiers, "*qu'il établit entre deux hommes une vraie fraternité d'armes.*"—Memoires d'un soldat fait prisonnier à la bataille de Baylen, t. 1, p. 8.

[*Religious Darkness of Portugal.*]

"The religious and discerning reader of the Bible will not lament the exportation

of a family wedded to all the worst errors of Popery, and whose subjects were on that account the most ignorant, the most cruel and besotted in Christendom. He, setting political and momentary advantages aside, will rather rejoice that a more liberal system than the former will soon be introduced into Portugal. It is undeniable, that wherever the new French influence has prevailed, religious liberty has followed of course."—*Gospel Magazine, Dec.* 1807.

[*Jerusalem — its Sanctity.*]

"ACTIONS committed at Jerusalem, whether good or evil, go for a thousand times the amount of the same actions committed in any other place."—MEDJIRED-DIN *Fundgruben des Orients*, vol. 2, p. 130.

[*Mount Hope Neck.*]

MOUNT Hope Neck was "begged of the King by Johny Crowne, the Poet."—CALLENDER'S *Rhode Island*, p. 79.

[*Marcus Antoninus.*]

"*Et parum sanè fuit, quod illi honores divinos omnis ætas, omnis sexus, omnis conditio ac dignitas dedit, nisi quod etiam sacrilegus judicatus est, qui ejus imaginem in suâ domo non habuit, qui per fortunam vel potuit habere, vel debuit. Denique hodieque in multis domibus M. Antonini statuæ consistunt inter deos penates; nec defuerunt homines qui somniis eum multa prædixisse, augurantes futura et vera, concinuerunt. Unde etiam templum ei constitutum, dati sacerdotes Antoniani, et sodales, et flamines, et omnia quæ de sacratis decrevit antiquitas.*"—JULIUS CAPITOLINUS.

[*Pure Waters of Castaly.*]

"WHERE ever fountain or fresh current flow'd
Against the eastern ray, translucent, pure,
With touch ætherial of Heaven's fiery rod,
I drank." *Samson Agonistes.*

[*Beauties of Nature.*]

"*Ainsi sen vindrent parmy la maistresse rue qui estoit toute tendue de riches aornemens, et les rues jonchées de belle herbe fresche et verte souef fleurant.*"—MERLIN, 1. ff. 173.

[*Easy Arithmetic.*]

"I BELIEVE," says ARBUTHNOT, "it would go near to ruin the trade of the nation, were the easy practice of arithmetic abolished: for example, were the merchants and tradesmen obliged to make use of no other than the Roman way of notation by letters, instead of our present."

[*Cure for a Head-ache.*]

"A VIOLENT head-ache, which seems to be a common complaint at Potosi, is cured there by putting the feet in hot water."—PERAMAS, *De sex Sac.* p. 34.

[*Town of Villa Real in Guatemala.*]

"WHEN the town of Villa Real, in Guatemala, was founded 1545, *entregaron al Alguazil Mayor las prisiones de la carcel, que fueron cinco pares de grillos, y unas esposas; y sa obligo a dar cuenta dellas cada y quando que se le pidiessen, y mandaron al dicho Alguazil Mayor que haga pones en la placa defta villa una picota de madera. E que ponga en el cerro que esta junto desta villa en la salida hazia la sierra, una horca de madera, en la qual se executi la justicia.*"—REMESAL, Hist. de Guatemala, p. 267.

[*Hasty Building of Missionary Settlements in Guatemala.*]

THE first missionary settlements were soon built. REMESAL says, "in four hours a house is made, and a whole village in two days. That of S. Domingo de Xenacahot, en los Zacatapeques de Guatemala, was built by P. F. Benito de Villacañas in one night, to occupy the ground against some Spaniards who were coming to make an *estancia* there next day." — *Hist. de Chiapa y Guatemala*, p. 508.

[*Taking Possession of Guiana by Turf and Twig.*]

"WHEN I had taken good view of the place," says HARCOURT, "and found it commodious for many purposes, then, in the presence of Captain Fisher, divers gentlemen and others of my company, and of the Indians also, I took possession of the land, by turf and twig, in the behalf of our sovereign lord, King James: I took the said possession of a part, in the name of the whole continent of Guiana, lying between the rivers Amazons and Oroonoko, not being actually possessed or inhabited by any other Christian prince or state." — HARCOURT'S *Voyage*, *Harl. Mis.* p. 196.

[*Tobacco.*]

"THE tobacco that was brought into this kingdom in the year of our Lord 1610, was at the least worth sixty thousand pounds; and since that time the store that yearly hath come in, was little less."—Ibid. vol. 3, p. 193.

[*Mr. Burgh's Utopian Romance.*]

MR. BURGH, the political writer, published, in 1760, a kind of Utopian romance, entituled "An Account of the First Settlement, Laws, Form of Government, and Police, of the Cessares, a People of South America, in Nine Letters, from Mr. Vander Neck, one of the Senators of the Nation, to his Friend in Holland. With Notes by the Editor. 8vo."

Prince Arthur.

"OF which name," says HALL, "Englishmen no more rejoiced, than outward nations and foreign princes trymbled and quaked, so much was that name to all nations terrible and formidable."—P. 428.

[*Lord Bacon's Dictum of King Arthur's Acts.*]

THIS first son, "the King, (in honour of the British race, of which himself was,) named Arthur, according to the name of that ancient worthy, King of the Britains, in whose acts," says BACON, "there is truth enough to make him famous, besides that which is fabulous."

[*Hebrew MSS. of the History of King Arthur in the Vatican.*]

So generally popular were the romances of the Round Table, that a history of King Arthur, translated from the Spanish into Hebrew, exists among the manuscripts in the Vatican.—BERTOLACCI, vol. 1, p. 431.

[*Origin of the Word "Sir," and its wide Use.*]

PAPENHEIM has this curious note concerning the origin of the word "Sir," and its wide use.

"*Mirus est plurium diversissimorumque idiomatum consensus in usurpatione hujus particulæ honorabilis* Ser, *significantis* dominum, *sub levi quadam varietate.* Sara *Hebreis* Dominam *sonat, ut notum ex Scripturis.* Serapis, *Ægyptiorum deus, sic dictus*

quasi Dominus Apis. *Arabes Ismaelitæ a pastoritiæ vitæ professione* Sarracenos *dici se voluerunt, quasi* Dominos ovium; *esto imperitius quidam a Sara Abrahæ uxore tractum nomen velint, cui ex opposito et per contemptum* Agarenorum *appellationem objiciunt. Moschis, suus magnus dux sive Dominus* Czar *dicitur. Teutones vero, cum quibus communes radices plurimas retinent Longobardi, idem* Ser *usurpant, ut notum est Belgis,* ex antiquæ nobilitatis nominibus Ser-sanders, Ser-jacobs, &c. *Franci* Sire *et cum addito* Messire; *hoc suis curionibus et Clericis, istud soli Regi nunc per excellentiam tribuentis.*"—Acta Sanctorum, April, t. 3, p. 922.

[*Increase of Cattle in the Falkland Islands.*]

"THE Spaniards carried a few head of cattle to the Falkland Islands. In the year 1780 they had increased to eight hundred, and in 1795, when Azara wrote his account of the quadrupeds, there were more than six thousand. In these miserable islands, where the cattle were left wholly to themselves, being neither sheltered nor foddered, they learnt to clear away the snow, and get at the herbage beneath it."—AZARA, *Quadrupedes*, t. 2, p. 359.

[*The Talking Robin Red-breast.*]

"DR. PHŒNIX caused a robin red-breast which he had in a cage, to be brought into the dining-room, where it entertained us, whilst at dinner, with singing and talking many pleasant things, as, 'Sweet lady'—'Is the packet come?'—'What news from England?' and several such expressions, which the Doctor's lady had taught it. The smallness of this bird renders its talking the more remarkable: and, perhaps, madam, this robin red-breast is one of the greatest rarities in Ireland, if not in the whole world; and I believe Dr. Phœnix thinks so, for, as small as this bird is, he told me he would not sell it for twenty guineas; and I do think, were it sold to the worth of its pleasant chat, it would yield a thousand."—JOHN DUNTON'S *Conversation in Ireland*, p. 622.

[*Sir William Temple's Opinion of the Spaniards.*]

WRITING, in 1669, to Lord Arlington, SIR WILLIAM TEMPLE said, "he should neither increase nor lessen the faults of the Spaniards, which," he adds, "your lordship has so much reason to censure and reproach: nor should I be less amazed at them, but that I look upon them as the usual distractions of weak and diseased bodies. 'Tis certain, they have deserved so little of us, that we have no reason at all to concern ourselves in their interests or dangers, unless we find they will have very strong and necessary consequences upon our own; and in that case, our growing angry with them will only serve to hurt ourselves; and we had better help them to mend their faults, than force them, by despair or hardships, to increase them."—SIR WILLIAM TEMPLE'S *Works*, vol. 2, p. 204.

[*State of the Low Countries in* 1670.]

"THE Constable is gone for Spain, and left his government, (the Low Countries,) much as he held it: nor can I judge whether it came from his natural temper, or some contracted indispositions, for his health has been of late the cover for it; but these six or eight months past, he has been obstinate to hear nothing of business, returning all that was offered by his nearest officers with *queire matarme?* 'Do you wish to kill me?' and passing his time with his virginals, his dwarfs, and his graciosoes."—Ibid. vol. 2, p. 224.

[*Further Character of Spain.*]

The Prince of Orange said, in 1676, of the usage which he had received from Spain, "It had gone so far in what concerned his personal interests with that crown, as to make him tell the Duke of Villa Hermosa, last campaign, that he took this manner of treatment from Spain as a great honour to him; for he was very sure, at a time wherein the least step he should make awry was of so great moment to that crown, they would not use him so, if they did not think him a man of too much honour to prefer his own resentments before the public interests he was engaged in." And he added upon it that they knew him, for he should not do it. — Ibid. vol. 2, p. 378.

[*Popular Groan at the Execution of Charles the First.*]

Philip Henry, who saw the execution of King Charles, used to say, "that at the instant when the blow was given, there was such a dismal universal groan among the thousands of people that were within sight of it, (as it were with one consent,) as he never heard before; and desired he might never hear the like again, nor see such a cause for it." — Dr. Wordsworth's *Eccl. Biography*, vol. 6, p. 144.

[*Want of Lighting in London*, 1685.]

"There is wanting a law wherein, although not all England is concerned, yet a great part thereof is, that, in the capital city of England, not only all the streets and lanes should be kept clean, that all sorts of persons might walk as commodiously in winter as in summer, which is of late years brought to pass in that great and populous city of Paris, in France; but also, as is done in that city all the winter nights, in the middle of all the streets there should be hanged out so many candles or lamps, as that all sorts of persons in this great trading city might walk about their business as conveniently and safely by night as by day." — *England's Wants*, 1685.— Scott's *Somers' Tracts*, vol. 9, p. 234.

[*Cotton Cloths as a Defence against Indian Arrows.*]

Fr. Francisco de Ortega says, in his Aprovacion to the *Milicia de las Indias*, of D. Bernardo de Vargas Machuca, that in Mexico the Spaniards travelled in large parties, they and their horses covered with cotton cloths, three fingers in thickness, for defence against the arrows of the Chichimecos.

[*Bells to frighten the Indians.*]

"Bells at the portral are recommended for frightening the Indians, and animating the horse." — Bernardo de Vargas Machuca, *Milicia Indiana*, ff. 46.

[*Recommendation of short Swords.*]

Some Spanish captains in the Indies allowed the harquebussiers to go without swords, the sword being a great incumbrance when not in use. Bernardo de Vargas censures this as a perilous indulgence, and recommends short swords. "*Digo que en su lugar lleven unas medias espadas, alfangetes, o cimitarras, machetones, o cuchillos largos de monte, de tres o quatro palmos.*" —Ibid. ff. 45.

[*Long Hair a Hold for the Enemy.*]

"The long-haired Indians afforded a good handle to the Spaniards in war; not so those who were shorn. *Porque se escusan quando vienen a las manos con los Españoles de que les hagan presa dallos, y como no lo tengan y esten en cueros, se deslizan sin que se puedan asir a manos.*"—Ibid. ff. 3.

[*The Sayo, or Coat of Cotton.*]

"The *sayo* or coat of cotton which was found the best armour against arrows, served also as a good bed, and kept the wearer from feeling the dampness of the ground. Machuca recommends that it be stuffed lightly, and says five pounds of cotton are sufficient, but if the coat is to come as low as the knees, then it should have eight. If this were wetted, the cotton became close and in lumps, and was easily pierced."—Ibid. ff. 43.

[*Ear-pieces of the Morion hinder the Word of Command.*]

Machuca recommends (ff. 47) that the morion should be without ear-pieces, *son orejeras*, as being uneasy to the wearer, and hindering him from hearing the word of command in action. But he says they are necessary where slings are used.—Ibid.

[*Excess of Females the Effect of Polygamy.*]

"*On dit que s'il y a rareté de mâles, la procreation abonde en femelles.*"—(Azara. Quadrupedes, vol. 2, p. 363.) If this observation be well founded, it tends to confirm the probable opinion that an excess of females, where it exists in polygamous nations, is the effect of polygamy, and not the cause.

[*Pemican.*]

"The provision called Pemican, on which the Chepewyans and other savages in the N. of America chiefly subsist in their journeys, is thus prepared. The lean parts of the flesh of larger animals are cut in thin slices and placed on a wooden grate over a slow fire, or exposed to the sun, and sometimes to the frost. Thus dried it is pounded between two stones, and will keep several years. If, however, it is kept in large quantities, it is disposed to ferment in the spring, when it must be exposed to the air, or it will soon decay. The fat is melted down and mixed when boiling, with the pounded meat in equal proportions, then put in baskets or bags for travelling, and eaten without further preparation. It is a nutritious food. A superior kind is made with the addition of marrow and dried berries."—Mackenzie, p. 121.

[*No Evergreen Creepers in America.*]

"We have no creeping plants in North America which preserve their verdure in winter," says M. Simon, "and the effect of the profusion of ivy in England is very striking."

[*Use of the Faca in killing the Cobra-Vendos, or, Boa Constrictor.*]

Rennefort accounts in a ridiculous manner for the universal use of the *faca*. "The inhabitants of this country, even the children, never go abroad in the country without carrying large naked knives, edged on both sides, to cut the snakes called Cobra-Vendos (the *Boa Constrictor*) who leap upon them from the trees, twist round, and would stifle them, if they did not quickly cut them in half. One sees many persons with scars upon their bodies, from the wounds which they have given themselves in thus cutting the snake!"—Pt. 2, ch. 5, p. 293.

[*Use of Ducks in Turnip Fields.*]

Mr. Coke cleared a crop of turnips from the black canker by turning ducks in. They cleared a field of thirty-five acres completely in five days, marching at last through it on the hunt, and eyeing the leaves on both sides with great care, to devour every one they could see.—*Annals of Agriculture.*

[*The Turkish Booza.*]

The Turks make a liquor from barley which is called Booza, and which although fermented is not prohibited like wine, "because," says Evlia, "it gives heat and strength to the body of Moslem warriors, and goes for hunger. Excess in drinking it brings on gout and dropsy; and the proverb says that dogs are no friends to Booza drinkers; the reason of which is that Booza drinkers being liable to these diseases, always carry a stick in the hand, which is no means of recommending themselves to the favour of dogs. The Booza makers are a very necessary corporation in a camp: they are for the most part Tatar Gipsies."

[*Sweet Booza of the Turks.*]

The Turks have also a sweet Booza, which is much less in request,—there being only forty shops in Constantinople where it was sold, and 300 of the other. I am not certain whether the sweet kind be what Evlia immediately describes as "a kind of white Booka made of the growing millet (probably the grain before it is ripe) which resembles a jelly. They put it sometimes for a trial into a handkerchief without a drop of it going through. Women who are with child take it, that the child may become sound and stout, and when delivered, they take it to increase the milk. The surface of it is covered with a kind of cream which gives new vigour and life, without intoxicating, or producing colic, because they compose it of must of Zenedro, cinnamon, cloves, ginger, and Indian nuts. They sell it in great tubs which could contain a man's body. I who spent so much time in coffee houses, Booza houses, and wine houses, can call God to witness that I never drank any thing during all my travels but this sweet Booza of Constantinople preserved in boxes, that of Egypt made of rice-water, and that of Crimea called Makssama."

[*The Sultan's Lion Keepers.*]

The keepers who lead the lions in procession before the Grand Seignior, are described by Evlia as "carrying in their hands conserves of Gazelles' meat, seasoned with opium and other spices, holding large cudgels, and leading each lion in four iron chains plated with gold or silver. If one of these lions enraged is going to assail the spectators, the lion-keepers hold under his nose the confiture of Gazelles' meat with opium, which renders the beast tame and quiet, and in that way they keep and rule it."

[*Owl, or, Eagle Pellets.*]

"Upon a rock on the side of a hill, I found a large nest, very similar to those seen in King George's Sound. There were in it several masses resembling those which contain the hair and bones of mice, and are disgorged by the owls in England after the flesh is digested. These masses were larger, and consisted of the hair of seals and of land animals, of the scaly feathers of pinguins, and the bones of birds and small quadrupeds. Possibly the constructor of the nest might be an enormous owl; and if so, the cause of the bird being never seen, whilst the nests were not scarce, would be from its not going out until dark; but from the very open and exposed situations in which the nests were found, I should rather judge it to be of the eagle kind; and that its powers are such as to render it heedless of any attempts from natives upon its young."—Flinders, vol. 1, p. 81.

[*Balsamic Oil of Kentucky and Tenessee.*]

"Mr. Reyney, in relating his travels in Kentucky and Tenessee, described to us a remarkable rock, which continually yields a balsamic oil. The oil, of which he shewed us a specimen, is exactly like balsam of sulphur, both to the sight and smell. It rises

from the bottom of a fountain, and covers the surface of the water, from whence the inhabitants skim it off. They say it cures the tooth ache immediately, and is an excellent remedy for rheumatic pains."—Dr. Coke's *Journal. Methodist Mag.* vol. 21, p. 450.

[*A She-Bear with Young never killed in America.*]

It is said in Thomas Rankin's Memoirs, (a Methodist Preacher) that no person in America, "either white man or Indian, ever killed a she-bear with young. They are supposed to hide themselves in the most secret places till they have brought forth their young."

[*Cure for Foot-soreness.*]

When Nicholas Ferrar was walking through Spain "one night his hostess where he lodged, seeing he was a young foot traveller, and that he suffered greatly from the torment of his feet, prescribed to him to bathe and steep his feet for a considerable time in a bowl of sack, which she brought for that purpose. This gave him immediate ease, and enabled him to proceed comfortably on his journey the next morning, and by future applications prevented all future inconveniences of that sort."

[*Bishop's Advice to Pope Julius III.*]

"Spain does most religiously observe all your laws and constitutions, does not change or innovate in any thing. And as for that nation you need not be solicitous, for you can find but few amongst the Spaniards who have not an abhorrence for the doctrine of Luther. But if there are any heretics among them, they are such as rather deny that the Messiah is yet come, or that men's souls are immortal, than question the power of your Holiness. But without doubt this heresy of theirs seems to us more sufferable than that of Luther; and the reason is plain; for these Marani, though they believe nothing of Christ, or a future state, are yet wont to hold their tongues, or at most laugh amongst themselves, and in the meantime are not at all wanting in their duty to the Roman church." — *Advice given by some Bishops assembled at Bononia to Pope Julius III.* The tract is ironical, but this part nevertheless is seriously meant.

[*The Shard-borne Beetle with his drowsy Hum.*—Macbeth.]

"The Scarabe flies over many a sweet flower, and lights in a cowshard." (Stephen Gosson's *Schoole of Abuse.* Scott's *Somers' Tracts*, vol. 3, p. 552.)—Here is the explanation of Shakespere's epithet, Shard-born.[1]

[*Interchange of* Θ *and* Z.]

The reading of Θαρὰ for Ζαρὰ in some manuscripts of St. Matthew's Gospel, shows that in other countries besides Spain, the sound of the *theta* has been given to the Z.

[*Magnetic Influence.*]

"Our own countrymen among their magneticall experiments tell us, that a rod or bar of iron having stood long in a window, or elsewhere, being thence taken and by the help of a cork, or the like thing, being balanced in water, or in any other liquid substance, where it may have a free mobility, will bewray a kind of unquietude and discontentment till it attain the former position."—Sir H. Wotton's *Remains*, p. 79.

[1] Nares says in his Glossary "*Cowsheards* appear to mean only the hard scales of dried cowdung."—In v. Shard. J. W. W.

[*Leaves of the Vine a Substitute for Tea:— and the Prunings good for making Vinegar or Wine.*]

"The leaves of the vine on being dried, which should be done in the shade, make an excellent and extremely wholesome tea, though somewhat different, both in taste and flavour, from that commonly used, besides being admirably calculated for making vinegar. The prunings of the vine, on being bruised and put into a vat, or mashing-tub, and boiling water poured on them, the same way as done with malt, produce a liquor of a fine vinous quality; which being fermented, forms an excellent substitute for beer; and which, on being distilled, produces a very fine spirit of the nature of brandy."—*Quære?*

[*Story from the Talmud.*]

"The Talmud relates a trick which a Rabbin put upon God and the devil; for he entreated the devil to carry him to heaven gate, that having seen the happiness of the saints he might die with more tranquillity. The devil granted the Rabbin's request, who seeing the gate of heaven open, threw himself headlong in, swearing by the great God that he would never come out again.—God who would not suffer him to be guilty of a perjury, was obliged to leave him there, while the devil being tricked slunk away in great confusion."—Basnage, book 3, ch. 6.

[*Ali, the Patron of the Lion Keepers.*]

"Ali, the Lion of God, is the patron of the keepers of the imperial lions, because all lions and savage animals came to lay down their heads gently before him, and to speak with him the language of their condition."—Evlia.

[*Porridge and Pottage.*]

Porrage or *porridge*, and *pottage*, are commonly supposed to be mere synonimes,—but the former seems to be a genuine word, derived from *Porreau*, a leek. Leek-porrage is therefore a pleonage which obtained as the meaning of the French word was forgotten.

[*Turkish Drink of Mint and Pimento.*]

"The Turks are exceedingly fond of a beverage made with mint and pimento infused in cold water, I must say that I never tasted anything more powerful. It is like swallowing an alcohol the most concentrated."—Pouqueville, p. 186.

[*Jougourth.—What?*]

"*Jougourth* is a sort of curdled milk, turned by heating the milk over the fire with some of the old *jougourth* in it, or for want of that the flower of an artichoke. Thus the original fermentation proceeds from this plant, and this the Greeks know perfectly well, resorting to it whenever their stock of curd is entirely exhausted."—Ibid. p. 185.

[*The Sycamore Tree—a Harbour for Flies.*]

In Defoe's Tour through Great Britain, an avenue of trees near Dorchester is praised for its beauty, "though," the writer adds, "being common sycamores, they are inconvenient by harbouring flies."—Vol. 1, p. 321.

[*Huge Nests.*]

"Near Point Possession were found two nests of extraordinary magnitude. They were built upon the ground, from which they rose above two feet; and were of vast circumference and great interior capacity, the branches of trees and other matter of which each nest was composed being enough to fill a small cart. If the magnitude of the constructor be proportionate to the size of

the nest, Terra Australis must be inhabited by a species of bird, little inferior to the condor of the Andes."—FLINDERS, vol. 1, p. 64.

[*Skin of the Red Herring prevents Beer from foaming or frothing.*]

THE red herring.—"There is plain witchcraft in his skin," says T. NASHE, "which is a secret that all tapsters will curse me for blabbing: for do but rub a cann or quart pot round about the mouth with it, let the cunningest lick-spiggot swelt his heart out, the beer shall never foam or froth in the cup, whereby to deceive men of their measure, but be as settled as if it stood all night."—NASHE's *Lenten Stuff. Harl. Misc.* vol. 2, p. 331.

[*Coats of Horses employed in Coal Mines soft and glossy.*]

M. SIMOND observes that the coats of the horses employed in the coal pits are soft and glossy, like the skin of a mole.—Vol. 2, p. 60.

[*Rapacity of the Wolves at Caunpore.*]

1785. "DURING a dreadful famine the people crowded for relief to the cantonment at Caunpore, and perishing for weakness before they could obtain it, filled up the ways with their dead bodies. This attracted the wolves, and being thus fleshed with human food, they considered the country as their own, and man as their proper prey. They not only frequently carried off children, but actually attacked the sentries on their post. Three of them attacked a sentinel, who after shooting the first and bayonetting the second, was killed by the third. It was necessary to double the sentries. A man, his wife, and child, were sleeping in their hut, the mother was awakened by the shrieks of the child in her arms, a wolf had seized it by the leg, and carried it off in spite of her struggles."—CRUSO *in Forbes*, vol. 4, p. 82.

[*Unnecessary Marking of Words in Poetry.*]

IN those volumes of the Arminian Magazine which Wesley edited, he has marked those syllables in poetry which are not pronounced,—thus for instance,

"A gentle heat till then unknown
Playèd round my heart, and in the stone
Softenèd and made a place for thee."

This is altogether needless, because the syllables which are thus marked, are not pronounced in prose. A mark is required only where the pronunciation would appear doubtful without one.

[*Wesley's Use of the Verb "Nill."*]

WESLEY uses the verb to *nill*, of which he felt the want,—but he found it necessary to annex an explanation which very much injured its effect. Speaking of the Christian, he says, "He frequently finds his will more or less exalting itself against the will of God. He wills something, because it is pleasing to nature, which is not pleasing to God. And he *nills* (is averse from) something, because it is painful to nature, which is the will of God concerning him."—Vol. 7, p. 189.

[*The Windmills of Merida.*]

THE fabulous Chronicle of K. Rodrigo, describing Merida as it was before the time of the Moors, says "that upon every church there was a tower with a windmill upon it, so that the city might never be in want of flour."—P. 2, c. 156.

[*The Destructiveness of the Porcupine.*]

"THE Porcupines are very destructive in gardens, they select the nicest fruit within

their reach, and will pass over beds of common vegetables to devour the lettuce, cucumber, French-beans and other delicacies." —FORBES, vol. 1, p. 277.

[*Oil to still the Waves.*]

"HERE and there were to be seen stripes, or spots in the sea, which from their glittering appearance, and the little movement the water then had, were distinguishable at a very great distance. These spots proceeded from the fat and oily substances emitted by the whales in their breathing, or from their excrements, and shewed in a remarkable manner how little oil is necessary to spread to a great extent over the surface of the water. The idea, which I believe originated with Dr. Franklin,[1] that the waves, when violently agitated, might be stilled with oil, was probably borrowed from this circumstance."—LANGSDORFF, vol. 1, p. 80.

[*Garlic an Antidote for the bad Effects of the Simoom.*]

"ACCORDING to the physicians, garlic is above all things necessary for those who travel in the desert to keep off the bad effects of the Simoom."—EVLIA.

[*Satanic Origin of Onions and Garlic*].

"I HAVE seen it recounted in a history," says EVLIA, "that when Satan stept out from Paradise on the earth garlic sprung up from the spot whereon he had put his left foot, and that onions sprouted out from the place whereon he set his right. But both verily are very pleasant food."

[1] It is a very old notion. ERASMUS makes use of it in his "*Naufragium*."—J. W. W.

[*Farther mention of Garlic as a Nostrum against the Simoom.*]

IN Afghaunistaun "the people in places where the Simoom is frequent eat garlic, and rub their lips and noses with it when they go out in the heat of summer, to prevent their suffering by the Simoom. This wind is said to blast trees in its passage; and the hydrophobia, which affects the wolves, jackalls, and dogs in some parts of the country, is attributed to it."—ELPHINSTONE'S *Account of Caubul*, p. 140.

[*Curious Effect of an Earthquake on the Pendulums of the Clocks in Batavia.*]

STAVORINUS mentions a remarkable effect of an earthquake which occurred while he was at Batavia. All the clocks, the pendulums of which oscillated east and west stood still; but those which hung to the north and south were not affected.—Vol. 1, p. 172.

[*Plantain Trees, Coolers of the Atmosphere.*]

"THE plantain trees," MR. FORBES says, "are known to cool the atmosphere, and for this reason the gardeners in Hindostan often raise a clump at the end of a bed of betel, because the cooler the situation the better the betel thrives."—Vol. 2, p. 409.

[*Curious small Horses in India.*]

"IN the nabob's stable at Cossimbazar was a collection of curious small horses, several not exceeding three feet in height; and one a most extraordinary dwarf, under that size, had the head, chest, and body of a full grown horse."—CRUSO *in Forbes*, vol. 4, p. 96.

[*Rattle Snake Soup.*]

DR. FORDYCE knew the black servant of an Indian merchant in America, who was

(Merddin) seem to have resembled the celebrated *lots* or *oracles* of Musæus, which are mentioned and obliquely quoted by Herodotus. These were in such high credit among Greeks and Barbarians, that men of rank and talents thought them worth interpolating for political purposes. But the Athenians thought the crime worthy of banishment; and with good reason: the sacred predictions had an authority which could embolden foreign princes to invade their country."—*Mythology of the Druids*, p. 491. *See Herodotus*, l. 7, c. 6.

[*Old Maids of Boston.*]

"An old or superannuated maid in Boston," says JOHN DUNTON, "is thought such a curse as nothing can exceed it, and looked on as a dismal spectacle."

[*Liberty of the Press in Revolutionized France!*]

"You will signify to the editor of the (Brussels) Oracle" (it is FOUCHÉ who speaks, in his instructions to the Prefect, 1809) "that he must confine himself to copying the Moniteur literally; that he is forbidden to extract any article from other Paris Papers, or those of the departments; that the least departure from these conditions will be punished by the suppression of his journal, besides the measures of *high police* which may be taken in regard to him."

[*Dr. Thomas Wykes and his Nag.*]

"DR. THOMAS WYKES, Chaplain to Archbishop Laud, and last Dean of St. Burien. He had wit enough, but it was not in a wise man's keeping, as it often happens: this appears by an answer he gave to King Charles I. when he was in Cornwall in the time of the civil wars. The Doctor being well mounted and near his Majesty, the King spoke thus to him, *Doctor, you have a pretty nag under you, I pray how old is he?* To which he, out of the abundance of the quibbles of his heart, returned this answer, *If it please your Majesty he is now in the second year of his reign;* pleasing himself with the ambiguity of the sound of that word, signifying either kingship or bridle. The good King did not like this unmannerly jest, and gave him such an answer as he deserved, which was this, *Go, you are a fool.*"—WALTER POPE'S *Life of Bishop Ward*, p. 59.

Shipwreck of the Gloucester, 1682.

"A STORY wonderful and honourable for the English seamen. 'Tis an amazing thing that mariners, who are usually as rough as the element they converse in, when inevitable death was before their eyes, and to be incurred within a very few minutes,—that mariners, I say, should have that presence of mind, that inestimable value and deference for the Duke of York, as being of the blood royal and brother to their king, as to take care of his safety and neglect their own; to put him into a boat, and permit no other persons to enter into it but those he called out of the sinking ship, for fear of over-lading it; and as soon as they perceived the boat clear of the ship, and the Prince out of danger, that they all of them should throw up their caps, and make loud acclamations and huzzas of joy, as if they had obtained some signal victory over their enemies, and in this rapture sink to the bottom immediately, at the same instant concluding their lives and their jubilation."—Ibid. p. 87.

[*Huge Bell.*]

ON the 21st of July, 1711, the Emperor Joseph ordered a great bell to be made of the cannon which the Turks left when they raised the siege of Vienna. It is thirty thousand pounds weight; its diameter ten

feet, its height ten, its circumference thirty-one feet two inches. The clapper is nine feet and a half long.

[*Pain felt differently by different Constitutions.*]

"It is not to be doubted," says South, "but a dull fellow can endure the paroxysms of a fever, or the torments of the gout or stone, much better than a man of a quick mind and an exalted fancy; because in one, pain beats upon a rock or an anvil, in the other it prints itself upon wax. One is even born with a kind of lethargy and stupefaction into the world, armed with an iron body and a leaden soul, against all the apprehensions of ordinary sorrow; so that there is need of some pain to awaken such a one and to convince him that he is alive."—*Sermons*, vol. 3, p. 356.

[*Indian Superstition of sacrificing to the Devil.*]

"When they have any weighty undertaking before them, it is an usual thing for them to have their assemblies, wherein after the usage of some diabolical rites, a devil appears unto them, to inform them and advise them about their circumstances: and sometimes there are odd events of their making these applications to the devil. For instance, it is particularly affirmed that the Indians in their wars with us, finding a sore inconvenience by our dogs, which would make a sad yelling if in the night, they scented the approach of them, they sacrificed a dog to the Devil; after which no English dog would bark at an Indian for divers months ensuing."—Cotton Mather, book 3, p. 192.

[*Samaritan Fable.*]

The Samaritans have a similar fable. "The Samaritans, sons of Joseph and of Aaron, they say, had a dispute with the Jews. These last would have them return to Jerusalem to rebuild the Temple, and the others asked that Mount Gerizim should be preferred to Mount Sion. Zerubbabel, pleading for the Jews, maintained that Jerusalem was marked out in the writings of the Prophets; but Sanballat pretended that the book whence these prophecies were taken was corrupted; so that they were forced to try the thing by fire. Zerubbabel's copy was immediately burnt, but Sanballat's book was three times thrown into the flames without receiving any harm: which induced the King to honour Sanballat, to make him presents, and to send him at the head of the ten tribes who went to take possession of Mount Gerizim and Sawana."—Basnage, book 2, c. 1.

[*The Brazen Bird on Mount Gerizim.*]

"The Samaritans, according to the Chronicle, were so hotly persecuted by Adrian, that the figure of a brazen bird was set up on Mount Gerizim to hinder them from worshipping there; and some forces were posted at the foot of that mountain, to seize upon and put to death all those that would attempt to go thither notwithstanding the prohibition. Some having zeal enough to endeavour it, and cunning to escape the sentries, were discovered by the bird, who spoke and named the Hebrew. The soldiers waking, fell upon those that ascended and cut their throats."—Ibid. b. 2, c. 2.

[*The Sepharad of Spain—transported there in the first Captivity.*]

"The rabbins affirm, that the considerable families were, at the time of the first captivity, transported into Spain, which they called Sepharad, in which country are still the remains of the tribes of Benjamin and Judah, and the descendents of the house of David."—Ibid. b. 3, c. 1.

fond of soup made of rattle-snakes, in which he always boiled the head along with the rest of the animal, without any regard to the poison.—Rees's *Cyclopædia.*

R. S. His good Speed to the Herball.

"Truly thou dost the world disclose
which grows
Promiscuous, here a Thorn and there a Rose.
So shall black Vice's ugly face
add grace
Unto the Virtue which shines next in place.
So when a stinging Thorn shall wound,
is found
An Herb to heal the soul, and make it sound."

A Divine Herball, together with a Forest of Thornes, in Five Sermons, by Thomas Adams, 1616.

[*Pope Pius IV.'s Ship, and the Harbour of Sandwich, in Kent.*]

"I read," says Fuller, in his Good Thoughts, "how Pope Pius IV. had a great ship richly laden landed at Sandwich in Kent, where it suddenly sunk, and so with the sands choaked up the harbour, that ever since that place hath been deprived of the benefit thereof. I see that happiness doth not always attend the adventures of his Holiness. Would he had carried away his ship and left us our harbour. May his spiritual merchandize never come more into this island, but rather sink in Tiber than sail thus far, bringing so small good, and so great annoyance. Sure he is not so happy in opening the doors of heaven, as he is unhappy to obstruct havens on earth."

[*Gin—Dutch Antidote against Ague.*]

"The Dutch, though not a drunken people, drink raw gin, and recommend it to strangers, to repel the fever and ague. They have very great faith in its efficacy."—Silliman's *Travels*, vol. 2, p. 166.

[*The Hebrew Jod.*]

"The Jod in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and nature are incomprehensible; it is not lawful so much as to meditate upon it. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence contained in the letter Jod. And indeed the Masters call the letter Thought, or Idea, and prescribe no bounds to its efficacy. 'Twas this letter which flowing from the primitive Light gave being to Emanations; it wearied itself by the way, but assumed new vigour by the assistance of the letter H. *He*, which makes the second letter of the Ineffable Name. The other letters have also their mysteries. The last H discovers the Unity of a God and Creator; and upon this letter that grand truth is built: but four great rivers issue from this Unity; the four Majesties of God, which the Jews call Schekmal. The whole name Jehovah includes in it all things in general, and therefore he that pronounces it, puts the whole world into his mouth, and all the creatures that compose it."—Basnage, book 3, ch. 13.

"The man that pronounces the name of the Lord moves the heavens and earth in proportion as he moves his lips and tongue. The Angels feel the motion of the Universe and are astonished, and ask one another whence comes this concussion of the world? 'Tis answered that the impious N. has moved his lips in pronouncing the Ineffable Name. At the same time an indictment is drawn up against this wretch, all the sins he has committed are numbered, and he rarely escapes condemnation."—Ibid.

[*Warrior Dogs' Voracity in Guatemala.*]

In Mexico *los perros bravos que servian en la guerra, y avian sido sepultura de muchos Reyes y Caziques, faltandoles este alimento,*

comian los hatos enteros de ovejas y puercos." —REMESAL, Hist. de la Provincia do Chiapa y Guatemala, p. 173.

[*Away with these paltering Fiddle-faddles!*]

"WHEN you have measured the forces of both parties, weighed every circumstance of advantage, considered the means of our assurance, and finally found profit to be our pleasure, provision our security, labour our honour, warfare our welfare, who of reckoning can spare any lewd or vain time for corrupt pamphlets, or who of judgement will not cry, Away with these paltering fiddle-faddles?"—GABRIELL HARVEY.

[*Speech of Men in the Moon!*]

THE men in the moon speak from the abdomen, not the lungs, because the moon has no atmosphere. Speech therefore has nothing to do with the respiratory organs, and in consequence they have a power of thundering in their speech. The Moonites are about the size of children seven years of age, only more robust.—SWEDENBORG.

[*Wesley's Account of a Chancery Bill.*]

"I CALLED on the solicitor whom I had employed in the suit lately commenced against me in Chancery. And here I first saw that foul monster, a *Chancery Bill!* A scroll it was of forty-two pages, in large folio, to tell a story which needed not to have taken up forty lines! And stuffed with such stupid, senseless, improbable lies (many of them too quite foreign to the question) as I believe would have cost the compiler his life in any *Heathen* court, either of Greece or Rome. And this is *Equity* in a *Christian* country! This is the *English* method of redressing other grievances."—*Journal*, vol. 6, p. 46.

[*American Independence hatched in England.*]

"THEY are not injured at all, seeing they are not contending for *liberty*, (this they had even in its full extent, both civil and religious) neither for any *legal privileges:* for they enjoy all that their charters grant. But what they contend for is, the *Illegal Privilege* of being exempt from parliamentary taxation. A privilege this, which no charter ever gave to any *American* colony yet; which no charter can give, unless it be confirmed both by King, Lords, and Commons: which in fact our colonies never had; which they never claimed till the present reign. And probably they would not have claimed it now, had they not been incited thereto by letters from *England*. One of these was read, according to the desire of the writer, not only at the Continental Congress, but likewise in many congregations throughout the combined provinces. It advised them to seize upon all the King's officers, and exhorted them to 'stand valiantly, only for six months, and in that time there will be such commotions in *England* that you may have your own terms.'"—Ibid.

[*Truth-telling, in John Dunton's Days, uncommon in New England.*]

JOHN DUNTON says of one person, that "he was a great Dissenter while he lived in London, and even in New England retains the piety of the first planters;" and of another, "this was a noted quality in him that he would always tell the truth; which is a practice so uncommon in New England, that I could not but value his friendship." He speaks also of the "*starchedness* of carriage usual amongst the Bostonians."

Morte Arthur.

"BOTH in their nature, and in the fate which attended them," says MR. DAVIES, "the predictions of our Caledonian Druid

[*The Great Turk, and the English Musicians.*]

"THE English ambassador, some years since, prevailed so far with the Turkish Emperor, as to persuade him to hear some of our English musick, from which, (as from other liberal sciences,) both he and his nation were naturally averse. But it happened that the musicians were so long in tuning their instruments, that the great Turks, distasting their tediousness, went away in discontent before their music began." —FULLER'S *Good Thoughts in Bad Times.*

[" *To take it in snuff*," *i.e. to be angry.*[1]]

"I GRANT," says BISHOP CROFT, "in a metaphysical way of abstraction, the superior species contains the inferior genius. A man, a rational creature, contains the animality of a horse, the inferior creature, but doth not contain a real horse in his belly; nor can you truly say, a man is a horse. I believe my schoolmen *would take it in snuff*, should I affirm any of them to be horses." SCOTT'S *Somers' Tracts*, vol. 7, p. 297.

[*Fate of the MSS. used in the Ximenian Polyglott.*]

"IN 1784, when Professor Birch was engaged in his edition of the Bible, Professor Moldenhawer went to Alcala, for the purpose of discovering the manuscripts used in the Ximenian Polyglott. After much enquiry he discovered, that about thirty-five years before, they had been sold to a rocket-maker, of the name of Toryo, and the receipt given to him for his purchase was produced." — BUTLER'S *Horæ Biblicæ*, p. 92.

[*Fish waiting for their Prey.*]

DR. COKE, in one of his Journals, describes a water-logged wreck, to which the crew were clinging. "The abundance of fish," he says, "which were swimming round it, and apparently waiting for their prey, was astonishing." — *Methodist Magazine*, vol. 21, p. 315.

[*Curious Instance of a new Sight.*]

"I PREACHED at *Wickham*, before Mrs. *Armstrong's* door. I was a little surprised at the account she gave of GOD'S late dealings with her. Her ancient husband, with whom she had lived from her youth, was, on account of a debt contracted by his son, hurried away, and thrown into *Durham Gaol*, which soon put an end to his life. When she was likely to lose all she had, and to be turned out of doors at fourscore years of age, still the oracles of GOD, which she had loved from a child, were her delight and her counsellors. But one day, when she put on her spectacles to read, she could not see a word. She was startled at first; but soon said, *It is the Lord: let him do what seemeth him good.* She laid her spectacles down, casting her eye on the corner of the Bible, thought she could discern some letters. Taking up the book, she read as well as her daughter could. And from that hour, she could not only read without spectacles, but sew or thread the finest needle, with the same ease as when she was thirty years of age." — WESLEY'S *Journal*, vol. 9, p. 19.

[*Wesley's Opinion of Farmers.*]

"*Virgile, qui a si bien connu les travaux champêtres et ceux qui les exercent, donne plusieurs fois au laboureur l'épithète de dur et d'avare.* — Durus arator, avarus arator." ST. PIERRE, *Harmonies de la Nature*, t. 1, p. 343.

[1] See NARES' *Gloss.* in v.—J. W. W.

[*Indian Hopes.*]

"THEY are easily persuaded," says ROGER WILLIAMS, "that the God that made Englishmen is a greater God (than their's,) because he hath so richly endowed the English above themselves. But when they hear that about sixteen hundred years ago, England, and the inhabitants thereof, were like unto themselves, and since, have received from God clothes, books, &c. they are greatly affected with a secret hope concerning themselves."

[*Pigs in Italy, Destroyers of the Locust Larvæ.*]

PIGS are very useful in Italy in destroying the larvæ of locusts, for which purpose they are turned into the infected fields early in the morning. — MRS. GRAHAM'S *Three Months near Rome*, p. 58.

[*Ears of Corn in New England.*]

"THERE is not such great and plentiful ears of corn, I suppose, anywhere else to be found but in this country: because, also, of variety of colours, as red, blue, and yellow, &c. and of one corn there springeth four or five hundred. I have sent you many ears of divers colours, that you might see the truth of it." — HIGGESON'S *New England's Plantation.*

[*Loss of the Art of Music.*]

"I SPENT an hour or two with Dr. *Pepusch*. He asserted, that the art of music is lost: that the ancients only understood it in its perfection: that it was revived a little in the reign of King *Henry* VIII., by Talbys and his contemporaries; as also in the reign of Queen *Elizabeth*, who was a judge and patroness of it: that after her reign it sunk for sixty or seventy years, till *Purcell* made some attempts to restore it: but that ever since, the true, ancient art, depending on nature, and mathematical principles, had gained no ground, the present masters having no fixed principles."—WESLEY'S *Journal*, vol. 7, p. 82.

[*Massachussett Wigwams.*]

"THEIR houses, or wigwams, are built with small poles fixed in the ground, bent and fastened together with barks of trees, oval or arbour-wise on the top. The best sort of their houses are covered very neatly, light and warm, with bark of trees, slipped from their bodies at such seasons when the sap is up, and made into great flakes with pressures of weighty timber, when they are green; and so becoming dry, they will retain a form suitable for the use they prepare them for. The meaner sort of wigwams are covered with mats they make of a kind of bulrush, which are also indifferent light and warm, but not so good as the former."—GOOKIN, *Mass. Hist. Coll.* vol. 1, p. 149.

[*Massachussett Couches or Mattresses.*]

"IN their wigwams, they make a kind of couch or mattresses, firm and strong, raised about a foot high from the earth, first covered with boards that they split out of trees; and upon the boards they spread mats generally, and sometimes bear-skins and deer-skins. These are large enough for three or four persons to lodge upon; and one may either draw nearer, or keep at a more distance from the heat of the fire, as they please, for their mattresses are six or eight feet broad."—Ibid. vol. 1, p. 150.

[*Fertility of the Soil in New England.*]

"THE fertility of the soil is to be admired at, as appeareth in the abundance of grass that groweth everywhere, both very thick, very long, and very high, in divers places. But it groweth very wildly with a

great stalk, and a broad and ranker blade, because it never had been eaten with cattle, nor mowed with a scythe, and seldom trampled on by foot." — HIGGESON's *New England's Plantation.*

[*Mr. Higgeson's Account of the Aboriginal Religion of New England.*]

HIGGESON, though "a reverend divine," gives a very summary account of their faith. "For their religion, they do worship two gods, a good god, and an evil god: the good god they call Tantum, and their evil god, whom they fear will do them hurt, they call Squantum." — (*Mass. Hist. Coll.* vol. 1, p. 123.) An equal degree of knowledge, on the part of the Indians, might have made them describe Mr. Higgeson himself as a *Squantumite.*

[*Valverde, the Dominican.*]

VALVERDE, the Dominican, who accompanied Pizarro, and has left no desirable name in history, was born at Oropesa. "*Quizas,*" says the Dominican historian Melendez, "*nos quizo decir el Cielo en su nacimiento que el oro de sur virtudes avia de pessar mucho en el aprecio de Dios.*" — TESOROS VERDUDEROS DE LAS YUDRAS, t. 1, p. 144.

[*Indian Regard for the Graves of their Illustrious Dead.*]

"IT is an odd superstition which the Indians of this country have among them, that they count it (on the penalty of otherwise never prospering more,) necessary for them never to pass by the graves of certain famous persons among them, without laying and leaving some token of regard thereupon."[1] — COTTON MATHER, book 3, p. 171.

[1] So the ancient Scythians. See the beautiful answer of Idanthyrsus to Darius, in HERODOTUS, lib. iv. c. 127. So also the Scotch. See SCOTT's *Letter to Miss Edgeworth, Life,* vol ix, p. 293, 2nd edit.

[*Lord Clive, and the Chest of Gold.*]

LORD CLIVE once showed Capability Brown a large chest at his bed-room door, which he said he had once had full of gold; upon which Brown observed, "I am glad you can bear it so near your bed-chamber."

[*Isle of Ushant.*]

"OSSA, (Ushant) Oceani maris quædam est insula, quæ a continente Armoricanæ regionis terrâ, quam Cornugalliæ nominant, pelago sexdecim passuum in transversum porrecta, sejungitur."—ARMOIN. MIRAC. S. BENEDICTI, *Acta SS.* March, t. 3, p. 330.

[*The Expression,* "MY CID."]

I WAS reminded of the peculiar manner in which the Cid is called My Cid, by an observation of Bolland's, in his *Prolegomena* to the Life of the Irish Saint Ida. "*Mida quoque appellatur, nam propriis nominibus præponere* M. *literam vel* Me *aut* Mo *solent Hiberni, quod* meum *significat, atque amorem reverentiamque indicat, ut* sit Mida idem quod mea Ida; sic Medocus, alibi Medanus, Molua, Mocholmoc, Molassus."—*Acta Sanctorum,* 15 Jan. p. 1062.

[*The Protestant Irish Gentleman and the Virgin Mary.*]

A PROTESTANT Irish gentleman said to Father O'Leary, that he hated to hear the Virgin Mary treated with irreverence, that "she was truly a respectable venerable woman, just such a woman," said he, "as my mother." "Yes," replied O'Leary, "but you must allow there is some difference in the children."

[*Smokeless Lamps.*]

"ARDENT ibidem continuo duodecim lampades, quarum fumo nullatenus infici

decorem fornicis, ceruleo colore stellisque aureis eleganter picti, scribunt Siguença et Murillus. Eæ ad triginta excreverant cum scriberet Carillus; qui de fumo earum innoxio coloribus fornicis, non nisi ex alieno relatu scribit; propriorum ut credo oculorum testimonio non ausus eorum dicta affirmare."—*Acta SS.* April, t. 2, p. 412.

[*Punishment of an Englishwoman for over Freedom with an Indian.*]

"An Englishwoman, admitting some unlawful freedoms from an Indian, was forced twelve months to wear upon her right-arm an Indian cut in red cloth."—John Dunton's *Life and Errors*, p. 94.

[*Garcilaso the Inca's, Intolerance of those who believed in a Plurality of Worlds.*]

Garcilaso, the Inca, was not very tolerant to those who believed in a plurality of worlds. He says, "*A los que todavia imaginaren que ay muchos mundos, no ay para que responderles, sino que se esten en sus hereticas imaginaciones, hasta que en el infierno se desengañen dellas.*"—L. 1, c. 1.

[*Rapid Growth of the first Settlers' Orchards.*]

"The orchards planted by the first settlers flourished greatly. The few ancient trees now remaining, being of a much larger size than any planted within half a century, denote vegetation to have been much more vigorous in former than in later years. From this cause the quantity of fruit is greatly diminished."—Holmes's *Hist. of Cambridge. Collection of the Massachusett's Society*, vol. 7, p. 2.

[*Why are Drums Bullet-proof?*]

"I am desired by a friend out of Flanders to beg the favour of your answer and reasons upon a subject which his own judgment cannot resolve him. He is a lover of the mathematics, and through want of ingenious persons in those parts, has addressed himself to you.

"The matter is this. During the late famous siege of Namur, he found, on several assaults there made, that the drum-beaters usually held their drums before them, which, on advancing to the attacks, proved extraordinary good armour; for they received several small shot in the batter heads, which went through, but immediately struck out again by the rimes, and touched not the snare heads, and by this means several of them were preserved. They held the drums directly before them, laying their hands on upon the hoops, and keeping the snare head clear from their bodies. Your answer herein is earnestly desired, to know the cause of the ball not piercing through both heads.

"—We can but guess at the reason, and leave others to guess better. 'Tis probable, that the drums being hard-braced, though not proof against the shot, yet might have strength enough to turn the ball glancingly in the inside, not suffering it to go directly thorough; especially when 'tis likely few of the shot were point blank against them; but might hit them slantingly, as they could scarce do otherwise, when the defendants had the higher ground."—*Athenian Oracle*, vol. 3, p. 423.

[*The Sea a Tamer of Ferocity.*]

"In New England, they take up wild colts out of the woods, and ship them for a few leagues to tame them."—Ibid. vol. 1, p. 44.

This is stated in reply to a question, why the beasts in the ark did not devour one another, as proving, "if there were such things as grates, &c. that the savage creatures could see the water, there would be no need of a miracle to keep them from devouring one another."

[" *Est in juvencis, est in equis, patrum Virtus.*"—Hor. *Od.*]

" Since, in breeding horses, your skilful jockeys, by their care and choice of the best, both as to temper, mettle, stature, &c. come into a good race of horse-flesh, whether might there not be also a good race of men, (if care were taken as to their generation,) both as to soldiers, gownmen, politicians, mechanics, &c.?"

This question was propounded to the *Athenian Mercury*. The answer is —

" This is a merry sort of a question at first sight, and not to be despised, neither, for the comparison. It admits of a positive answer, that an unmixt generation of the best soldiers might, in a few ages, set upon a second conquest of the world; and so of the rest: for customs and habits have a mighty influence upon human nature. But yet, to be tied up and bound in deeper obligations than God and nature have always limited, would look tyrannical; and man having not free liberty to choose an agreeable converse further than generation, it would argue his mind and better part of little use, and the most that could be pretended would be, a subordination and subjection to that silly thing the body: so that by such an alteration of our liberty, we should, by seeking a perfection of bodies, lose the bravery and nobleness of the mind, which all wise men will conclude a very unhappy exchange."—Ibid. vol. 3, p. 80.

[*Story of Abraham Levita Bar David.*]

" *In libro* Scèvet Jehudà, *fit mentio cujusdam Abrahami Levitæ Bar David, vel Daùd, qui an. mu.* 143. *min. supp. Chr.* 1372, *jussu Regis Hispaniarum suspenditur. Judæi dicunt quia noluit deserere Judaismum, sed hoc mendacium est, quia nunquam coacti sunt Judæi in Hispania relinquere religionem suam: quod si aliquando suspensi, vel flammis additi fuerunt, ideo hoc factum est, quia cum Religionem Christianam suscepissent, postea ad vomitum redierunt, iterum superstitionem Judaicam profitendo, sic tanquam relapsi, vel pertinaces, meritas pœnas flammis luerunt.*" —Bartolocci, vol. 1, p. 21.

[*King of Spain's bounty to the Clergy, in New Spain and the Philippines.*]

" The King of Spain supplied all the Clergy, regular and secular, in New Spain and the Philippines with oil for the lamps which burnt before the altar of the Sacrament, and with wine for the Communion. This was a considerable expense. The Augustinian Province of New Spain received yearly from 6 to 7,000 *peros* according to the price of wine and oil. • That [illegible] Mechoacar five thousand. The Dominic[illegible] about 12,000, the Franciscans from 25 to 30,000."—Fr. Juan de Crijalva, *Hist. de la Ordon de S. Augustin*, ff. 38.

[*Extraordinary Statute of Man relative to Women overlaying their Children.*]

At a Synod held in th[illegible] of Man, women were forbidden to [illegible] same bed with their infants [illegible] three years old. "*Inh[illegible] communicationis, ne al[illegible] parvulos suos in lect[illegible] mittant antequam æ[illegible] verint. Quod ste utum [illegible] minus semel in anno, singulis sacerdotibus volumus promulgari.*

This statute is entitled *De periculo parvulorum.* — Dugdale's *Monasticon*, t. 1, p. 713.

[*Benefit of the Supremacy of one Person in a Government.*]

" The firmest and most compendious way of government is when the supremacy resides in one person, whom the people ought to trust, by an indispensable necessity, for their own advantage, in steering the great

vessel of the Commonwealth, with the advice of a select Council: and herein a State may be compared to a galley, wherein some are to observe the compass, others to furl the sails, others to handle the ropes, others to tug at the oar, others to be ready in arms: but there is but one pilot to sit at the helm. It is requisite also that this single person should be attended with a visible standing veteran army, to be paid well, (and punished well if there be cause,) to awe as well as to secure the people; it being the greatest solecism that can be in government, to depend merely upon the affections of the people, for there is not such a wavering windy thing, not such an humoursome and cross-grained animal in the world, as the common people: and what whosoever, either Greek or Latin, have pretended to policy, affirm so much. There be divers modern writers that busy their brains to prescribe rules of government, but they involve the reader in universals, or rather bring him to a labyrinth of distinctions, whereby they make the art of mastering men to be more difficult and distracted than it is in itself."—*Sober Inspections*, p. 182.

[*Poor Robin's Almanack.*]

In Poor Robin's Almanack, which used to contain "a Two-fold Calendar, viz. The Julian or English Account, and the Roundheads, Fanaticks, Muggletonians, Nonjuristical and Papistical Account, with the Saints on one side, and the Sinners on the other in each month," Will. Goff has a red-lettered day on the wrong side, May 19. It is curious enough that in the same page the name of William Hone appears as another worthy.

[*Anchieta's supposed Prophecy relative to the Gold-mines of Brazil.*]

The *Investigador Portuguez* (t. 17, p. 219,) gives Anchieta credit for a political prophecy that Brazil would never be truly rich till her mines of gold were exhausted, and the people should betake themselves to the cultivation of those articles which in his time were so ignorantly and blindly despised. Anchieta might have said this,—if there had been any mines in his time,—but not a grain of gold was discovered in Brazil till long after his death.

[*Guarani Grammar.*]

"In the Guarani there are masculine and feminine interjections of complaint. The woman who expresses grief or suffering says *Acai* or *Acai rare*; the man *Acucocy*."—*Arte de la Lingua Guarani*, p. 120.

They have also different exclamations of wonder and admiration; and these male and female modes of speaking are used upon occasions when it is not possible to account for them by any difference of feeling in the two sexes, or any affectation of superiority in the one. Thus in signifying assent, the woman says *Hee*, the man *Ta*.

[*How Likeness comes out in the Dead.*]

Speaking of the Bust of Oliver Cromwell at Florence, Mr. Noble says—"I must observe that I have frequently been surprized at the features of persons when dead, who have more *resembled themselves*, than they have for a considerable time before their deaths; the only reason for it that I know of is their being released from sickness and pain, the features take their usual serene appearance."—*Memoirs of the Protectoral House*, p. 303.

[*French Lying.*]

In the *Moniteur* of 4 May, 1806, it is asserted that the French Captain Lucas, in the Formidable, boarded the Victory and threw her people into the greatest confu-

sion, and that in the boarding Nelson was killed. Unluckily two other ships just at this time boarded the Formidable,—and more unluckily still the whole story is false, though Bonaparte thought proper to make Capt. Lucas, on his return from prison, a complimentary speech, and to publish the lying statement.

[*Tame Fish of the Isle of Java.*]

In confirmation of Oderic of Portenau's assertion that in the seas around Java the fish "present themselves to the natives to be taken or not as they may incline," Mr. Murray says, "marvellous as this report may seem, I am assured by a friend who has long resided in the island, not only that these seas abound with fish beyond almost any other in the world, but that the inhabitants have them tamed and trained so as to come in obedience to a call or whistle." —*Historical Account of Discoveries in Asia*, vol. 1, p. 190.

This L'Envoy *follows the Preface to John Burnyeat's Works.*]

"Go, Little Book, speak out the praise
Of Him that did thy author raise
An eminent Apostle of our days.

May He that blessed him, bless thee too,
That thou the way of Truth may shew
To the vain Gentile and benighted Jew.

Who spake thro' him, can speak by thee,
And make thy readers hear and see
The saving Truths of thy Divinity."

[*Candles made of the Pine-splints.*]

"Our pine-trees that are the most plentiful of all wood, doth allow us plenty of candles, which are very useful in a house. And they are such candles as the Indians commonly use, having no other, and they are nothing else but the wood of the pine-tree cloven in two little slices, something thin, which are so full of the moisture of turpentine and pitch that they burn as clear as a torch."—Higgeson, *Mass. Hist. Coll.* vol. 1, p. 122.

[*Dolus, an virtus quis in hoste requirat?*]
Virg. *En.*

"—Sua granaque (Marte
Arripiente manu penetrantia tela) minutis
Abdita speluncis tutis, et ab hostibus, hoste
Decedente suo subito repetenda reponit.
Artibus Hybernus produxit temporis olim
Multum, Marte levis, versutus, durus, inermis
Difficile edomitus, donec secreta latebant
Judicia atque doli taciti: fit et sæpe superstes
Sæpius hac Indus, victoris victor et ingens."

Each King stands on his guard, seeks to defend
Himself and his, and therefore hides his grain
In earth's close concaves, to be fetched again
If he survives: thus saving of himself
He acts much mischief and retains his wealth.
By this deep will the Irish long withstood
The English power, whilst they kept their food,
Their strength of life their corn; that lost, they long
Could not withstand this nation, wise, stout, strong.
By this one art these nations oft survive
Their great'st opponents, and in honour thrive.

Morell, Ibid. vol. 1, p. 135.

[*Saggamores.*]

"For their governors," says Higgeson, "they have Kings, which they call Saggamores, some greater and some lesser, according to the number of their subjects. The greatest Saggamores about us cannot make above three hundred men (that is fighting men) and other Saggamores have

not above fifteen subjects, and others near about us but two."—*Mass. Hist. Coll.* vol. 1, p. 122.

[*Indian Training of Children to be Warriors.*]

"Nec prius exercet crudelia parvulus arma
Quam patiens armorum ut sit sibi pectus, amaram [dam,
Herbis compositam peramaris sorbiat un-
Usque in sanguineum vertatur lympha colorem,
Undaque sanguinea ex vomitu rebibenda tenellis
Usque valent maribus; sic fit natura parata
Omnia dura pati; puer hæc cui potio grata
Pectore fit valido cuncta expugnare pericla."

And here observe thou how each child is train'd;
To make him fit for arms he is constrain'd
To drink a potion made of herbs most bitter
Till turned to blood with casting; whence he's fitter,
Induring that, to undergo the worst
Of hard attempts, or what may hurt him most.—Morell, Ibid. vol. 1, p. 133.

[*The Proud Man a great Drinker.*]

"The proud man is a great drinker. It is not his belly, but his back that is the drunkard. He pincheth the poor, racks out the other fine, enhanceth the rent, spends his own means, and what he can finger besides, upon clothes. If his rent-day make even with his silkman, mercer, taylor, he is well. And his white Madam drinks deeper than he. The walls of the city are kept in reparation with easier cost than a lady's face, and the appurtenances to her head."—Adams's *Divine Herbals*, p. 26.

[*Primitive English Hardihood.*]

"Dion saith, that Englishmen could suffer watching and labour, hunger and thirst, and bear of all storms with head and shoulders; they used slender weapons, went naked and were good soldiers; they fed upon roots and barks of trees: they would stand up to the skin many days in marshes without victuals; and they had a kind of sustenance in time of need, of which, if they had taken but the quantity of a bean, or the weight of a pease, they did neither gape after meat, nor long for the cup a great while after."—Stephen Gosson. Scott's *Somers' Tracts*, vol. 3, p. 560.

[*No Taming a Wolf.*]

"Our back country settlers generally say that to tame wolves is as impracticable as to civilize Indians."—*Hist. Coll.* vol. 4, p. 99.

[*Napoleon—an old Name for a Devil.*]

The name however occurs in Authentic Catholic history (the fact having been proved before certain notaries and other competent persons) as the name of—a Devil. "*Monacha de Sirico Garfagnanæ, a populo de supra, uxor Bonamici, quæ moratur in Ariana, quæ est propre Siserana, eodem die dixit, quod ipsa a quinque annis citra semper fuit gravata et vexata a duobus dæmonibus. Unus quorum nominatus* Nappoleone."—Miracula S. Zitæ Virg. Lucensis. Acta Sanctorum, Apr. t. 3, p. 519.

[*Defined sense of the word Species.*]

The following passage occurs in Muratori's remarks upon an inscription in the court of the Cathedral at Lucca, containing the oath which the traders who frequented the fair of St. Martin at that city in the twelfth century were required to take. *Heic memorantur dumtaxat* Cambiatores *et* Speciarii. *Nomine* Cambiatorum (*nunc* Campsores *appellamus*) *designabantur Argentarii. Nummularii, qui aurum et argentum*

permutabant. At Speciarii *voce non* Seplasiarios, *aut* Aromatarios *indicatos puto, sed quicumque negotiabantur vendendo* Species omnes *rerum reliquarum sive supellectilia. Ab auro et argento* Species *distinguebantur apud veteres.*"—Antiq. Medii Ævi, t. 2, p. 881.

[*Madame Genlis' Account of Madame Elizabeth.*]

"In the last volume of her Memoires, Madame Genlis, speaking of Madame Elizabeth, says, "*Elle ne put jamais obtenir la permission de sa faire religieuse—le Ciel la reservoit à la gloire du martyre. Toutes les relations et tous les memoires de ce temps s'accordent a dire, qu'a l'instant ou elle reçut le coup fatal, une odeur de rose sa rependit sur toute la place Louis* 15*me.*"

[*Brith—unde Britones.*]

"Britones *quidem ita dicti sunt, quia veteri linguâ eorum* Brith *coloratum conscriptumque significat; unde etiam hodie* writh *Anglis litteras pingere est. De Scotis vero scribit Isidorus* (lib. 9, Etymolog. c. 20) '*propriâ linguâ nomen habere, eo quod aculeis ferreis cum atramento variarum figurarum stigmata notentur.*' Scotha *enim Hibernis florem seu floridam variegationem coloris significat.*"—*Acta SS.* March, t. 2, p. 517.

If Isidorus then be right, Piet would merely be a translation of Scot.

[*Accession of Henry VII.*]

"Henry VII. obtained and enjoyed the kingdom," says Hall, "as a thing by God elected and provided, and by his especial favour and gracious aspect compassed and achieved. In so much that men commonly report that 797 years passed, it was by a heavenly voice revealed to Cadwalader, last King of Britons, that his stock and progeny should reign in this land, and bear dominion again. Whereupon most men were persuaded in their own opinion that by this heavenly voice he was provided and ordained long before to enjoy and obtain this kingdom."—P. 423.

It was probably in reference to this that he bore on one of his standards when he entered London, "a red fiery dragon beaten, upon white and green sarcenet."—Ibid.

[*Marriage between James of Scotland and the Lady Margaret.*]

Of this marriage between James of Scotland and the Lady Margaret, Bacon says "that the joy of the city thereupon shewed by ringing of bells, and bonfires, and such other incense of the people, was more than could be expected, in a case of so great and fresh enmity between the nations, especially in London, which was far enough off from feeling any of the former calamities of the war: and therefore might be truly attributed to a secret instinct and inspiring (which many times runneth not only in the hearts of princes, but in the pulse and veins of people) touching the happiness thereby to ensue in time to come."—*Hist. of Henry VII.* p. 207.

[*Why Henry VI. was not canonized.*]

Henry VII. "was desirous to bring into the House of Lancaster celestial honour, and became suitor to Pope Julius to canonize King Henry VI. for a Saint; the rather in respect of that his famous prediction of the King's own assumption to the crown. Julius referred the matter, as the manner is, to certain cardinals to take the verification of his holy acts and miracles. But it died under the reference. The general opinion was, that Pope Julius was too dear, and that the King would not come to his rates. But it is more probable that that Pope (who was extremely jealous of the dignity of the see of Rome, and of the acts

thereof,) knowing that King Henry VI. was reputed in the world abroad but for a simple man, was afraid it would but diminish the estimation of that kind of honour, if there were not a distance kept between innocents and Saints."—Ibid. p. 227.

[*English Manners in* 1659.]

In a satirical account of English manners written in the assumed character of a Frenchman, 1659, (Scott's *Somers' Tracts*, vol. 7, p. 176,) the writer says, "how new a thing it appeared to me to see my confident host set him down cheek by joul with me, belching and puffing tobacco in my face, you may easily imagine; and that the gentlemen who lodge at their inns entertain themselves in their company, and are much pleased with their impertinences." This passage seems to prove that the writer was an Englishman, unacquainted with foreign customs.

[*Gold and Silver Crosses.*]

"Gold and silver pendant crosses, an article of female dress disused since the latter end of Queen Anne's reign, are since the passing of the Quebec Bill, much worn by the ladies at Court."—*Gospel Magazine*, July, 1774.

[*English Politics that live only by the Day.*]

"I am confident every man that thinks at all must think it were not amiss if his Majesty and his Ministers would once for all consider and agree upon a general draught of those ways and counsels, both at home and abroad, as they judge will best answer the great ends of the King and kingdom's safety, honour, and quiet. For when such a scheme is once agreed upon, all the parts of it may be pursued in their order, and with constant application, till they are brought to pass, at least such as fail not in the trial, and so are found to have been ill-conceived. But if it should prove (as I find some men think) that we live only by the day; and content ourselves to patch up things as they break out, and fly at the game as it rises; it is at the best but like birding or hawking; which may furnish a dish or two, but can never keep the house." —Sir William Temple's *Works*, vol. 2, p. 206.

[*Cromwell's dying Advice.*]

"When Cromwell found death approaching, whether he dreamed, or conjectured, —or judged from some certain symptoms that his son Richard would prove but a very weak Governor of the Commonwealth, he is said to have expressed himself in broken words, as if it had been revealed to him by the Lord, with whom he is said to have been very conversant, that Charles Stuart would certainly be restored to his kingdom, that he would utterly ruin the republican party, and that a dreadful storm was hanging over their heads. It is reported also, that he exhorted them as soon as the breath should be out of his body, to embark themselves on board as well-provided a fleet as ever England had fitted out, and to transport themselves to the Indies, where by preserving their lives abroad, they might be of much more service to their country, than by staying at home to be massacred by kings. But either the love of their native country, and the hopes of pardon, or the desire of ease, or a commendable affection for the royal family, restrained them from following that advice." — Cunningham's *History*, vol. 1, p. 6.

[*Apostles' Spoons, &c.*]

Among the plate which Archbishop Parker presented to Benet College were "thirteen Spoons gilt, with Knops of Christ and his twelve Apostles; for the use of the Master and twelve Fellows for the time being, weighing 26 ounces. Qr. di. qr.

Of Duties to God.

"1. First, let no man presume to blaspheme the Holy and Blessed Trinity, God the Father, God the Son, and God the Holy Ghost; nor the known Articles of our Christian Faith, upon pain to have his tongue bored with a red-hot iron.

2. Unlawful oaths and execrations, and scandalous acts in derogation of God's honour, shall be punished with loss of pay, and other punishment at discretion.

3. All those who often and wilfully absent themselves from sermons and public prayer, shall be proceeded against at discretion: and all such who shall violate places of public worship shall undergo severe censure."

Lawes and Ordinances of Warre, established for the better Conduct of the Army. London, printed for John Wright, at the King's-head in the Old Bailey.

[*Renewal by Charles I. of Henry VII.'s Statute against Depopulation.*]

"Among the means to which Charles I. resorted for raising money, during the years when he governed without a Parliament, one was the enforcement of Henry the Seventh's laws against depopulation, or the converting of arable lands into pasture. The Star-Chamber, in order to terrify others into composition, fined Sir Anthony Roper £4000 for this offence, and above £30,000 were levied by this expedient."—Hume, vol. 6, p. 302.

[*Archbishop Parker's Gift to Caius College.*]

Archbishop Parker left to Caius College one nest of gilt bowls, with a cover, all weighing forty-two ounces, qr. di. qr. And to Trinity Hall, one other nest of bowls, silver and double gilt, with their cover, forty-two ounces, di.

[*Enrolment of Soldiers.*]

"No man that carrieth arms, and pretends to be a soldier, shall remain three days in the army without being enrolled in some company, upon pain of death."—*Lawes and Ordinances of Warre.*

[*Former Moderation and Honesty of the House of Commons.*]

"Such was the moderation and modesty of the House of Commons in former times, that they declined the agitation and cognizance of high state affairs, specially foreign, humbly transferring them to their Sovereign and his Upper Council. A Parliament man then (I mean a member of the Commons House) thought to be the adequate object of his duty, to study the welfare, to complain of the grievances, and have the defects supplied, of that place for which he served. The bourgess of Linn studied to find out something that mought have advanced the trade of fishing; he of Norwich what mought have advantaged the making of stuffs; he of Rye what might preserve their harbour from being choked up with shelves of sand; he of Taverston what might have furthered the manufacture of kersies; he of Suffolk what conduced to the benefit of clothing; the burgesses of Cornwall what belonged to their stannaries; and in doing this they thought to have complied with the obligation and discharged the conscience of honest men, without soaring to things above their reach, and roving at random to treat of universals, to pry into *arcana imperii*, and bring Religion to the bar,—the one belonging to the Chief Governor and his interior Council of State, the other to Divines, who, according to the etymology of the word, use to be conversant and employ their talent in the exercise and speculations of holy and heavenly things."—*Sober Inspections into the late Long Parliament*, p. 34.

[*The true Way to Peace is to put out the Seeds of Sedition and Rebellion.*]

Henry VII. said by his Chancellor to Parliament, "that it is not the blood spilt in the field that will save the blood in the city; nor the marshal's sword that will set this kingdom in perfect peace. But the true way is, to stop the seeds of sedition and rebellion in their beginnings; and for that purpose to devise, confirm and quicken good and wholesome laws against riots and unlawful assemblies of people, and all combinations and confederacies of them, by liveries, tokens and other badges of factious dependence; that the peace of the land may by these ordinances, as by bars of iron, be soundly bound in and strengthened, and all force both in court, country and private houses be suppressed."—Bacon's *Henry VII.* p. 59.

[*Henry VII.'s Use of secret Spialls defended.*]

"As for his secret spialls, which he did employ both at home and abroad, by them to discover what practises and conspiracies were against him, surely his case required it; he had such moles perpetually working and casting to undermine him. Neither can it be reprehended, for if spialls be lawful against lawful enemies, much more against conspirators and traitors. There was this further good in his employing of these flies and familiars; that as the use of them was cause that many conspiracies were revealed, so the fame and suspicion of them kept, no doubt, many conspiracies from being attempted."—Ibid. p. 246.

[*Bucula—Umbo clypei,—Boucle.*]

"Bucula dicitur umbo clypei, istic ubi manus inserenda, convexioris. Francis nunc generice *boucle* protuberantia est, a Teutonico *beuke*, *buyke*, *venter*, *concavitas*, derivato nomine: unde etiam rotunda parma, quæ tota orbiculariter convexa est lateri soli pectorive tegendo, cum clypeus quadratus atque oblongus majorem corporis partem protegeret, nomen accepit, ut *beukeler* Teutonibus, Francis *bouclier* dicatur. Nec admittendus est Kilianus, qui ab hædinis pellibus quasi *bouke-leer* dici credit sicut Palladis ægeda finxere Græci."—*Acta SS. March*, tom. 3, p. 339.

[*Tristis—sad;—their assimilated Use.*]

"Tristis, *vulgato Italicismo, non tantum* mœstum *significat; sed etiam* improbum *et* nequam. *Idem apud Flandros nostros usu venit circa vocem* drouf, *quæ aliis Teutonibus mœstum significans, ab ipsis vix aliter sumitur quam in deteriorem partem.*"—Papenheim, in Act. SS. Apr. tom. 3, p. 506.

The word *sad* with us has obtained in colloquial language the same signification.

[*The Virtues of Ground-Ivy.*]

"Alehoof, or ground-ivy, is in my opinion, of the most excellent and most general use and virtues of any plants we have among us. It is allowed to be most sovereign for the eyes, admirable in frenzies, either taken inwardly, or outwardly applied. Besides, if there be a specific remedy or prevention of the stone, I take it to be the constant use of alehoof ale, whereof I have known several experiences by others, and can, I thank God, allege my own, for about ten years past. This is the plant with which all our ancestors made their common drink, when the inhabitants of this island were esteemed the longest livers of any in the known world: and the stone is said to have first come among us after hops were introduced here, and the staleness of beer brought into custom by preserving it long. It is known enough how much this plant has been decryed, how generally soever it has been received in these maritime northern parts; and the chief reason which, I believe, gave it

vogue at first, was the preserving beer upon long sea voyages. But for common health I am apt to think the use of heath or broom had been of much more advantage; though none yet invented of so great and general as that of alehoof, which is certainly the greatest cleanser of any plant known among us, and which in old English signified that which was necessary to the making of ale, the common or rather universal drink heretofore of our nation."—SIR WILLIAM TEMPLE, vol. 1, p. 285.

[*Poultry of the Guiana Tribes.*]

HARCOURT found poultry among the Guiana tribes. "Every house," he says, "hath cocks, hens and chickens, as in England."—P. 208.

[*Current of the Amazon.*]

HARCOURT says, in his Voyage to Guiana, "we fell into the current of the great and famous river of Amazon, which putteth out into the sea such a violent and mighty stream of fresh water, that, being thirty leagues from land, we drunk thereof and found it as fresh and good as in a spring or pool."—*Harleian Misc.* 8vo. vol. 3, p. 177.

[*Malocas, or, Slave Expeditions.*]

THESE expeditions for the purpose of making slaves were called *Malocas* in Paraguay, and the persons employed in them *Maloqueros.* — LOZANO, vol. 6, p. 11.

[*Great Eared Caribbees, or, Marashewaccas.*]

HARCOURT heard from an old Indian, that "towards the high land upon the borders of Waapoco, there is a nation of Caribbees, having great ears of an extraordinary bigness, hard to be believed, whom he called Marashewaccas."—*Harl. Misc.* vol. 3, p. 195.

[*Serro, and Cochilhas,—What?*]

CAZAL defines *Serro* to be a bare, sharp, circular summit. "*Chamam-se* Serros *as porçoens mais elloadas das serras, e cochilhas de forma circular, pontuadas, e destituidas de vegeta es, de cujas sumidades se descobre grande extensam de terrens.*" In the province of Rio Grande do Sul they have been used as beacons during war: from some of these points Cazal says others are visible at a distance of twenty leagues,—fourscore miles.

Cochilhas are extensive chains of hills, with pasture, but without trees—precisely our downs. — Vol. 1, p. 129, 130.

[*The Pinto Tree.*]

FLECKNO (p. 70) mentions "a tree called the *Pinto*, which though no fruit tree yields them (the Portugueze at Rio Janeiro) more profit than all the rest; growing most commonly in moist places like our willow, the body growing cane-wise, distinguished by several knots, out of whose poory (?) sides the branches issue forth in round, with their several falls rendering it so many stories high; of a delightful green, body and all; whose leaves being thick and filmy, they use to sleave and spin to what fineness they please, the grosser serving for hemp, the middle sort for flax, and the finer for silk."

[*Language of Flowers.*]

"THESE from richer banks
Culling out flowers, which in a learned order
Do become characters whence they disclose
Their mutual meaning, garlands there and nosegays
Being framed into epistles."

CARTWRIGHT. *Love's Convent.*

[*Coffee House.*]

—"THOUGH their grosser wares are at home in their storehouses, they have many

things of value to truck for which they always carry about 'em, as *Justice*—for fat capons to be delivered before dinner; *a reprieve from the whipping post* for a dozen bottles of claret to drink after it; *licenses* to sell ale, for a hogshead of stout to his Worship, and *leave* to keep a Coffee House for a cask of cold tea to his lady."—T. BROWNE'S *Works*, vol. 3, p. 31.

[*Mortality of London in Fuller's Days.*]

"IN the most healthful times 200 and upwards were the constant weekly tribute paid to mortality in London."—FULLER'S *Good Thoughts in Worse Times.*

[*The English Soldier when well fed fearless of Death and Danger.*]

SIR WM. TEMPLE says it is the known and general character of the English nation "to be more fearless of death and dangers than any other, and more impatient of labour or of hardships, either in suffering the want, or making the provision of such food and clothes as they find or esteem necessary for the sustenance of their lives, or for the health and strength and vigour of their bodies. This appears among all our troops that serve abroad, as indeed their only weak side; which makes the care of the belly the most necessary piece of conduct in the commander of an English army, who will never fail of fighting well, if they are well fed."—*Miscellanea*, part 3, p. 266.

[*Ship with two Keels, and two Foremasts,—a Mistake.*]

"I HEARD them," says SORBIERE, (speaking of the Royal Society,) discourse of a ship with two keels, that carried two foremasts, and having two sails, drew more wind, but less water, and consequently must sail faster than others."—Sorbiere seems to have been mistaken about the two foremasts —"every sculler on the Thames," says SPRAT, "knows it has but one."

[*Why the English admire their own Language.*]

SORBIERE says the English are great admirers of their own language, "and it suits their effeminacy very well, for it spares them the labour of moving their lips."

[*Early Lighting of London.*]

THE Duc de Lewis thinks that London was lighted before any other town in Europe, and that the custom originated there in 1416.

[*Rare Use of Forks and Ewers by the English.*]

"THE English," says SORBIERE, (writing about the year 1663) "scarce ever make use of forks or ewers, for they wash their hands by dipping them into a bason of water."

[*The Sagamore and his Notch Cane.*]

"A SAGAMORE, or petty king in Virginia, guessing the greatness of other kings by his own, sent a native hither who understood English, commanding him to score upon a long cane (given him of purpose to be his register) the number of Englishmen, that thereby his master might know the strength of this our nation. Landing at Plymouth, a populous place (and which he mistook for all England) he had no leisure to eat for notching up the men he met. At Exeter the difficulty of his task was increased; coming at last to London (that forest of people) he broke his cane in pieces, perceiving the impossibility of his employment."—FULLER'S *Good Thoughts in Bad Times.*

[*Venner's Remark upon his Trial.*]

VENNER upon his trial "began an extravagant and bottomless discourse about the fifth monarchy, and its having had a testimony above twenty years in New England." Upon this the relator adds in a parenthesis, "We'll never deny his New England testimony, which has made old England smart, having been the nursery and receptacle of sedition too long: though Hugh Peters be dead, Gough and Whaley are there alive."

[*Aaron Hill on Allegoric Gardening.*]

AARON HILL, a very active and very amiable man, to whom nothing in the shape of a project came amiss, from the establishment of a colony to the making rock-work in a garden, has left upon paper, where too many of his projects were fated to end, a curious specimen of allegoric gardening. It is thus described in a letter to Lady Walpole.—Vol. 1, p. 255. HILL's *Works*.

[*Increase of Diamonds.*]

IN the Dictionary of ANTONIO DE MORAES SILVA, BARRETO is quoted as saying, "*Que os diamantes se unem, amam, e procream.*"

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Government of Maharashtra
on 13 February, 2016